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THE

CHURCHMAN'S MAGAZINE:

CONDUCTED,

At the request of the Convention,

BY THE

BISHOP,

WITH THE ASSISTANCE OF SOME OF THE

CLERGY,

OF THE DIOCESE OF CONNECTICUT.

FOR THE YEAR 1822.

BEING

THE SECOND VOLUME.

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PREFACE.

WHEN the Editors of the *Churchman's Magazine* commenced their labours, they were actuated by the hope of becoming instrumental in disseminating more universally a knowledge of the Doctrines, Discipline, and Worship of the Episcopal Church, in whose public documents they firmly believe is contained the substance of that faith, which was once delivered to the saints, by Jesus Christ and his Apostles. They viewed with concern the fact, that while other denominations were disseminating their principles with zeal, Episcopalians were supplied with no *Periodical* work in support and explanation of their tenets. They could not be ignorant of the unhappy consequences of such a privation, and were ready to embark in any effort, which promised to defend our Apostolic institutions from the encroachments of error, and build up our members in their most holy faith. With these views, they willingly assumed the charge devolved on them by the Convention, and consented to devote to the *Churchman's Magazine* as large a portion of their time, as they felt justified in abstracting from the immediate calls of their profession. At a considerable expense of time and labour, and also of pecuniary means, they have conducted the work to the close of another year.

It has been their constant endeavour in the volumes which have passed from under their hands, to vindicate pure religion against the attacks of infidelity, and the misrepresentations of ignorance—to impose a check on the prevalence of unsound opinions, disguised under whatever name—to enlighten Churchmen in the spiritual use of their own formularies of devotion—to encourage a spirit of evangelical piety, and to elevate the tone of christian morality to the Scriptural level. They pretend not to say how far their endeavours have been crowned with success; but they derive a consolation from reflecting, that these meritorious objects have been kept in view, in all they have written and selected.

As an apology for the many imperfections of their work, they beg leave to remind their readers, that the *Churchman's Magazine* is conducted by men engaged in the duties of a laborious calling, demanding all their time; and that their ef-

forts have not been materially assisted by the contributions of their Brethren in the Ministry, which they both hoped and expected to receive. Still, they have not been discouraged. The present Volume will be found to contain fewer Extracts, and a greater proportion of Original matter, than the preceding; and could the Editors be favoured with a more liberal assistance from the pens of the Clergy and well-informed Laity, there would be no difficulty in making the work hereafter to consist principally, if not entirely, of original pieces.

It has been less the intention of the Editors to render the work attractive by its literary merits, than to make it the vehicle of solid and improving christian knowledge. Desirous of impressing it most deeply on the minds of their readers, that *the end of the commandment is charity, out of a pure heart, and a good conscience, and of faith unfeigned*, they have been anxious to mingle subjects of practical use and importance, with those of a more speculative and doctrinal tendency, and to introduce the latter no more frequently than seemed to be called for by the exigencies of the times. They think they cannot too often remind their readers and themselves, that their spiritual state is to be estimated, not by their skill in theological controversy, nor by their zeal in defence of certain tenets, however essential; but by the degree of their love to God, and devotion to his service—by the practical holiness of their lives—by their active benevolence—by the spirituality of their affections—by the unfeigned humility of their hearts—by their non-conformity to the world—by dying unto sin, and living unto God. Hence, they have been desirous, that their work should constantly exhibit the doctrines of the ruined state of man by the fall, and his recovery by divine grace—of justification by faith, and sanctification by the influences of the Holy Ghost—of holiness as the necessary fruit of a justifying faith, and of the obligation of every one to live no longer to himself, but to Him who died for him.

The increased patronage their work has met with during the past year, encourages the Editors to proceed with their undertaking; nor will they voluntarily withdraw from it, while their humble labours are encouraged and approved. To the friends of the Church, they look for aid in supporting and disseminating it, and to God, for his blessing to crown with success their feeble endeavours to set forth his glory.

THE

CHURCHMAN'S MAGAZINE.

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For the Churchman's Magazine.

Exposition of the Liturgy.

THE perfection of the Liturgy is one of the chief excellencies of the Episcopal Church. The more closely the succession and import of its several parts are examined, the more conspicuous will appear their order and harmony. The more minutely we observe the significancy of each particular office, the more reason we shall have to admire the wisdom and the piety which, under the direction of Providence dictated and devised the whole. But in order to worship "with the understanding and the heart," we must comprehend its meaning, and imbibe its spirit.

It is the intention of the writer of the present communication, to furnish for some future numbers of the Churchman's Magazine, a series of remarks on the several offices of the Liturgy; designed to guide the reader to a more intelligent comprehension, and a more pious use, of that admirable help to our devotions His remarks will be of an explanatory, a doctrinal, and a practical kind and it will not be so much his object to aim at originality, as to bring together some of the best thoughts of the many distinguished Commentators who have made it the subject of their labours

It seems proper that this series of remarks should be commenced with the commencement of a volume, and if Providence permit, the first number shall appear in the next number of the Magazine In the mean time, and as a suitable introduction, I beg leave to subjoin the following *character* of the Liturgy from Bishop Jeremy Taylor's "Apology for authorized and set Forms."

"The Liturgy of the Church of England," says he, "hath advantages so many and so considerable, as not only to raise itself above the devotions of other Churches, but to endear the affections of good people to be in love with Liturgies in general. To the Churches of the Roman communion we can say that ours is *reformed*: To the Reformed Churches, we can say, that it is orderly and decent. For we were freed from the impositions and lasting errors of a tyrannical spirit and yet from the extravagancies of a popular spirit too. Our Reformation was done without tumult, and yet we saw it necessary to reform: We were zealous to cast away the old errors; but our zeal was balanced with consideration, and the results of authority. We were not like women and children, when they are affrighted with fire in their clothes; we shook off the coal indeed but not our garments; lest we should have exposed our Church to that nakedness, which the excellent men in our sister Churches complained to be among themselves.—That only, in which the Church of Rome had prevaricated against the

word of God, or innovated against Apostolic tradition, was pared away. Great part of it consisted of the very words of Scripture, as the Psalms, Hymns, Epistles, and Gospels: and the rest was in every particular made agreeable to it, and drawn from the Liturgies of the ancient Church. The Rubricks of it were written in the blood of some of the compilers; men famous in their generations—whose reputation and glory of martyrdom hath made it immodest for the best men now to compare themselves with them. And its composure is so admirable, that the most industrious wits of its enemies can scarce find out an objection, of value enough to make a doubt, or scarce a scruple, in a serious spirit. There is no part of religion, but is in the offices of the Church of England. For if the soul desires to be humbled, she hath forms provided of confession to God before his Church: if she will rejoice and give God thanks for particular blessings, there are forms of thanksgiving for all the solemn occasions which could be foreseen, and for which provision could by public order be made: if she will commend to God the public and private necessities of the Church and single persons, the whole body of the collects and devotions supplies them abundantly: and if her devotions be high and pregnant, and prepared to fervency and importunity of congress with God, the Litany is an admirable pattern of devotion, full of circumstances proportionable to a quick and earnest spirit When the revolution of the anniversary calls on us, to perform our duty of special meditation on, and thankfulness to God for, the glorious benefits of Christ's incarnation, nativity, passion, resurrection and ascension, &c. then we have the offices of Christmas, the Annunciation, Good-Friday, Easter and Ascension, &c. and the offices are so ordered that, if they be summed up, they will make an excellent Creed, and the very design of the day teaches the meaning of our article. The life and death of the saints, which are very precious in the eyes of God, are so remembered, that, by giving thanks and praise, God may be honoured; the Church instructed by the proposition of their examples, and we give testimony of the honour and love we pay to religion, by our pious veneration and esteem of those holy and beatified persons. To which if we add the advantage of the whole Psalter, which is an entire body of devotion by itself, and hath in it forms to exercise all graces, by way of internal act and spiritual intention, there is not any ghostly advantage, which the most religious can either need or fancy, but what the English Liturgy, in its entire constitution, will furnish us withal."

To the foregoing eloquent characteristic of the Liturgy by Bishop Taylor, I cannot forbear the pleasure of adding another delineation by the pious Dean Comber. It may be found at large in the preface to his "Companion to the Temple."

"Though all Churches in the world, says he, have, and ever had forms of prayer; yet none was ever blessed with so comprehensive, so exact and so inoffensive a composure as ours: which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full that nothing is omitted which is fit to be asked in public; and so particular, that it compriseth most things which we would ask in private; and yet so short, as not to tire any that hath true devotion: its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the christian world agree in them: its method is exact and natural; its

language significant and perspicuous; most of the words and phrases being taken out of the holy Scriptures, and the rest are the expressions of the first and purest ages;–so that whoever takes exceptions to these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence: and in the opinion of the most impartial and excellent Grotius, (who was no member of, nor had any obligation to, this Church) the English Liturgy comes so near to the primitive patterns, that none of the Reformed Churches can compare with it.

And if any thing external be needful to recommend that which is so glorious within; we may add that the compilers were (most of them) men of great piety and learning; and (several of them) either martyrs or confessors upon the restitution of Popery; which, as it declares their piety, so doth the judicious digesting of these prayers evidence their learning. For therein a scholar may discern close logick, pleasing rhetorick, pure divinity, and the very marrow of the ancient doctrine and discipline; and yet all made so familiar, that the unlearned may safely say, Amen." C.

For the Churchman's Magazine.

On Moral Pretensions.

"He, (says the historian Milner) who does much mischief in deceiving souls, must at least have a fair appearance of morals."—And if this was true, when applied to the ancient propagators of a false doctrine, it is not less so with regard to a similar description of men, of more modern date.

Were the apostles of heresy and infidelity to appear before the world, in all that deformity of vice, which is the ordinary and legitimate fruit of an unsound faith, their followers would be few; and they might as well give up the work of proselyting at once, and abandon their cause in despair. Few men are so shameless, or so degraded in their own view, as to become the open followers of one who should proclaim himself to be the patron of rogues; nor would any man of common decency or discernment, avowedly embrace a doctrine, which should be known to have for its object, the corruption of manners, or the depreciation of moral worth. Hence, every deceiver of souls, however gross and absurd his heresy, or however rank his infidelity, will endeavour to put on a "goodly outside:" And his deluded followers will be sure to make a loud boast of the correctness of his morals, and the purity of his life.

Now I have no disposition to be censorious; nor is it my prerogative to judge. "There is one that judgeth" But when such high pretensions are set up, and when the object of the boast, is to betray unwary souls, and to "overthrow the faith of some," by the successful propagation of error, it becomes a duty to aid as far as possible in stripping the mask from the face of deceivers, and in exhibiting them to the world in their true colours.

In examining the pretensions of these men, then, by what test shall we try them?—Moral virtue, the brightest ornament of the Christian character, and one of the highest evidences of a true faith, is always the same in essence: But it is well known, that mankind differ very materially in their ideas of practical morality. One man, for instance, will believe that he discharges all his moral obligations, in the exercise of a little benevolence: Another will imagine, that morality consists in fair and upright dealing;—and another, that temperance is the sum of all his moral duties. A different class of men, will make a merit of

abstaining from this or that particular vice; and flatter themselves, that all other may be practised with impunity. Others again, will take the code of some moral philosopher, as a sure guide in all matters of conscience; and, squaring their conduct by its rules, will vainly boast of fulfilling every relative duty. I shall contend, however, that the only perfect code of morals, is to be found in the Bible; and that all pretensions to practical morality, not founded on a conformity to its precepts, must be defective.

By this test, then, let the moral character of the apostles, and preachers, and abettors of heresy and infidelity, be tried; and if they shall be found wanting on this trial, it certainly will not be unfair to conclude, that they have "stolen a shape," merely to cover an intended deception.

Benevolence, honesty, and temperance, are all moral duties, and are excellent in themselves; but they do not constitute the *whole* code of gospel morality: Nor does exemption from a single vice, or a whole class of vices, render the practice of another, any more tolerable in the sight of God. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." There are certain virtues enjoined in the gospel, which the loudest pretenders to morality seem to overlook; and which, to all human appearance, produce little or no influence on their conduct. Among these, are meekness, humility, gentleness, and the like—virtues, I verily believe, rarely to be found among the propagators of false or heretical doctrines. Arrogance, pride of opinion, and an overweening fondness of power and influence, have, from the earliest period to the present time, distinguished this class of men. They kindle at opposition, and grow impatient under contradiction. They give way to the angry passions; they retort with bitterness, and are among all men, the most implacable and revengeful.—And yet they boast of their morality! But in none of the Christian virtues do they appear so deficient, as in that of *charity*. Accusing others of bigotry, they are themselves the worst of bigots. Claiming for themselves the right of thinking and saying what they please, they are unwilling to allow to others the same privilege. Holding their own opinions to be infallible, they condemn all others, as the fruit of folly or of fraud: And, affecting the most boundless liberality, they anathematize all who do not subscribe implicitly to their dogmas.

Thus might we proceed, until the boasted morality of the apostles and abettors of heresy and infidelity, would be found little better than "sounding brass, or a tinkling cymbal." But I forbear for the present—earnestly hoping, that these few hints, hasty as they are, may tend to excite some little vigilance in scanning the pretensions of men, who, under "a fair appearance of morals," are doing "much mischief in deceiving souls." H.

From the Christian Remembrancer.

An Obedient Will necessary to the reception of the Truth.

In the attainment of all human science, we constantly find that much of our future progress depends on our laying a good foundation of elementary knowledge, and having our minds duly disposed to receive and obey the directions of our instructors. Why, then, it may be well asked, are we to hope to become religious, to attain the knowledge of our most holy religion, without taking any such pains, either with ourselves or others; without any ele-

mentary instruction, or any predisposition in our minds to receive those high and awful truths, which it is the object of that religion to inculcate? Our Lord (to direct our attention to the latter of these qualifications) has surely taught us a very different lesson, by his expressly annexing the promise of divine knowledge to an obedient will. "If any man," says he, "will do," is willing to do, "his will, he shall know of the doctrine." And if we will only reflect how much influence the will has on the understanding; and farther, that the religion of Christ contains not only a collection of doctrines, but a rule of life, nay, that all its doctrines are essentially practical, we shall see cause enough, I think, to admire the reason as well as the mercy of this promise. Look abroad into the world Go among the shrewd and the clever, the self-sufficient, and vain possessors of its wisdom; and consider what treatment religion, I will not say will always receive, but is likely to receive at their hands! Will men, who think so highly of themselves, be eager to comply with these admonitions of Holy Writ, "Be clothed with humility;" "Be converted and become as little children;" "Be fools that ye may be wise?" And can we wonder that they should disbelieve, or refuse to receive into their hearts a religion so spiritual, and necessarily in many parts above their comprehension?

Go among the gay, the thoughtless, and the trifling. These can neither bear to "commune with their own hearts," nor to "be sober and watch unto prayer," nor to take off their eyes from the giddy flutter of worldly vanities, and fix their whole souls in deep and solemn attention on the awful objects of eternity. And can we wonder that these should pretend to disbelieve a religion, that in the very nature of its communications, no less than in its express injunctions, requires its followers to do these things?

Go among the worldly-minded and the avaricious. These cannot consent to give up the cares of the world, and the deceitfulness of riches; they will not go in the secrecy, or the bountiful charity of the Christian, and give to the poor, or serve God at the expense of mammon. Can we wonder then, if among men, such as these, we should find disbelievers in the gospel of Christ?

Go among the sensual and the dissolute. What chance with these can a religion have that requires the unconditional surrender of the whole man to the will of his Maker, and saith in words that can neither be mistaken nor eluded, "As he which hath called you is holy, so be ye holy in all manner of conversation." Surely, if they would but speak it out, the grand secret of their infidelity is this, "We will not become Christians, because we must become good and holy, and keep ourselves unspotted from the world."

Propose now to these same persons a system of natural philosophy, and request their assent to its laws, and concurrence in its discoveries: they will listen with the deepest attention to your arguments, watch the result of your experiments, thankfully accept your explanations, admit their force, and probably become hearty converts to your notions. But open the Bible, enlarge on the sublime simplicity of its style, and the richness and variety of its matter; unfold out of its holy pages the nature, and existence, and attributes of the Godhead, and the whole scheme of man's redemption; they may possibly give you audience to this word. But when out of the same Bible, when as an integral and indispensable part of the religion of Christ, you press the return that they are expected to make;

build up on the foundation of faith, the rules of Christian charity, in the most extended sense of the word, and "reason of righteousness, temperance, and judgment to come," their bad inclinations take the alarm. and like Felix, they tremble within themselves, and answer, "Go thy way." Religion is a question that touches a man to the quick. It is not confined to the head; it is not a mere speculation, that, whether true or false, interferes nothing with the full gratification of "the lust of the flesh, and the lust of the eye, and the pride of life." They plainly perceive, that if they once acknowledge the gospel to be true, they must convict themselves of being wrong. They can no longer go on as they have done, but must submit to an entire change of heart and practice. Either their lusts must be given up, or the truth denied, and they choose the latter. "The carnal mind is enmity with God."

In making these remarks, I can only be actuated by one motive, the advancement of the cause of true religion. I am far from meaning to assert that every individual instance of infidelity is necessarily, and in all cases attributable to depravity of heart, and immorality of practice. At the same time, I must confess myself unprepared to admit those high pretensions to be good and moral men, which have been boldly made by some unbelievers, and triumphantly re-echoed by their admirers. To do the will of God, implies somewhat more than a mere external decency of manners, and regard to the established laws and feelings of social life. Humility of temper, purity of heart, self-restraint, and a care for the souls of our fellow creatures, which may be as deeply and extensively injured, if not more so, by the insidious propagation of false doctrines, than even by open immorality of life, (which in the very disgust that it excites, seems to provide in some degree its own antidote)—all these several graces are to be comprehended under that willingness to do the will of God, which is spoken of in the Scriptures of truth; and where this willingness really and fully exists, I can never believe that the good and gracious Lord will ever suffer infidelity to take root in the heart. And must still recur with confidence to my Saviour's words, "If any man will do the *will* of God, he shall know of the *doctrine*."

Judgment of the British Critics concerning Madame de Stael—extracted from their Review of *The Character and Writings of Madame de Stael, by Madame Necker de Saussure.*

[We honestly confess that our principal object in laying the following remarks before our readers, is to abate if possible, some of that high esteem which we think has been too profusely bestowed on a writer, whose works are better fitted to amuse and entertain, than to convey just ideas of religion and philosophy. We do not speak now of her *political* writings—people may judge of them as they please—we refer to the moral tendency of her philosophical and religious principles, and their operation on her own conduct. We have rarely had occasion to refer to her estimations on these important subjects, without being insensibly reminded of *another* cotemporary female writer, who with almost equal powers of pleasing, has done more substantial good to mankind than any writer of the present age.]

"We know not how to convey an adequate idea of Madame de Stael's love for her father. Like Aaron's

rod, it swallowed up every other feeling. She wrote to Chateaubriand that she had constantly been the same, whether gay or melancholy, the objects of her love had always been God, her father, and liberty. Even if she had no hope of a future state, she would return thanks to God for having lived to know and love her father. Her device might have been —

O liberte de Rome ! O manes de mon pere !

But it is grievous to see how even so sacred and lovely a feeling as filial tenderness can become weak and ridiculous when tinged with sentimentality. During the latter years of his life, the sight of his old age, and the thought of the separation which would speedily take place, filled her eyes with tears whenever she looked at him ; but on its being remarked to her that he was growing old, she repelled the idea with indignation, and declared she should consider whoever dared to say so as her greatest enemy. Her object was to deceive herself and M. Necker as to his real state, and it must have been affecting to see her trifling with the evidence of her senses, and labouring to distract his mind with the vanities and hopes of youth, while he was standing on the brink of eternity. Advanced life seems to have been mercifully intended as a season of reflection and preparation, and its debility and infirmities as warnings of the approaching change, but Madame de Stael appears to have applied all her powers of fascination to defeat the ends of Providence, and by a pitiable effort at delusion, attempted to transform the proverbial gravity of old age into a scene of unseasonable levity. Yet though she appeared sometimes scarcely to believe in the possibility of his death, she was ever ready to take alarm at the slightest danger that menaced him.

" After Necker's death she entertained a superstitious feeling respecting him, which in some degree alleviated the bitterness of her grief. Having experienced some relief in a journey she took into Italy soon after that event, she attributed it to his intercession ; from a conviction that he was constantly protecting, consoling, and succouring her. She invoked him in her prayers, and when any fortunate event occurred to her, she always said " my father obtained that for me." His portrait never quitted her except once, when being very ill herself, and finding great comfort in contemplating it, she imagined that her daughter, who was then near her confinement, would derive a similar benefit from it, and sending it to her, she told her to look at it when she suffered.— She saw the image of her father in every old man she met, and so strong was the impression caused by this association of ideas, that her charity to them was unbounded. In a word, the idea of Necker was connected with all her thoughts.

" There were in Madame de Stael some of those contradictions of character, which are sometimes found to exist so singularly in the same person. Her strength of mind for instance seems to have forsaken her whenever she ceased to speak or laid down the pen. Far from placing confidence in her own powers, she was irresolute in taking the most trifling decisions, and referred to her father for advice respecting her personal expenses, her dress, her domestic arrangements, the management of her children. When he died the chain which held every thing together seemed to be broken, —all would go wrong,—her fortune would be ruined,—her children would be ill brought up—her servants would no longer obey her orders—and to the remonstrances of her friends on the childishness of such groundless alarms her only answer was, " It is because I have not my father any more." Fear was

another of her weaknesses, one of the greatest curses to which her lively imagination exposed her. It is really painful to see her after the publication of the profoundest work which has yet issued from a female pen, had exposed her to the resentment of Bonaparte, trembling on the frontiers of France, dreading to quit them yet afraid to stay, wasting her strength in irresolute and unavailing conflicts, and without courage to fly till the danger of delay became too pressing to be disregarded. Madame de Stael fled before the French army on its advance into Russia, as if she alone had been the object of its march; she quitted Moscow with precipitation; and as Madame Necker magnificently adds, "la flamme y devora ses traces" Petersburgh did not seem to offer an asylum sufficiently secure, besides the pain she felt at witnessing the enthusiasm of that national vengeance which was so soon to burst on her countrymen; and Madame de Stael found no resting place till she arrived at Stockholm. Money affairs were also a source of inquietude to her, but it was probably not without too much cause that during the time of the revolution she often expressed her dread of being ruined But her fears quickly excited. were sometimes as quickly allayed. In the midst of her alarm for M. Rocca, and whilst he still really continued in a very precarious state, she suddenly conceived a notion that he was in no danger, and passed from a state of anxiety bordering on distraction, into one of childish security. Again her constitutional gaiety was sometimes strangely contrasted with a tincture of melancholy which seemed to be as it were the groundwork of her lightest sallies. Her conversation at one time turned almost entirely on the gravest subjects, and it was not till the contagion of her solemn phrases had made her drawing room like the cave of Trophonius, that she took a disgust at the affectation of sentiment.

"Yet with all our admiration for the genius of Madame de Stael, there is much that we would blot from her writings. She speaks like a child on subjects connected with religion; her account of it in Germany is confessedly the worst part of the book; and whenever she recurs to the topic a new proof is afforded of the vanity of all knowledge and intellectual superiority which is not founded upon right grounds. We walk amongst the flowers of her imagination as if there was a chance of treading unawares on some hidden danger; or our enthusiasm is suddenly checked by some reverie on the perfectibility of human nature. or declamation against a church establishment, or a consideration of the passions only with reference to the happiness of man, and not as they influence the conduct She retracted, it is true, the apology for suicide, contained in Delphine, as it was first published, but enough remains in her several works to indicate the irregular tendency of her mind, and to detract materially from her value as a moral writer.

"We wish to say nothing of Madame de Stael's religious feelings. Madame Necker rates them very highly, but we fear her standard of merit differs greatly from the balance of the sanctuary. She finds it written in her manual, that the Almighty will be merciful to genius—*Dieu sera clement envers le genie;* we read a somewhat different lesson—*Unto whomsoever much is given, of him shall be much required.* Madame de Stael's devotion was evidently of the speculative cast, a sort of poetical belief which was far from being constantly applied even by herself to the situations of real life. She had in view the consequences of her actions rather than their motives. Her mind was filled with vague illusions, which were at

times puerile, and at times something worse. She imagined that her deceased friends would perhaps one day procure for her, *as a part of their recompense*, the blessing of being reunited to them. Death was to her in the most emphatic sense, the king of terrors,—it was in vain she repeated to herself *mon pere m'attend sur l'autre bord*, and tried to quiet her fears by the hope that she was about to rejoin him—a bitter regret of life was betrayed in all her expressions, and not one of the peculiar consolations of religion poured its balm over the closing scene. None of the images of the 'smoking flax' and the 'bruised reed,' or the promised acceptance of the 'broken spirit' and the 'contrite heart,' arose in her mind to impart a ray of comfort, or to suggest that 'weeping may endure for a night, but joy cometh in the morning.' One thing has struck us very forcibly in considering her religious character. Preachers generally appeal to the habit of prayer as one of the undeniable evidences of a really devotional spirit Now Madame de Stael's language concerning prayer appears to us very extraordinary, as proceeding from her. "Every time that I am alone, I pray—People need not retire for the exercise, when they feel in themselves a disposition for prayer. What would become of a mother who feared for her infant without prayer? There is not a quarter of an hour—I might perhaps say less, in which the idea of the divinity is not presented to my heart." Speaking of metaphysics, she said, "I love the pater-noster better than all that," and during her sleepless nights she used to repeat it incessantly to calm her spirits. Now such passages seem to prove either that too much stress is laid on prayer as a test of vital religion, or that she whose experience they describe, was herself a vitally religious character.

"We confess that in our view of the case the lesson which Madame de Stael's life is calculated to convey is humiliating to our self-complacent feelings. It teaches us that the gifts of sensibility and the imagination are dangerous for our fallen state—and that the best faculties of the mind, if not watched and restrained with perpetual vigilance sometimes have a tendency not to elevate our religious affections, but rather to direct them from their proper course. Talents are a less enviable possession than men commonly suppose. They bring with them a blessing or a curse, and if it is good to be wise, it is safer, and often better, to be simple.

From the Christian Observer.

THE following remarks were hastily drawn up by the late lamented Henry Martyn, in answer to the objection that future rewards and punishments were not revealed in the Old Testament. They were written at the request of a benevolent lady, the wife of an officer of rank in India, who, having been challenged by a gentleman to answer the objection just specified, applied to her friend Mr. Martyn, who was stationed on the spot for further information on the subject.

1. What if no revelation of a future state had been made to the Israelites? Can any one say *how much* God is obliged to reveal, or what ought to be the sanctions of his laws? It is enough for us that he promises and threatens in general terms. He might, if he had chosen, have required obedience without making any promises at all; much less those of a blissful immortality.

2. But the Hebrew sacred Scriptures are *full of declarations* that there *is* a reward to the righteous

and punishment to the wicked—and there is manifestly no fulfilment of these declarations upon *earth*: therefore there must be a fulfilment of them in a *future world*. Hence the *tendency* of the Hebrew Scriptures is to lead our thoughts to another world.

3. A very early event in the history of men would suggest these reflections to them—namely, the death of Abel, who was approved by God, and presently murdered, while the murderer survived and, built a city.

4. "*In the day thou eatest thereof thou shalt surely die.*" Now, if there be no future state, the serpent has been and will be completely triumphant—for by his wiles our first parents died, and so do all men. How then should the primeval promise be fulfilled that One descended from the woman *should bruise the serpent's head?* If it be replied, that the serpent might be bruised without any benefit to us, why was the promise *given* to our first parents, or left upon record for us?

Again, death is the punishment of *sin*; but we read of many who were *restored* to the favour of God. But if there be no future state, punishment is executed upon them to its utmost extent: how then can they be said to be restored to the favour of God?

5 The translation of Enoch.—Why was Enoch taken without dying to dwell with God, if it was not intended that others of his species should exist in another world? Enoch was by no means the most eminent servant of God.

6. The frequent appearance of angels to good men.—Every such visit would remind them of another world. But to be reminded of a world where *some* of God's creatures enjoy his presence, but into which *they* were never to enter, would be an occasion of extreme pain to those good men who loved God and his service: and would God needlessly put his servants to pain?

7. Gen. xlvii. 9.—The patriarchs spoke of themselves as being strangers and pilgrims—that is, that they were not in their native land, but were travelling. Now, as the Apostle argues in the Epistle to the Hebrews, if they had meant the earthly land from which they had come, they had full opportunity to return thither, which they never seemed to think of doing Evidently, therefore, the country they sought was a heavenly one.

8. Exod. "*I am the God of Abraham and the God of Isaac and the God of Jacob.*"—This means more than being their Creator and Preserver, for this he is to all mankind. In Scripture, that God is our God, and that we are his people, are correlative propositions. To be *his people*, is to be governed, protected, provided for, and loved by him: therefore to be our God, is to be our Governor, Protector, Supplier, and Friend. But God cannot be the Governor, Protector, &c. of dead people, that is, of non-entities: therefore Abraham, Isaac, and Jacob are all living, though they had died.

9. The translation of Elijah.—See 5.

10. 1 Kings xvii. 22. "*And the soul of the child came into him again, and he revived.*"—From this they might learn, that the soul can and does exist in a state separate from the body. So 2 Kings, xiii. 21.

11. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

12. Psalm xvi. 10. "Thou wilt not leave my soul in hell (in the grave)—thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right hand are pleasures for evermore."

Psalm xvii. 14. "From men of the world, who have their portion in *this life*—as for me, I shall be satisfied when I awake with thy likeness."

Psalm xxiii. 4. "Though I walk *through* the valley of the shadow of death, I will fear no evil, for thou art with me."

Psalm xlix. 14. "Like sheep they are laid in the grave, death shall feed on them, and the *upright shall have dominion over them in the morning*"

Psalm lxxi. 20. "Thou shalt quicken me again, and shalt bring me up again from the depths of the earth."

Psalm xc. 3. "Thou turnest man to destruction, and sayest, Return ye children of men."

13. Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Eccles. iii. 21. "Who knoweth the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward to the earth?"

Eccles. xi. 9. "Rejoice, O young man, in thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

Eccles. xii. 7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

14. Isaiah xxv. 8. "He will swallow up death in victory."

Isaiah xxvi. 19. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead"

15. Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

16. Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death. O death I will be thy plagues; O grave, I will be thy destruction."

For the Churchman's Magazine.

Letter on Human Depravity.

Your enquiries, my dear friend, on the subject of *human depravity*, are too important not to deserve an early answer, and I cannot but rejoice that you have come to the determination, however late, to pursue your theological investigations to a final issue. I trust the most difficult part of your course is already surmounted. I know too well the prejudices in which you have been brought up, and the efforts which were made by your companions to keep your mind trammeled, not to admire your sagacity in perceiving that religious opinions must be *proved to be erroneous*, before they can become *proper subjects of ridicule*, (a difficult discovery in your case;) and your boldness in avowing to your skeptical acquaintances, your determination to follow wherever a candid investigation shall lead you.—

"Bless'd be the day you 'scaped the wrangling crew,
"From Pyrrho's maze, and Epicurus' sty.

You have broke the ice—you have borne their contempt, and are willing to pass among them for a man of small wisdom, although I doubt not you have still enough left to put their *arguments* to flight.—I do not say their *sneers*—"Who can refute a sneer?" Treat them as good Eneas was persuaded to serve the "Gorgons, and Hydras, and Chi-

meras dire," who met him in his subterranean excursion. You know how he drew his sword, like a stout warrior who had been accustomed to contend with flesh and blood, and would have fallen upon them, if his more experienced conductor had not admonished him that they were ——*nothing but shades.*

Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cava sub imagine formæ,
Irruat, et frustra ferro diverberet umbras.

But although not more tangible, they are far less harmless than the shadowy foes of the Trojan hero. It grieves and confounds me to see how much authority a sneering sarcastic mode of treating sacred subjects carries over men, who profess to be solely under the guidance of Reason. With these *reasonable* people, a good joke, or a sly story of same *godly professor*, shall keep the ground against the most solid deductions of reason, on a subject as solemn as death and eternity. You can witness that the triumphs of infidelity are not built on argument; for amongst all the systematic proofs of christianity which have been drawn up, I do not recollect that a systematic answer was ever attempted to one of them. They stand untouched and immoveable, as the basis on which they rest.

I have been led from my subject by recollecting the circumstances in which you are placed; but I return to your inquiries, and will answer them as well as I am able.

You seem to be under some perplexity in understanding the nature and extent of that depravity, which is ascribed to mankind in terms more or less strong, in every *Christian* Summary of Faith; and is doubtless taught unequivocally in the Scriptures. I know not whether the Divines would forgive me, if I should say they had not always treated this subject in the most lucid manner, and that they often leave us to gather a definition of the word from other sources, when they ought to tell us plainly what it is. It is certain they often mean *one* thing by it, and their hearers, particularly the less serious part of them, *another*; and from this, as well as from other causes, proceeds a strong opposition to the doctrine itself, which opposition might he very much diminished by *clear and frequent definitions*. Perhaps I shall myself fall into the error I have been censuring, and leave you to gather a definition from the general tenor of the observations I am going to make, rather than attempt to give it in a single sentence. But as I wish to make it as clear to you as it is to my own mind, I must beg your indulgence.

1. When I assert the doctrine of human depravity, I do not mean by it that all mankind are irresistibly disposed to violence, falsehood, envy, hatred, and malice; although the *seeds* of all, or some of these and similar bad dispositions exist in every human breast, for we often see them called into action. I deny not that there are in the world a great many dispositions *naturally* amiable, disinterested, and benevolent; and possessing those qualities in an eminent degree, which constitute the good parent, husband, neighbour and friend. I am ready to assert that these qualities of gentleness, candour, benevolence, love of justice, &c. are found in many persons whose characters are not decidedly *religious*, in the christian sense of the word; and that heathens, and even Deists in Christian countries, have sometimes afforded examples of moral excellence, which might put some professing christians to the blush. All this I am ready to concede. I have no wish, neither am I able, to deny it; and if I should, my own observation, and that of all

mankind, would rise up in my confutation. When therefore I use the terms corruption, depravity, &c. in connection with the human character, I fully admit the existence of the qualities mentioned above, and grant that a man may be a good neighbour, a faithful friend, a lover of justice, a benefactor to the poor, and a moral man, without being a good Christian. These concessions are founded on facts, and are therefore not to be questioned.

2. But may I not still demand, whether the existence of all these estimable qualities is not perfectly consistent with the absence of *religious affections?* May I not still say, "I know you, that ye have not the LOVE OF GOD in you?" Here, my friend, I apprehend is the nucleus of the matter. The question is not, whether mankind are not in possession of a thousand amiable and praiseworthy dispositions, but whether they love to dwell on the attributes of God,—his majesty,—his glory,—his benevolence towards mankind manifested in the work of Redemption? Do they spontaneously and devoutly recur to Him as the Author of *every* good and perfect gift; or is it not an unquestionable fact that they can and often do forget his presence and goodness for weeks and months together? Now, on this subject, I appeal to the common experience of mankind—I appeal to your own, before you had attained to your present views of religion. Had you then any such thoughts of God as in your own opinion could be pleasing and acceptable to him? Did you perform any action which in your own view was honourable and praiseworthy, *because* it was agreeable to God's will; and did you abstain from any thing vicious, *because* God had forbidden it? In short, was there any thing in your character which would not have been there, if there had been no God in the world? A man may disdain to steal from two motives; either because God has said, "thou shalt not steal;" or because he has high and honourable feelings, and would not be guilty of a *mean* action. His motive for abstaining, in the first instance, is a right one, and is acceptable to God;—in the second, it has no merit in his sight; for the man would not steal even if there were no God to punish the crime. He loves the praise of men too well to do a *contemptible* thing, by which he would forfeit their good opinion. Here, the will of God and the consent of society go hand in hand in reprobating a particular crime; but the merit of abstaining from another man's goods depends on the *motive* to such abstinence. I may shrink from the crime solely through *fear of detection*; in which case no one will contend that I can claim any merit to myself.—I may abstain through a tenderness to my *reputation*; which motive has no more of morality in it than the former. Or I may abstain because *I fear God*, and would not disobey him; and this is a motive on which God looks with complacency. Such is the value of *motives* in the Christian scheme.

3. It is the *want of regard to God as our Creator, Redeemer, and best Benefactor.* which, in my view, constitutes the chief ingredient in human depravity. From some cause or other, we do not *naturally* love him, nor take any delight in doing his will. Either this saying is true; or other men's hearts are made of very different materials from my own. I suppose I speak the experience of wordly men, when I say, that days, and weeks, and months sometimes pass away, particularly in seasons of prosperity, during which there is no serious recurrence to Him—no gratitude exercised—no regard paid to Him as the God that ruleth over all. *This is depravity.* During these long seasons of aliena-

tion and forgetfulness, we may go on smoothly in the exercise of many amiable virtues, which may have been either inherent in our constitutions, or instilled by a careful education, while God is no more remembered than though his existence was blotted out; and it is the want of making this most necessary distinction between the virtues which render us agreeable to society, and the exercise of right affections towards God, which raises so much opposition to the doctrine of inherent depravity. When our preachers tell us, and tell us truly, that we are "far gone from original righteousness"—that we are "of our own nature inclined to evil"—that "the flesh lusteth always contrary to the Spirit"—that "this infection of nature doth remain, yea, in them that are regenerated,"* we are apt to feel as though they were abusing us, and wished to represent us as a company of liars, adulterers, and murderers, when in fact we may be very amiable and moral men. But, my friend, we may be very amiable, and just, and moral, and command the esteem of the world by our good qualities, at the same time that we are destitute of any right feelings towards our Creator. This very destitution of love towards God, constitutes our departure from "original righteousness," or the righteousness of Adam before his transgression: This is the "infection of nature which doth remain" in some degree, "yea, in them that are regenerated;" this forgetfulness of God is what inclines us to evil; it is, in a word, the definition of our depravity.

4. To all this, it is objected that the most worldly men do at times experience *some* religious emotions, and that their alienation is not therefore so entire, as the many strong expressions in Scripture would seem to intimate. "The foulest hearts," as Bishop Hall beautifully remarks, "do sometimes entertain good motions; like as, on the contrary, the holiest souls give way sometimes to the suggestions of evil. The flashes of lightning may be discerned in the darkest prisons: but if good thoughts look into a wicked heart, they stay not there; as those that like not their lodging, they are soon gone." Now what does all this prove, but that the Spirit of God, which is dispensed as freely as the air we breathe, is striving to overcome the depravity within? Few men I believe are *utterly* without the Spirit of God, and few are therefore utterly without some motions towards good. If we are careful to cherish whatever spiritual strength we have, *more will be given:* if we neglect to cultivate it, or quench it by repeated transgressions wilfully and knowingly committed, "it shall be taken away, even that which a man hath."

5. When Divine Grace is *entirely* removed, and man is wholly left to his own imaginations, what wonder if they are then "only evil continually?" *Such* a man can do *nothing* pleasing or acceptable to God: but where shall we find one so utterly deserted? They speak very incautiously, to say the least, who affirm that *all* are in this state previously to the moment of their justification in God's sight. Are not *all* men drawn by the Holy Spirit, with the exception of those who for their sins have been given over to a reprobate mind? If they are, they cannot be said to be *wholly* averse from all good, and *wholly* inclined to all evil. This would indeed be their state if they were left entirely to themselves: but the great body of mankind, in my view, are *not* so left. If "the flesh lusteth against the Spirit," the Spirit also strives against the flesh, and saves mankind from that awful state, which some divines have denominated *total depravity*. I object

* Art. IX.

to the term, however, for its ambiguity, and wish it were banished from every system of Theology. It seems to carry the idea that men are no better than devils; which might possibly be the case, if they were left to themselves, and the grace of God were wholly withdrawn from them. But while the Holy Spirit continues to strive with them—to restrain them from sin, and to draw them towards the paths of righteousness and peace, they are certainly very far from being in the condition of those who have been abandoned by that Spirit, or never enjoyed its presence.

6. I have said that the depravity of man is chiefly discoverable in his natural aversion to acquiesce in the divine commands, and in the facility with which he forgets his God. But it manifests itself in other particulars, and at a very early age. Take an infant in his cradle. Almost the first passion he is capable of expressing, is *anger*, which the tenderest indulgences of the parent are often insufficient to pacify. As he advances a little in life, he becomes a being almost purely *selfish*—Every thing which pleases his wayward fancy must be his own, or petulance, vexation, and little schemes of revenge, follow as a matter of course. Are not these unequivocal indications of a fallen nature? Would a young *Seraph* manifest dispositions like these? Would every parent have to devise and execute a *system of restraint*, if their offspring were those pure and innocent creatures which some suppose?

Thus, my dear friend, have I endeavoured to explain my views on this important article of our Faith; although from the haste in which I have been compelled to write, I fear I have not done it very clearly. Take the following summary divested of illustrations. Entire depravity describes the state of a man *entirely* destitute of God's Holy Spirit. In such a state, however, I conceive there are none to be found, except those, who by long practice in crime, have provoked God to withdraw his Spirit, and leave them to themselves. It therefore rather describes the condition which *would have* befallen the species, if God had not communicated to them his Spirit, than the *actual* condition of any very large proportion of them. I believe God gives to all a measure of his Spirit, which serves in some degree to restrain the natural propensities of his heart, which, without his divine influences, would be only evil continually: and I believe these influences are constantly exercised, when they are not wilfully suppressed, towards his conversion. I also believe that whatever *God* regards as *really good* in us, is wrought there by his blessed Spirit, without which we could do nothing pleasing and acceptable to *Him*; although we might command the respect and esteem of mankind by the exercise of a great many moral and social virtues. The standard of Good established by the world, and that erected by our Creator, are unhappily very widely at variance. God pronounces nothing worthy of the name of *good*, which has not some reference to Him; and hence it is, that in his sight, so much of imperfection is said to rest on our best works. It is not the exercise of a thousand *social* virtues which can bribe him to mark them with approbation, if they are not exercised in obedience to His Will.

Now if this pure and only standard of righteousness were constantly kept in view when we speak of human depravity—if we were careful to distinguish between what is acceptable to God, and what is merely approved amongst men, I cannot but think the doctrine in question would be much more readily acknowledged. But so long as men refer all assertions of human corruption to their own standard of good

and evil, so long will the doctrine be received with distrust.

Yours, with much affection.

*————

For the Churchman's Magazine.

Original Letter of O. Cromwell.

WE are indebted to the Hon. Mr. Samuel Johnson for the following copy of a letter from Oliver Cromwell to Mr. John Cotton, minister of a Church in Boston. We consider it a literary curiosity. It is copied literally, even to the orthography and punctuation, from a letter found among the papers of the late Doctor Johnson, of Stratford; and there can be no doubt of its authenticity. It is strikingly characteristic of its author. In his professions of readiness to serve his correspondent, and the Churches in this country, there is probably as much of courtly policy as sincerity; and in the general style of the letter we cannot fail to observe those traces of hypocrisy and cant, which were equally the vices of the man and the times in which he lived.

Worthy Sir & my Christian Friend.

I rec'd yrs a few days Sithince, it was welcome to me. because Signed by you whom I Love & Honor in the Lord. but more to see some of the same grounds of our Actings Striving in you that are in us to quiit us in our worke, and Support us therein which hath had greatest Difficultye in our Engagement in Scotland by reason we have had to do with some who were (I verily thinke) Godly but through weakness, and the Subtiltye of Sathan involved in interest against the Lord & his people, with what tenderness we have proceeded with such and that in sincerity, our Papers (which I suppose you have seen) will in part Manifest. & I give you some comfortable Assurance off the Lord hath marvelously appeared even against them. & now again when all the Power was Devolv'd into the Scotish Kinge & the Malignant Partie they Invadeinge England, the Lord rayned upon them such snares as the inclosed will shew, only the Narrative is short in this that of their whole Armies when the Narrative was framed, not five of their whole Armie were returned. Surely Sr the Lord is greatly to be fear'd as to be praised. We need yr. Prayers in this as much as ever, how shall we behave ourselves after such Mercyes? Who is a God like ours, to know his Will and to do his Will are both of him.

I tooke this Libertye from business to salute you thus. In a word truely I am ready to serve you, and the rest of our Bretheren and the Churches with you. I am a poor weak Creature and not worthy the Name of a Worm, yet accepted to serve the Lord and his people. Indeed my dear Friend between you & mee you know not mee—my inordinate Passions, my unskilfulness & every way unfitness to my worke. Yet the Lordwho will have Mercy on whom he will does as you see. Pray for me.—Salute all Christian Friends tho' unknown. I rest yr affectionate Friend to serve you

O. CROMWELL.

Octr. 2d. 1651

For my Esteem'd Friend Mr Cotton Pastor to the Church at Boston in New England these

From the Literary and Statistical Magazine for Scotland.

On the Superstition of the Highlands.

IT is generally believed by the lower classes in the Highlands, that

there is such a thing as *an unpropitious or evil eye.* This opinion was also prevalent among the ancient Romans, as we learn from the verses which I have prefixed to this paper. This fascinating glance is thought not only to extend to quadrupeds, but man also is believed to be subject to its power; and in order to avert its baneful effects, re course is frequently had, by those who imagine themselves under its unpropitious influence, to persons who are supposed to be possessed of charms capable to relieve the hypochondriac patient. The most prompt cure, however, is thought to be the drinking of water into which a piece of silver is put, or of salt and water. In diseases incident to cattle, such as when they happen in spring to part with their calves, or in summer when the milk is not so productive of butter or cheese as might be expected, in such cases, it is believed that the cattle are suffering under the influence of a fascinating eye, and application is accordingly made to persons who can cure the distemper by spells or incantations. The writer of this has seen one of these sophists; he resides in the district of Appin, Argyleshire, and to him recourse is generally had to avert the calamities of an evil eye from flocks and herds, and not unfrequently by people of superior information and knowledge. By remitting to this person a small fee, he, without seeing or visiting the injured flock, is believed to effect their cure. In troubles, also, incident to men, such as temporary derangement, melancholy or depression of spirits, the same person is applied to; upon which occasions he never fails to assure the applicants, that those afflicted are under the influence of witchcraft, and has recourse to charms to alleviate the disease.

"Nihil hic nisi carmina desunt,
Carmina vel cœlo possunt deducere lunam."

From the same credulity has proceeded the opinions entertained by many, of the merits attributed to certain transparent globular stones, resembling the eye of an ox, preserved by many families in the Highlands, called in the vernacular language of the country, Leugan.* The narrator, many years since has seen one of these, in the possession of a very respectable family in Cowal, Argyleshire, with whose ancestors it has been for time immemorial. It was of the size and appearance already described, and elegantly set in silver, which probably may still be retained in the family as an object of curiosity. These Leugan were reckoned efficacious in removing the influence of an evil eye. When used for this purpose, they were immersed in water, which was afterwards sprinkled upon the animal affected, and this simple operation was believed to remove the disease.

Divining by the Corn-sieve or Riddle is still in vogue among the Highlanders; and not many years ago, a man who dealt in this species of divination lived between Lochgilphead and Inverniel. He was consulted in cases of lingering illness, of thefts and losses, &c. and, like all diviners, took care that his imposition should be promptly paid for

The highlanders, like the Romans, who were much addicted to superstition, observe a certain day in the year, which is denominated in their language, "*La seachanta na bliadhna*," i. e Dies anni vitanda.† On that day they will not enter upon any enterprise, nor commence any operation of moment. To begin to till their fields on that day would blast the hopes of a future crop, and setting out on a journey by land, or on a voyage by sea, would be equally unpropitious. The position of

*Lapides fascinationum.

†The third day of summer, Old Style.

certain animals also, when seen for the first time in a year, is regarded by them as ominous.

The Highlanders have long believed that good or bad luck is connected with certain species of wood. The mountain-ash is considered by them as the most propitious of trees; and in such fishing boats as are rigged with sails, a pin of this wood for fastening the haul-yard to, has been held of indispensible necessity. Sprigs of the mountain-ash, in diseases of cattle, and when malt yields not a due proportion of spirits, are considered a sovereign remedy. An old medical man who lived at Loch-awe-side turned this superstition to account. During the course of a long practice, he sold mountain-ash sprigs, accompanied with proper prescriptions, for such sums, that his son was reputed rich, and his grandson is now a landed proprietor.

As the luminaries of heaven attracted the veneration of all men, the Highlanders believed their influence to be great. "Righ na Greine," *Rex Solis*, is one of the titles of the Supreme Being in their language. When they are setting out on a voyage, or leaving the shore to go to the fishing ground, they take care to turn their boat from north to east, or from east to west, following the course of the sun; to turn it the contrary way would in their estimation be very unlucky.

It may be worthy of note, that old and indigent women are more commonly suspected of witchcraft than the young. The belief in wizards is not so general as in witches. Why there should be more witches than wizards, I never heard any alleged satisfactory reason. Of the former, it is believed that they are able at pleasure to change themselves into hares, in which shape, *si fiducia detur verbis*, they have been seen frisking among cattle, and sucking their dugs. When under this transformation, it has frequently happened that they have been pursued by dogs and by sportsmen, when they were obliged to fly for safety to the nearest barn or byre: or if less fortunate, in order to avoid being shot or devoured by dogs, they have often been obliged to resume their natural shape. An instance of such metamorphosis is currently reported and credited in this neighbourhood. Some years since, a medical gentleman with his attendant happened to pass a fold one evening in summer, as the servants were milking the cows, when they observed a hare running among the cattle, and sucking their teats. The attendant having a loaded gun, presented the piece at the supposed hare, in order to shoot her, when, *mirabile dictu*, she appeared a woman!! Astonished at the sight, he mentioned the circumstance to his master, who being satisfied that the hare must have been a witch, extracted the lead from the gun, because it has no effect upon witches, and put a silver sixpence in its place, which he fired at the hare, and wounded her upon one of the hind legs, when she hirpled away. Next morning the medical gentleman was requested to visit a woman, who, it was said, happened the evening before to have been gored upon the thigh by a cow, as she was milking her at the fold. He attended, when to his amazement he found that his patient's thigh was considerably lacerated by the sixpence which he fired from his gun the preceding evening, at the supposed hare. This poor woman is yet alive, and has ever since been branded as a notorious witch! This transformation is as singular as many of those related by Ovid in his Metamorphoses.

There are various other minor superstitious observances which generally influence human conduct in the Highlands. Upon the delivery of a woman in child-birth, when the neighbouring matrons first come to

pay their congratulatory visit, they deem it unlawful to touch the new-born infant, until they purify themselves, by taking a fiery torch or burning ember from the fire, which they cross or circulate round them, then throwing it into the fire and spitting after it, they exclaim, "*Come my love,*" and then take the child in their arms. The power of fairies to carry off women in travail is not doubted, to prevent which the midwife enjoins an iron chain suspended from the roof of cottages, called the Crook, upon which they dress their victuals, to be three times carried round the fire; this ceremony is also believed to render the birth propitious. Upon delivery, the mother is most sedulously watched for eight days, after which the same careful attention is paid to the child. To prevent fairies from injuring children, various expedients are resorted to, the most efficacious of which is, to fasten a circular iron broach, of the size of a penny piece, in the child's frock, where it continues to be worn for years. Should occasion require that the parent should leave her child when sleeping, an old rusty sword is placed under its bed or cradle; or should she not be possessed of this, the milking dish, with a parcel of old keys thrown into it, is used for the same purpose Frequently also, the shirt which the child wore when baptised is kept on for weeks, as it is considered to be a preventive against the power of fairies. The new moon is also an object of superstitious regard. Upon seeing her for the first time after the monthly change, old men generally uncover, and implore the divine blessing upon her. The origin of this custom is difficult to ascertain, unless it be, that in a country so much intersected by arms of the sea as the Highlands and western isles of Scotland, the light of the moon aided them in navigating their loches and in crossing from one island to another. Add to this the prevalence of the predatory excursions formerly committed in the Highlands, chiefly during the period of the harvest moon. Under the feudal system, such of the clans as were, hostile to each other, frequently avenged their wrongs by secretly carrying off, under cloud of night, the cattle of such as they considered their foes. To assist them in these nefarious excursions, the light of the moon contributed very materially.

To these instances of superstitious credulity, may be added the prevalent custom of a Highlander's refusing to accommodate his neighbour with fire upon the first day of summer, old style, should he require it. The favor is not only positively denied, but the applicants are viewed with jealousy; because they are believed to be actuated by sinister motives. This fancy I take to be a relict of Druidism, for it was customary with the priests of that persuasion, to assemble the people upon that day, to rejoice and to celebrate the return of the warm season; when they kindled fire from the collective heat of the sun's rays, which they distributed to such as were of irreproachable characters, but refused to those who were guilty of crimes.

Perhaps the custom of bringing insane persons, and outrageous maniacs, from every part of the country to the Water of Strathfillan in Perthshire, may be ascribed to the same superstitious notion. Persons of this description, when brought there, are first precipitated into the water from a rock which projects into the river; after which they are carried within the area of an old ruinous chapel, where they are bound, and left for the night Should any of them be found disengaged from their fetters next morning, it is thought that they may have been set at liberty by the tutelary genius of the place; in which case, they are considered to be cured of their trou-

les, and restored to the exercise of right reason.

For the Churchman's Magazine.

Parish Libraries.

AT a time when the Christian world is much distracted by controversy—when those who adhere to the orthodox faith, differ in their opinions on some minor points of doctrine—and when the common cause of religion is opposed and obstructed by numberless and nameless heresies—it is undoubtedly an object of the first importance, to provide the means of diffusing a general and competent knowledge of the great and leading points of theology, to every earnest and sincere enquirer.

Hitherto this object has been but partially accomplished.—Much has indeed been done, by the gratuitous distribution of the Bible, the Book of Common Prayer, and religious tracts. The Bible, being the great source and fountain of religious truth, has very properly taken the lead: The Book of Common Prayer, as a faithful and lucid expositor of some of the most prominent truths of the gospel, as well as an inimitable guide to devotion, has, with equal propriety, followed: And tracts, so far as they have been judiciously selected or compiled, have probably been made instrumental of much good. But it is perfectly well known, that scripture truth is not suffered to find its way quietly to the hearts and understandings of men, in these days. Scepticism and infidelity, have assailed and cavilled at almost every prominent text, by which the orthodox faith is supported. Heresy has also done her part, in perverting and twisting the most plain and obvious interpretations of scripture language: While too much dexterity has been manifested in accommodating a few passages of doubtful signification, to the preconceived notions of this or that particular sect. Hence we perceive the necessity of providing some auxiliary means of instruction, and some further guards against the errors and delusions of heresy and infidelity.

We have no reason to complain of the want of books adapted to this object. But the great question is—How are they to be diffused, and placed within the reach of every enquirer?—Few families are able to provide themselves with libraries of any considerable extent: And social or public libraries, to which all classes contribute, are few in number, and are withal generally made up of miscellaneous works, without reference to the object of extending religious knowledge. It has occurred to my mind, that the defect may be supplied, and the purpose completely answered, only in one way—and that is, by the general establishment of PARISH LIBRARIES—to be procured by contributions in Church or private donations—the books to be selected by the clergymen and wardens of the parish, and placed in the hands of either the one or the other of them, for the gratuitous use of the parishioners—to be drawn out and returned at given periods—and without any other tax or fee, than a moderate fine for detention or unnecessary damage of a book. It will easily be perceived, that even a small collection of standard books, might in this way, furnish profitable and instructive reading for a whole parish: And experience, in the few instances in which the plan has been adopted, has fully proved its salutary effects.

Let it not be objected, that many parishes are too poor to collect libraries of this description. This opinion is founded on the erroneous idea, that the collections, to be useful, must be large. A few volumes

of standard works, employed in the way proposed, would prove highly beneficial. Even the scattered volumes to be found in private families, if collected together, for the gratuitous use of all, would effect much good. If an individual, by the contribution of a single book, or the price of a volume, can thereby procure the benefit of perusing an hundred volumes, or even *ten*. we perperceive at once. at what an immense ratio a trifle deposited in this manner, may compensate the contributor—and, at the same time, extend the knowledge which is so much wanted at the present day.

Let the experiment be tried. then, and I doubt not, that in a short period, the benefits will be so apparent, that no parish in our diocess will be without its library. H.

For the Churchman's Magazine.

On the nature of the assistance which Christians receive by the Holy Spirit.

MESSRS EDITORS—

"THESE are few subjects in Christian Theology, which have received a darker gloom from the theories and speculations of divines, than the nature and character of that assistance of the Holy Spirit, which is vouchsafed to the followers of Jesus Christ. Considering our weakness and imperfection, and the absolute necessity of our being sanctified through his assistance, there is no subject which is more deserving of our attention and regard, and with which it is more indispensable that we should be rightly and practically acquainted. To investigate and establish the truth, and to detect and repel error under all its various forms, is always an incumbent duty, implied in the Apostolic injunction, "to contend earnestly for the faith once delivered to the saints." A calm and dispassionate discussion of the errors which have existed among christians, on the gifts and operations of the Holy Spirit, would be interesting and profitable. It is not however my intention to enter into these discussions; but I hope that some of your correspondents, more able than myself, may be induced to take up the subject. I should like to see on your pages a systematic view of the whole subject:—a view of it which should comprehend a draft of the opinions entertained by the primitive Church; a notice and refutation of the ancient and modern errors which have prevailed to any considerable extent in relation to this doctrine; a statement and comparison of the opinions of the most distinguished English and continental reformers; a deduction of the nature of the assistance and operations of the Holy Spirit from the word of God and observations on the exceeding goodness of the Father of our Lord Jesus Christ in vouchsafing this succour to his servants, and on the means which he has appointed to enable them to obtain such succour. The observations which I now send you, are chiefly extracted, and for the most part confined to one branch of the subject, namely, *The nature of the assistance which Christians receive by the Holy Spirit.*

Man consists of two constituent parts, "of the reasonable soul, and flesh." His carnal part he inherits more signally from Adam. In his spiritual part he was orignally created after the image of God.—Though polluted and debilitated by sin, that image is still, through the redemption which we have in our Lord Jesus Christ, to a certain extent, propagated upon us. Offsprings of earth, we are still capable of receiving heavenly impressions.—"Born in sin," and naturally "servants to iniquity," we are still capa-

ble of being made "servants to righteousness unto holiness." "By nature children of wrath" we are still capable of being converted into children of grace." By nature in bondage to satan, we are still capable of being "admitted into the glorious liberty of the sons of God." By nature liable to death, we can nevertheless become inheritors of the kingdom of heaven and everlasting life.

Though our spiritual part is thus capable of improvement, yet of itself it is unable to effect that improvement. In order that it may take place we must be "strengthened with might by the Spirit of God in the inner man." The Scriptures assert the fact of the Spirit working in us, and requires us to believe it as an article of faith: but they furnish us no clue to guide us in the inquiry concerning the manner of his operations. Such inquiries are useless and rash. And those who pretend to describe the manner of his operations on their own hearts. by way "*of telling their experience*," are guilty of an awful presumption: a presumption for which there can be no plea, but the meagre apology, of ignorance, delusion or fanaticism. It is sufficient, that the fact of his working within us is a part of that revelation, which Christ came to teach us.

All the improvement afforded to our souls proceeds from "that one and the self-same Spirit;" but the Scriptures inform us that as "the manifestation of the spirit is given to every man to profit withal," so he manifests himself by "diversities of gifts" and graces, according to the wants of the individual for whose benefit he is pleased to work.

"Called by the sacred writers '*The Holy Spirit*' and '*the Spirit of Holiness*,' not only as being perfectly holy in himself; but as being the cause of holiness in believers; the peculiar office of this blessed Spirit in the work of redemption, is, (as our catechism expresses it) to '*sanctify us, and all the elect people of God*.' To sanctify is to make holy what was before defiled." And in the work of sanctifying our unholy and corrupt nature, the Spirit is said to communicate his succours, by a variety of specific operations.

By him we are regenerated, or born anew, at baptism, and are thereby admitted into that state which our Saviour pronounces necessary to salvation. "Except a man be born again of water and of the Spirit he cannot enter into the kingdom of God." Through the instrumentality of water, "sanctified by God to the mystical washing away of sin," we are regenerated by the Holy Spirit at our baptism; which is made unto us by its inward grace, "a death unto sin and a new birth unto righteousness;" where we are "received for God's own children by adoption, and incorporated into his holy Church;" wherein we are "made members of Christ; children of God, and inheritors of the kingdom of heaven."

By the same holy Spirit, we are enabled to understand the will of God. And he "enlightens the eyes of our understanding, and conveys to us a knowledge of the truth, by "opening our hearts to receive and understand" the things contained in the volume of inspiration.

The Holy Spirit, our instructor in divine knowledge, also "prevents, or goes before us that we may have a good will to do good works pleasant and acceptable unto God." For the corruption, introduced into our nature by the fall of Adam, has so weakened the powers of our minds, has given such force to our passions, and such perverseness to our wills, that "we are not sufficient of ourselves, to think any thing, as of our-

selves, but our sufficiency is of God, who worketh in us both to will and to do of his good pleasure."

In the performance of our duty, the Holy Spirit is at hand to "help our infirmities;" he not only "goes before us, that we may have a good will, to do good works pleasant and acceptable to God," but he also "works with us when we have that good will." He "strengthens us with might in the inner man," that we may resist the attacks of our spiritual enemies: he encourages us to pray for the blessing of our heavenly Father; he teaches us what we should pray for; and he animates us to pray as we ought.

If we fail in the performance of our duty, (and "there is no man who sinneth not,") the Holy Spirit leadeth us to repentance and amendment of life: he "renews us in the Spirit of our minds;" he helps us to "put on the new man, which after God is created in righteousness and true holiness;" he mortifies the works of the flesh and our earthly members: and he purifies our hearts by faith.

In the hour of affliction and distress, the Holy Spirit is our comforter. Are we perplexed by temporal concerns? he draws away our minds from too fond an interest in the low and perishable things of this world, and directs them to high and heavenly things. Are we mourning from the remembrance of our sins, and sinking beneath the burden of them? he suggests to us the most comfortable reflection, that Christ Jesus came into the world to save sinners; that he promises rest to those who are laden with their sins, if they "come unto him;" and that the Gospel, which he preached, was the gospel of salvation and of peace. Are we "touched by the hand of God," visited by sorrows and afflictions, and made to feel the feeble and precarious tenour on which life and its dearest enjoyments are held? he reminds us that God "doth not willingly afflict" his servants; that "his compassions fail not;" that he "chastiseth us for our own profit;" and that he will vouchsafe to be with us, our guide and comforter, and, relying upon his support, that he will soothe and solace "our troubled minds" with those consolations which the world can neither give nor take away.

Such are some of the principal operations, wherein the Holy Spirit exerts his influence upon our souls; and such is the nature of that assistance which we thereby receive. To regenerate, instruct, lead and assist; to strengthen, renew, and comfort all those who are willing to profit by his fellowship; and to submit to his influence, is the proper office and work of the Holy Spirit. Such and so great being the blessings, thus bestowed upon us, how can we sufficiently admire the abundant goodness of the Father of our Lord Jesus Christ, who "grants us, according to the riches of his glory, to be thus strengthened with might by his Spirit in the inner man?"—If after all these blessings, men do not become sincerely and truly religious, but continue still in sin, they are certainly without excuse, and are in danger of provoking the displeasure of their heavenly Father, by their ingratitude and neglect of his mercies. It should be our constant endeavour so to improve the blessings bestowed upon us, in the gift of the holy spirit, that we may be "sanctified unto every good work," and, becoming "servants to righteousness unto holiness," may be qualified for the inheritance of the kingdom of heaven and everlasting life.

B. Y.

For the Churchman's Magazine.

PROVERBS, xvi. 4.

"The Lord hath made all things for himself; yea even the wicked for the day of evil."

THIS text has often been misunderstood. In our English version, it appears to countenance the idea, that our heavenly Father hath made the wicked for the day of evil, to manifest the glory of his sovereign justice, by their punishment. If he made all things for himself, even the wicked for the day of evil, as the text seems to declare, there would be some ground for ascribing to him the origin of evil, and the narrow and selfish principle of action, implied in the idea of his unconditional reprobation of the wicked for the exhibition of his sovereign justice. The English version certainly seems to justify the application of this text, to the support of a doctrine so comfortless, and so abhorrent to the nature of God, and derogatory to his character as the self-existent, independent, and merciful sovereign of the universe. Rather than to give it an interpretation, which would justify this application, it would be more becoming, to confess with humility that we were unable to comprehend its precise import; for it is an interpretation, which makes it contradict some of the plainest declarations of the divine word. But the difficulties which arise out of the English version, do not appear in the original. And it is owing to a want of attention to the original Hebrew, that this text has been so often misunderstood, and erroneously applied. The meaning of the text, by recurrence to the original, will be found to be, that "the wisdom of God hath fitted one thing to another, punishment to sin, the evil day to the evil doers." The Hebrew will bear the following rendering, and it is much more correct, and gives a much better sense than our English translation. "The Lord hath ordained every thing to that which is fit for it, and the wicked hath he ordained for the day of evil." Grotius, and several other learned commentators, give the text this translation. In this translation, it has evidently a sense, consistent with the promises and threatenings of the divine words, which are conditional, and evince that even the wicked are not made to be punished, for the manifestation of the glorious justice and sovereign pleasure of the greatest and best of Beings.

The following is Dr. Waterland's remark on the words; "even the wicked for the day of evil." "Even the most wicked and the worst of men are under the direction and control of the Almighty: however they may be set on mischief, they can proceed no further than God permits, being instruments only in his hands to afflict others and bring evil upon them." "Though God made man" says the pious Wogan, "he did not make evil; sin is no part of his creation. But although he be not the author of sin, yet he controls and overrules the effects of it, making even the wicked to be instruments of his will, to correct his offending servants, or to try their patience; or else to be executioners of his justice in punishing the ungodly and impenitent. Thus it is that 'the Lord hath made all things for himself' and his own glory; good men to glorify him as objects of mercy; the wicked, as instruments or examples of his justice in the day of evil." B. Y.

Journal of the Proceedings of the Special Convention of the Protestant Episcopal Church lately holden in Philadelphia.

In the last Number of our Magazine we gave notice of the removal

of theT heological Seminary to New-York, and briefly state some of the reasons which concurred to render such a measure expedient. As the Journals of the Convention by which the removal was effected, are now before us, we propose giving an abstract of some of its proceedings.

The Convention met, pursuant to notice from the presiding Bishop, at St. Peter's Church, Philadelphia, on the 30th day of October. It was assembled in consequence of the request of the major number of the Bishops, grounded on an application made to them by the Trustees of the Theological Seminary. The Bishops who made the request were, Bishops Griswold, Moore, Kemp, Bowen, and Brownell

The application of the Trustees to the Bishops for calling a Special Convention was made for the purpose ofobtaining its decision "whether any, and what measures should be taken in relation to the bequest of the late Jacob Sherred, Esq."

After the Houses were organized, and the usual preliminaries were settled, the members proceeded to discuss the subject of the removal of the Seminary. It was resolved in the House of Clerical and Lay Deputies, " that the papers received from the house of bishops relative to the Theological Seminary, and the report of the trustees of the seminary, be referred to a committee of seven on the part of this house, and that the house of bishops be respectfully requested to appoint such number of their own body as they may think proper, to be, with the members appointed on the part of this house, a joint committee on the said papers and the matters therein contained.

The following gentlemen were appointed the committee : Duncan Cameron, Esq. Richard Harison, Esq. Col. Alexander Jones Rev. Daniel Burhans, Rev. David Butler, Rev. Dr. Wharton, Rev. Dr. Gadsden. This resolution was sent to the house of bishops.

A message was received from the house of bishops, informing this house of their concurrence with the resolution proposing a joint committee and that the Right Rev bishops Hobart and Kemp had been appointed on the part of their house."

The deliberations of that Committee resulted in their reporting a Constitution, which was unanimously adopted in the House of Bishops, and concurred in, after the usual number of readings, by the House of Clerical and Lay Deputies. This Constitution is to be found in our last Number.

The presiding Bishop also made a report to the Convention on the subject of a Standard copy of the Book of Common Prayer The edition, published by Hugh Gaine, in 1793, which was established by the 43d Canon as the Standard book, was found to be inaccurate in some particulars, and it became desirable that another standard edition should be published. The two Houses concurred in a resolution, that a joint committee of one or more Bishops, and of three members of the House of Clerical and Lay Deputies, be authorized, during the recess of theGeneral Convention, to superintend the printing of an edition of the Book of Common Prayer correcting and supplying therein any errors and omissions in the edition heretofore established, and introducing a table of the days on which Easter will fall for thirty-eight years, being the time of two Cycles of the moon, as reported by the presiding Bishop to the Convention. The Committee appointed for this purpose, were—from the House of Bishops, Bishop White ;—from the House of Clerical and Lay Deputies, Mr. Meredith, Rev. Dr. Beasley, and Rev. Dr. Wilson.

The Bishops also sent a communication to the other House on the subject of the last Rubric in the

Communion Service which was read and returned.

It may be recollected that at the meeting of the last triennial Convention an attempt was made to organize a Society for Foreign and Domestic Missions. A Constitution was adopted in the House of Clerical and Lay Deputies, and Managers were appointed; but the session closed before their proceedings were sanctioned by the House of Bishops. Some preparations were made by the Managers, however, notwithstanding the informality of their appointment. calculated to facilitate the operations of the Society, when it should have been duly organized in a future Convention. They accordingly submitted a Report of their situation to the Convention. A *new* Constitution was adopted in the House of Bishops; and after undergoing some amendments in the House of Clerical and Lay Deputies, it was finally concurred in.

As we hope to see this Society assume an honourable rank amongst kindred inststutions, we give the Constitution entire.

The Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America.

ART. I This institution shall be denominated the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*

ART. II. It shall be composed of the bishops of the Protestant Episcopal Church, and of the members of the the house of clerical and lay deputies of the General Convention of said church, for the time being; and of such other persons, as shall contribute, by. subscription, three dollars, or more, annually to the objects of the institution, during the continuance of such contributions; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life.

Members who pay fifty dollars, on subscribing, shall be denominated patrons of the society.

It shall be the privilege of the subscribers, to designate, on their subscriptions, to which of the objects, domestic, or foreign, they desire their contributions to be applied. If no specification be made, the board of directors, may apply them to either, or both, at their discretion.

ART. III. The society shall meet triennially, at the place, in which the General Convention, shall hold its session. The time of meeting shall be on the first day of the session, at five o'clock, P. M.

A sermon shall be preached, and a collection made in aid of the funds of the society, at such time. during the session of the Convention, as may be determined at the annual meeting: the preacher to be appointed by the house of bishops.

ART IV The presiding bishop of this church, shall be president of the society; the other bishops, according to seniority, vice presidents. There shall be two secretaries, and twenty-four directors, who shall be chosen, by ballot, at each meeting.

ART. V. The directors, together with the president, vice presidents, and patrons of the society—who shall, ex officio, be directors—shall compose a body to be denominated the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America. They shall meet annually in the city of Philadelphia, except in the year of the meeting of the General Convention, when they shall assemble at the place of the meeting thereof. *Nine* members of the board of directors shall be necessary to constitute a quorum to do business.

The meetings of the board of directors shall always be opened with using a form of prayer to be set forth

by the house of bishops for that purpose, or one or more suitable prayers selected from the liturgy.

Art. VI. At the annual meetings, all missionary stations, appointments of missionaries, and appropriations of money, and all by-laws necessary for their own government, and for conducting the affairs of the missions, shall be made; provided, that all appointments of missionaries shall be with the approbation of the bishops present. Special meetings may be called by the president, or by one of the vice-presidents, as often as may be necessary to carry into effect, the resolutions adopted at the annual meetings of the board; at which special meetings, *seven* members including the president or one of the vice presidents, shall be a quorum to transact business.

The board of directors, whether at their annual or special meetings, may appoint such committees as may be necessary or useful

Art. VII. There shall be annually appointed a treasurer and two members of the society, who together shall be termed trustees of the permanent fund.

The treasurer shall receive all contributions which shall be made to the society, and enter them in detail, distinguishing between what may be contributed for domestic, and what for foreign purposes, if any such distinction should be made; and present a statement of his accounts annually, or oftener, if required to the board of directors. He shall not pay monies unless on an order from the board, signed by the president, or in his absence, by the senior vice president, who may attend the meeting, when such order is given.

Twenty per cent of all monies, which shall be contributed, to carry into effect the objects of the institution, shall be vested by the trustees, in their own name, as officers of the society, in some safe and productive stock, to constitute a permanent fund The residue of the contributions, with the interest arising from the permanent fund, shall be appropriated to the objects, for which the society was formed.

Art. VIII. The board of directors, at their annual meetings, shall take such measures as they may deem proper, to establish auxillary societies in any diocess, with the advice and consent of the bishop of the same; to secure patronage, and to enlarge the funds of the institution. The bishop of every diocess shall be president of the auxiliary societies organized within it.

Art. IX. In any diocess or district where there is a bishop or an ecclesiastical body duly constituted under the authority of the convention of the same for missionary purposes, aid may be given in money; but the appointment of the missionary shall rest with the bishop or ecclesiastical body aforesaid He shall act under their direction; and shall render to them a report of his proceedings, copies of which shall be forwarded to this society.

Art. X The board of directors shall, at every meeting of the society, present a detailed report of their proceedings; which if approved and adopted by the society, shall, on the next day, be presented by their president, to the General Convention, as the report of the society

Art. XI The present convention shall elect, by ballot the twenty-four directors and the two secretaries, provided for, by the 4th article, to act till the first stated meeting of the society; and the first meeting of the board of directors shall take place at Philadelphia on the third Wednesday in November instant.

Art. XII. It is recommended to every member of this society. to pray to Almighty God, for his blessing upon its designs, under the full conviction, that unless he direct us in all our doings, with his most gra-

cious favour, and further us, with his continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful.

The former Managers of the Society had written letters to the Secretaries of the three following Societies in England:—"The Society for propagating the Gospel in Foreign Parts;" "The Society for promoting Christian Knowledge;" and "The Church Missionary Society." Answers have been received from the Rev. Anthony Hamilton, Secretary of the Society for propagating the Gospel in foreign parts, and from the Rev. Josiah Pratt, Secretary of the Church Missionary Society. The last mentioned institution has voted an appropriation of two hundred pounds sterling for the use of our own Missionary Society. It may be gratifying to our readers to have the letters of these Secretaries inserted.

"*To the Rev George Boyd.*

Church Missionary House.

London, Sept. 21st, 1820.

DEAR SIR,

I feel much satisfaction in acknowledging your letter of the 9th ultimo and a copy of the Journal of the General Convention of the American Church.

"Our committee cordially rejoice in the formation of the Protestant Episcopal Society in the United States for Domestic and Foreign Missions." They accept with pleasure your invitation to carry on a correspondence and interchange of publications with you. Feeling as we do the extent and arduousness of the work in which we are engaged, to extend the blessings of the Gospel to a world that lieth in error and in sin, we hail with gratitude every auxiliary which comes forward to take part in it. It is, however with peculiar feelings of satisfaction that *we witness the* Protestant Episcopal Church in the United States embodying itself into a Society, for the purpose of concentrating its strength and rendering its exertions more efficient in the Holy Cause. Though we wish well to the labours of other bodies of Christians to extend the Redeemer's Kingdom; yet as Episcopalians, we especially rejoice in the prospect of seeing the Churches gathered from among the Heathen settled on those foundations, which, we are persuaded, are at once more scriptural and better suited to promote the best interests of mankind.

In testimony of our disposition to impart to your Society all the missionary information in our power, we are preparing a package of our publications for your use. One parcel is addressed to each of the Bishops, which the committee request their acceptance of; and the remainder we place at the disposal of the Managers of the Society to be made use of, in such manner as they deem most subservient to its interests.

Copies of a work containing a summary view of the Society for the propagation of the Gospel in Foreign parts are also sent: as it supplies most conclusive and eloquent arguments in behalf of missions, from authorities which members of an Episcopal Church will be likely to respect. It was compiled by me, chiefly from documents in the library of our own Society; and we are glad of the opportunity of putting forth a work which might serve the Society in its collections throughout the Kingdom, and at the same time testify our respect and regard to the elder body among us.

We have received the Episcopal Magazine of the United States from January to April inclusive, and shall be thankful for the numbers in continuation.

A single pamphlet forwarded through the post office, so done up that the parcel is open at the ends, will not be subjected to the full post-

age. I mention this circumstance, as we have been subject to very heavy charges at the post office in consequence of our friends in America not being aware of it.

I remain, dear sir,
with much respect,
ever faithfully yours,
JOSIAH PRATT.

P. S. I should have stated above, that any number of the "Quarterly papers" may be obtained of Mr. Seeley, No. 169 Fleet Street, should you wish for more than we have forwarded to you. I would just add, that when your Society comes into active operation, you will, probably, find it advantageous yourselves to prepare and put forth some such paper.

—

REV. SIR,

I am instructed by the Society for the propagation of the Gospel in foreign parts, to acknowledge the receipt of your letter announcing the foundation of the Protestant Episcopal Missionary Society in the United States. The board are anxious to express their earnest wishes for the success of your Society in their laudable endeavours; and to invite further communications as opportunities may present themselves. They beg you to accept for the use of the Protestant Episcopal Missionary Society in the United States copies of their six last reports, with an assurance of the satisfaction they have derived from your important communication.

I am, Rev. Sir,
Your obedient servant
ANTHONY HAMILTON.
Secretary of the Society, P. G. F.
No. 42 Castle Street, Leicester Sqr.
November 23d, 1820.

—

To the Rev. George Boyd.
Church Missionary House,
London, July 10th, 1821.

DEAR SIR,

Bishop Griswold having suggested to me in a letter under date of the 16th November last, but which did not reach me till the 12th ultimo, that the Protestant Episcopal Missionary Society in the United States for foreign and domestic missions, is desirous to avail itself of the offer, conveyed in a letter of mine to the Bishop under date of July 31st 1817, to afford pecuniary aid to such an Institution on its formation, the Bishop's letter was laid before our committee yesterday; and they came to a unanimous resolution to grant L200 sterling to the Institution for its effective establishment.

You will therefore have the kindness to inform the Directors of the Society that that sum awaits their appropriation, at such period and in such manner as they may deem expedient.

I have much pleasure in making this communication, and in assuring you of the cordial satisfaction felt by our committee in thus co-operating with their Episcopal Brethren in the United States, in promoting the extension of the Redeemer's Kingdom among the Heathen.

We hope you receive our registers and other publications regularly. They are forwarded monthly to your address, through Messrs. Morrall and Watson, Liverpool.

We shall at all times be glad to hear of the plans and operations of your Society.

I remain, Dear Sir,
faithfully yours,
JOSIAH PRATT.

—

The business of the Convention being finished, the presiding Bishop, addressed the members in the following words:—

"*Brethren of this Convention,*

"I take the liberty of giving vent to the feelings which possess me, at the conclusion of our session.

"I have attended all the meetings of the General Conventions, from

the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue: which led me to hope, that there was in this matter a verifying of the promise of the great Head of the church, of being with her to the end of the world.

"The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

"With this prospect before me, I invite you to lift your hearts and your voices, in singing to the praise and glory of God a psalm appropriate to the occasion.

The members of both houses then united in singing the 133d psalm—after which the benediction was pronounced, and the house adjourned, sine die.

SURVEY OF MISSIONARY STATIONS.

And the Gentiles shall come to thy light.—Isa. lx. 3.

As few of the European Magazines, it is presumed, find their way into the interior of the country we doubt not we shall do an acceptable service to our readers, by placing before them the latest accounts of Missionary establishments in the various quarters of the world. The Tabular View which we now propose to give, is principally condensed from the pages of the *Missionary Register*, a work conducted under the patronage of the Church Missionary Society in London.

It is comparatively but a few years, since the duty of extending the Gospel to the heathen has been practically recognized in Christian countries; but such is the spirit with which missionary exertions are now carried on, that it promises to redeem in some measure, the time that has already been lost. Indeed, the Missionary Stations have now become so numerous, that we can do little more than name them in the Survey we propose to give. Yet brief as our present notice of these stations must necessarily be, it will serve as a guide to our readers, whenever they find any account of Missionary transactions inserted hereafter in our Journal.

We begin with the stations in

WESTERN AFRICA.

"The Slave Trade," remarks Sir George Collier, in his Report to the Lords of the Admiralty, "especially as it is now conducted by the Spaniards, Portuguese, and Americans, is more horrible, than those, who have not had the misfortune to witness it, can believe; indeed, no description that I could give, would convey a true picture of its baseness and atrocity." This traffic still presents a formidable obstacle to the success of Missionary exertions, and indeed, to all attempts to meliorate the condition of the natives.

A beginning in Native Education has been made in

SENEGAL.

Under this term are comprehended the French possessions on the river of this name, which flows into the Atlantic, north of Cape Verd. The principal settlement is on the Isle of St. Louis, near the mouth of the Senegal.

Mr. Dand, from the Society at Paris, for promoting the system of Mutual Instruction, has, for several years superintended a school of 200 Native Children at St. Louis: 130 are become competent to carry into the interior the knowledge they have acquired. He has several sons of Chiefs among his pupils.

BATHURST.

A Settlement on the Island of St. Mary, at the mouth of the Gambia, between the 13th and 14th degrees north of the Line. Inhabitants, above 1000, besides the Garrison.

The Colony is in a promising condition; and the progress made, both in the building and toward the civilization of the Natives in its immediate vicinity, is very considerable.

The Jaloofs are a fine race of people; and there are peculiarities in their character which would adorn a Christian.

Captain Grant has formed a school; and also reads prayers every Sunday. The people generally express their wishes for a Chaplain and a Schoolmaster. The inhabitants of this Colony are from different parts of Africa.

This account was given in the early part of 1820, since which time, the Rev. Robert Hughes has been sent as Chaplain to the Colony, by the *Church Missionary Society.*

WESLEYAN MISSIONARY SOCIETY.

Appointed to this Station.

John Baker, John Morgan.

Mr. Baker, who was at Sierra Leone, having been relieved by other Missionaries, has been appointed to begin a new Mission on the banks of the Gambia; and was to be joined by Mr. Morgan from England. They are encouraged in their undertaking by the Governor of Sierre Leone.

SIERRA LEONE.

We are glad of an opportunity to say something of this Colony, if it were only to put it in the power of our readers to correct some of the enormous misrepresentations which are made of its condition, in some of our public prints—chiefly, we fear, with the view of discouraging the efforts of our own Society for Colonizing the liberated negroes. The population of the whole Colony amounted, in the beginning of 1819, to 9565. In July, 1820, there were 12,509, exclusive of the military and their families. This increase consisted of Negroes, liberated from Slave ships by armed vessels on the coast, and discharged Native Soldiers and their Families.

The Colony is divided into fourteen Parishes, each of which includes a number of settlements. Although the climate cannot be considered as healthy, particularly for Europeans, yet it is far more so than has been often represented. Roads have been cut in every direction; many towns and villages are built; and others are building, as the black population increases; Churches have been erected; some of which are large enough to contain a thousand people. "I visited all the Black Towns and Villages," says Sir G. Collier, "attended the public Schools and other establishments; and I never witnessed in any population, more contentment and happiness."

From Jan. 1, 1819, to July 6, 1820 there were in the Colony 455 marriages, 571 Births, and 1261 Baptisms of Adults and Infants; and at the latter date there were 2097 Children and Adults under education.

The Rev. Messrs. Garnsey and Flood have been appointed First and Second Chaplains to the Colony. In the midst of the duties of their important station, they render very efficient assistance in the direction of

the affairs of the Church Missionary Society.

Quarterly Meetings are held of the Chaplains, Missionaries, and Schoolmasters, for regulating the Society's concerns; and an Annual meeting of the Sierra Leone Church Missionary Association, at which a Sermon is preached, and a collection made. A spirit of harmony and love, greatly cherished by these meetings, pervades the members of the Mission, to a degree hitherto unknown. The inhabitants have also formed a Bible Society Auxiliary to the British and Foreign Bible Society. But it is time to proceed to a more particular Survey of the Towns in the Colony.

FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—Inhabitants, exclusive of the Military, 4785.

CHURCH MISSIONARY SOCIETY.

Robert Beckley, *Schoolmaster.*
Mrs. Beckley, *Schoolmistress.*
G. Fox, and Mrs. Fox, *Native Assistants.*

Number of Scholars, 575—A Missionary Association is formed among the boys. Their contributions have begun at the rate of about £10 per annum.

Mr. Beckley writes—"There is a great desire among the adults to learn. They requested me to open a Sunday School, which I have done, and there are in attendance about 120." On a Sunday evening, the children and adults are collected together, when the scriptures are explained to them.

WESLEYAN MISSIONARY SOCIETY.

John Huddlestone, G. Lane, *Missionaries.*

The number of persons who are members of the Society in Freetown and the adjacent villages, is 261.

KISSEY.

A Town of Liberated Negroes, in the Parish of St. Patrick—Inhabitants in the Town and its vicinity, 1033.

CHURCH MISSIONARY SOCIETY.

1816.

Gustavus Reinhold Nylander, *Minister.*
Stephen Caulker, *Native Usher.*
Mrs. Wenzel, *Schoolmistress.*

At Family Prayers, morning and evening, about 200 attend; and several hundred frequent public Worship on Sundays. A Weekly Prayer Meeting is held every Wednesday Evening.

There were 150 Scholars under education in July

To be continued.

CORRESPONDENCE.

Two communications from VERACITAS. are received. Their length will prevent their insertion at present, unless it should be thought advisable to divide them.

B. D., on Genesis vi. 5., will appear in our next.

The "History of the Church in Newtown," with the "Memoirs" &c. and the Essay of "Latimer," will appear.

THE

CHURCHMAN'S MAGAZINE.

VOL. II.] FEBRUARY, 1822. [No. 2.

For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE *to the clear comprehension*, and *pious use*, of the LITURGY.

No. I.

THE object of the Commentator may be understood from the title which he has prefixed to his remarks, and will be more fully perceived in the progress of his work. Waiving the formality of an introduction, therefore, he will proceed directly to such observations as his object embraces. And as the morning and evening devotions claim his first attention, he will commence with,

"THE ORDER FOR DAILY MORNING PRAYER."

Under the Law, daily morning and evening devotions were enjoined by God, on all the Israelites.—"Thou shalt offer upon the altar two lambs of the first year day by day continually; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even." This ordinance was constantly observed by the Jews, during the continuance of their city and polity. It was probably on this account that the primitive christians set apart these periods as times for solemn worship. And like all the divine ordinances their institution is most consonant to reason, and the fitness of things. Every morning when we awake, we receive, as it were anew, our life from God.—When we arise from our beds, to go forth amidst the cares and temptations of the world, and the dangers and business of the day, nothing can be more reasonable than that we should offer to our merciful Preserver our thanksgivings for his care over us during the unguarded moments of sleep, and for all the blessings he is constantly conferring on us; and that we should supplicate his guidance and protection through the day, as well as his favour and blessing on the work of our hands.—In the evening, too, the same reasons call us to a renewal of the same duties of devotion. Retiring from the labours and vanities of the day, and when our exhausted spirits dispose us to sink down upon our beds, in the attitude and image of death, reason requires of us, that as dying men, we should supplicate the pardon of God for our omissions of duty, as well as for our follies and positive transgressions; and that we should again commend ourselves to *his* protection who never slumbers nor sleeps.

But besides the public devotions of the morning and evening, many of the devout Jews were in the habit of retiring to their closets, in the middle of the day for the purpose of private worship. And we have reason to believe that this custom was adopted by the early Christians. We learn that St. Peter, "went up-

on the housetop to pray, about the sixth hour," which corresponds with our noon. And we find that this was a common period of christian worship, in the time of St. Cyprian, and Clement of Alexandria. It was not long after, that the Monks, who professed to be more devout than other Christians, added other hours of stated prayer. These stated periods of daily devotion had increased to seven, in the time of Pope Pelagius the Second, who established them by a decree, and provided offices of devotion for the several "*Canonical hours.*"—At the period of the Reformation, our parent Church of England brought back the periods of public worship to the primitive usage, and enjoined only "daily morning and evening prayer."

But though the Church has appointed these two periods of public worship, she does not thereby excuse any of her children from the essential duty of private devotion. Stated periods for retirement to the closet are salutary for all men. We may worship God, indeed, at any period of the day, and in the midst of our business, by short mental ejaculations, but the use of *stated times* for private devotion can not be too highly estimated. Such is the constitution of our nature, that a duty, which we think can be performed at any time, we are apt to defer altogether, unless we regulate our conduct by fixed rules.

In the Cathedral Churches, in England, the regular morning service is constantly performed. But the circumstances of country Parishes will not admit of this daily public worship; nor is it practicable in the Parish Churches of this country. But though the dispersed residences, and the secular avocations of Christians, will not permit them to assemble daily for public worship, none can be excused for the neglect of *Family Devotions.* And the American branch of the Church, has set forth "Forms of Prayer to be used in Families," well suited to their circumstances and their wants.—Those heads of Families, therefore, who live in the habitual neglect of these daily morning and evening devotions, frustrate the benevolent intentions of the Church, and loose one of the most interesting bands of the domestic state; while they are deficient in a duty enjoined not less by the dictates of reason than the authority of Scripture.

The first *Rubrick* in "the order for daily morning prayer" is as follows;—

"¶ *The Minister shall begin the* Morning Prayer, *by reading one or more of the following sentences of Scripture.*"

This Rubrick is somewhat altered from the English Book, and the phraseology is improved, though the substance of it remains the same.

Rubricks are rules or orders directing the mode in which the several parts of public worship are to be performed. They are so called from the latin word *Rubrica*, which signifies a red colouring. For distinction's sake, they were originally written in red letters; and the Rubricks of the Romish Missal, and other offices, are still printed in red characters. It is from this circumstance that they derive their appellation. In all modern editions of the Book of Common Prayer, all the offices, with the exception of the responses, are printed in common letters, while the Rubricks are distinguished by being printed in the Italic character.

Prayer is the elevation of the soul to a communion with God; and is commanded by him as a duty, through the pious and faithful performance of which we obtain all the especial blessings we enjoy. It is a high honour to us that we are permitted and assisted to hold this intercourse, and it is also a source of

inestimable benefits to us. But it is a duty of *difficult performance.* Our attention should be wholly engrossed in the solemn act we are engaged in. The worldly objects which commonly occupy our thoughts must be excluded. Our souls must be suitably humbled under a sense of our unworthiness, and brought to a proper state of serenity by a contemplation of the paternal goodness of God, and the atonement and mediation of the Saviour. Hence it results that some preparation of the mind is necessary before we enter upon the sacred duties of devotion.—It is the custom of the Jews, when they enter their synagogues for worship, to stand silent for some time, to meditate on the presence and perfections of God. And in the early ages of Christianity, it was the custom of the Priest to prepare the people's hearts for worship, by the use of a suitable preface. In imitation of this primitive usage, the Church has prescribed the *sentences* of scripture, the reading of which are enjoined by t e foregoing *Rubrick.*

In the first reformed Book composed in the reign of King Edward, the offices of devotion began with the Lord's Prayer. The Romish Book began in the same way, and so does the Liturgy of the Greek Church. But when the next review of the Liturgy was made, this commencement was thought too abrupt. The sentences from scripture were then prefixed, together with the exhortation, confession, and absolution; as a proper introduction, and to prepare the congregation for the following devotions. And while the addition is calculated to serve these salutary purposes, it brings back the Liturgy nearer to the primitive model.

It should seem that nothing can have a stronger tendency to produce in us a pious frame of soul than the voice of God speaking to us. The Church in prescribing these sentences, expects us to regard them as the words of God, addressed to us by the mouth of his embassador; and she hopes we will not dare to disobey them, since they come from the very Being to whom we are about to address our prayers, and who may justly refuse to regard *our petitions* if we neglect to observe *his commandments.*—"Before thou prayest, prepare thyself" says the son of Sirach: And the scripture sentences are admirably selected to prepare us for the duty of devotion. They relate chiefly to repentance, and confession of sins. These should naturally stand first in the devotion of guilty creatures: For, till we feel a genuine sorrow for having offended God, and come in earnest to seek that pardon which is offered to us through his Son, we cannot expect that he will accept our prayers.

When the Minister begins to repeat the sentences, the congregation *rises.* This is a decent and proper custom. Its import is, to manifest our reverence for the word of God, now addressed to us, in order to awaken us to repentance.

During this part of the service, the Minister should bear in mind that he stands in the place of an Embassador of Christ, as well as the solemn nature of the duties in which he is about to join with his congregation. He should read the sentences with suitable gravity, with a demeanour expressive of his inward devotion, with collected attention, and with that serious and affectionate tone of voice, that is best calculated to influence the minds and hearts of his people; —to quicken their zeal, and excite in them those heavenly affections which are requisite in prayer. And if such are the duties of the Minister, there are also corresponding obligations on the part of the hearer. During the reading of these sentences, no member of the congregation may stand idle, listless, and inattentive, as though he had nothing to do.

Every one is in duty bound to pay a reverent attention to the admonitions of God, thus declared by his embassador; and in this way to prepare himself to make his confessions to our "Almighty and most merciful Father," in the form provided by the Church.

From this view of the design of the prefatory sentences, it will be perceived that every member of a congregation ought to be in Church in due season, that he may be present at the very beginning of the service, and have time to prepare for the more solemn offices of devotion. Many who appear in their seats previous to the commencement of public worship, are apt to spend the interval in gazing about the Church, to gratify an idle curiosity. But how much more profitably this time might be spent in reading over the whole of the sentences, and such other scriptures as would tend to promote religious meditations; that they might thus bring themselves to such a devout frame of mind before the Minister begins, as to be able to follow him through the successive offices, in such a manner as the nature of the duty requires.

In fine, let every one who hears these divine sentences, be thankful to God for the instruction, the admonition, and the encouragement they afford; And may it be the earnest desire of all, so to use the ordinances of God's house, as not to abuse them; that they may derive from them that comfort through life which they are calculated to afford, and find them as waters of consolation in the day of adversity.

The next thing in the order of the services is the EXHORTATION.—It is introduced by the Rubrick, "*then the Minister shall say*"—

This Rubrick is not immediately prefixed to the Exhortation in the English Prayer Book; but the matter of it is contained there, in the close of the Rubrick which precedes *it.*

In the performance of the Service it is customary to pronounce only two or three of the sentences, and then to proceed to the exhortation; which is grounded on them, and is little more than a comment or paraphrase upon the several texts.

It is to be feared that there are many who regard this Exhortation as a mere matter of form, and give but little heed to it. But those who will attend to the instruction which it contains, cannot fail to perceive how admirably it is calculated to apply the preceding sentences, and direct us how we should perform the following confession

The Minister begins his address with the Apostolic Salutation, '*Dearly beloved brethren.*"—These words are well adapted to express that tender regard which the Ministers of God's word should have for their people. And the congregation should be careful to receive their exhortation with a ready mind, since they thus "speak to them the truth in love." After this affectionate address, the Minister proceeds to call his people to confession, by the admonition that "*the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness.*" These words are grounded on the introductory sentences, and particularly on that from 1 John i. 8, 9. But many other passages of scripture might be cited to the same purpose; and to give weight to this admonition, the words import, that it is not merely the Minister, but God himself, who by his holy word moves us to repentance and confession; so that he who refuses to obey, refuses not man but God.—We are further admonished not to "*dissemble or cloke*" our sins. For though we could conceal them so closely as to deceive all the world, yet we can not hide them from that God who "searcheth the heart," and who will condemn us for our hypocrisy as well as for the transgression. We are therefore ad-

to "*confess*" our sins, *umble and lowly*" heart, our unworthiness; with *rt*" heart, filled with sor- ving offended so good a l with an "*obedient*" resolved upon reforma- mendment of life.

ect of this confession of then declared to be, "*to t we may obtain forgive- same*," by the "*infinite nd mercy*" of God. "If our sins," says St. John, aithful and just to forgive , and to cleanse us from tepousness." Repentance eness are constantly con- the Scriptures; yet we careful to regard repen- r as a *condition*, than as ious *cause*, of our forgive- ch is to be sought for only nement and mediation of st.

then instructed that con- l repentance are "*at all* duty, but "*chiefly when le and meet together*" for ses of public worship. poses are declared to be r *thanks for the great t we have received at the God;*" which we accord- n the form of thanksgiving by the Church: "*To his most worthy praise;*" ne in our Psalms, Hymns, and Doxologies: "*To ost holy word;*" which ttending to the reading of s of Scripture, and to the hich are taken from the : And lastly, "*to ask s which are requisite and as well for the body as* " which is done in the Supplications, and Inter- But unless true repen- de these duties and devo- of the services will be ac- God, or profitable to our-

Wherefore, that the people may not come to Church in vain, the Minister "*prays and beseeches*" them, "*as many as are present*," to accompany him in the solemn confession which immediately follows—a confession, which there are none so holy but they have need to make it; and none so sinful but they may be profited in using it with sincerity.

Such are the views we ought to take of this comprehensive exhortation While, therefore, the Minister is addressing it to us, let us apply our minds fully to its import, that we may be prepared to accompany him with contrite hearts in the "*general Confession*" to the Throne of Grace. C.

(To be continued.)

For the Churchman's Magazine.

Holy-Days.

Our thoughts cannot be too frequently withdrawn from things below, and fixed on things above. The various worldly avocations in which the different members of the Church are necessarily engaged, have very often but too great a tendency to prevent many of them from holding that close and constant communion with God, which the spirit as well as the letter of the Gospel requires. And not only have their secular employments this unfavourable tendency, but it is also much to be feared, that in not a few cases they actually succeed in banishing that habitual godliness of conversation, by which the followers of Christ should ever be distinguished. The continual and uninterrupted round of worldly cares and pleasures, by which six-sevenths of their time is swallowed up, leaves them, we may well suppose, in a frame of mind ill adapted to worship God, on his holy Sabbaths, "in spirit and in truth." For man

is so constituted, that his heart is apt to be fixed chiefly on those objects which his mind is most in the habit of contemplating with complacency or pleasure. So that if God be the principal and oft-recurring subject of his meditations, he will "grow in grace as he grows in age;" he will daily see more and more of the loveliness of the Divine Character, and earnestly seek the highest degree of conformity to it: trusting wholly in his God, he will go on from righteousness to righteousness, setting his heart and affections upon Him as the infinite Source of all his present joys, and as the firm rock and foundation of all his hopes. But if, on the other hand, the increase of worldly wealth, or the enjoyment of the various pleasures which wealth and society afford, is allowed to engross the greater part of his time and attention, will not his heart almost unavoidably become alienated from God? Will it not be so filled with earthly schemes and cares, as to be utterly unfit for, and consequently to exclude the residence of that Being who can never dwell in a divided heart;—who hath so often enjoined upon those who would experience his favor, that they must "love the Lord their God with all their heart, and with all their soul, and with all their mind?" Persons who have thus spent all the week, or six days out of seven, in exclusive devotion to secular concerns, without having afforded even an hour to serious meditation, and communion with the Father of Spirits, will on the Lord's day come to the place of His public worship, with minds but poorly prepared to engage in his service, or to receive his blessing. That there are many persons of this description, who persuade themselves that it is enough to serve God one day in seven, and that after having made him an offer of their hearts on that day, they may during the week withhold them from him, and live as if there were no God, or as if they were totally regardless of their solemn dedication of themselves to his service, to walk in the same all the days of their lives; that there are such we may reasonably presume. But who are included in this unhappy class, is known to Him who searcheth the heart. Let each man's conscience, after a close scrutiny, answer for himself.

Such being the repugnance between spiritual and worldly affairs, and a deep immersion in the latter having such a strong tendency to destroy all relish for the former; and, moreover, seeing that christians must of necessity mingle more or less with the world, and thus stand exposed to its temptations; it is manifest that that mode of conduct and worship is best, which is best calculated to keep God in our minds, to prevent us from imbibing the spirit of this world, and secure us from being overcome by its temptations. And although it is true, that unless we receive and cherish the grace of God in our hearts, all the modes which could be devised, and the utmost frequency of public worship would avail us nothing; yet on the other hand it must also be acknowledged; that some modes are far preferable to others, inasmuch as they are far more grave and reverent, tending as well to impress the unrepentant sinner with awe and conviction, as to preserve in the minds of the faithful a due sense of the infinite superiority, majesty and goodness of that Being, on whom they profess their humble dependance. And it is evident, that the more frequently the followers of Jesus assemble together in solemn worship, whether for the purpose of humbling themselves before God, in deep contrition for their sins, or with a design to raise the cheerful song of thanksgiving and praise, to show forth the joy and gratitude of

their souls " for the great benefits which they have received at His hands ;" the more will their minds consequently be withdrawn from the world, and directed towards the Saviour, in whose name and in whose presence they assemble.

From the above remarks it may appear, that it is the duty of the Church to invite the attention of her members, as often as practicable, from their secular to their spiritual and eternal concerns. Not only should those who are still unrepentant and without her jurisdiction, be frequently admonished of their danger, pointed to the path of safety, and entreated to flee from the wrath to come ; but those also, who have already entered upon the christian course, should be often reminded of the sacred character which they have assumed, exhorted to maintain its dignity unsullied, to be stedfast and immovable in the faith, to carefully cultivate every christian grace and constantly practise every christian virtue, and with all diligence to " press toward the mark for the prize of the high calling of God in Christ Jesus." Duly impressed with a sense of her duty in this respect ; and convinced of the great utility of frequent meetings for social worship, our church, in imitation of the primitive christians, has very wisely set apart and consecrated particular seasons to the worship of God. These seasons, besides the Sundays, are thirty-six festival and fast days to be observed in the course of the year ; for each of which there is an appropriate service provided in our Liturgy. On these holy-days we are called to the sanctuary, to offer up unto God, as his just due, the frequent sacrifice of praise and thanksgiving ; or to bewail our sins and deprecate his wrath ; and with united prayers and supplications to make known unto Him our wants. Although the observation of these days is not expressly enjoined in the New Testament, yet we find them there frequently referred to. and implicitly allowed. And that they are requisite in the Church, may appear not only from their reasonableness and utility, but also from the universal practice of the Jews and Pagans, as well as of the Christian Church in its infancy. The Jews had a considerable number of festivals and fasts, some of which were of divine, and others of ecclesiastical appointment. To pass over the worship of the pagans, whom nature itself taught the advantage and necessity of such days, to revive and keep alive the flame of devotion ; we find that the Great Head of the Church fasted while upon earth, and honoured one of tho Jewish festivals with his presence. Fasting is mentioned as a duty by our Saviour ; and it may be seen by various passages in the New Testament, that the Apostles considered it a duty of believers, and not only recommended, but were themselves very frequent in the practice of it. Festival days in commemoration of the *Resurrection* and *Ascension* of Christ, and of other principal events which, under God, were the sources of great blessings to the Church, were annually and strictly observed by the primitive christians. And although we have no positive divine precept for the observation of any other days than the holy Sabbaths, yet this universal practice of the Church in all ages, is a precedent which sufficiently sanctions our own, and which we are bound to follow. For as in human or civil law, so in ecclesiastical, long established customs, or customs " to which the memory of man runneth not contrary," and which are consonant with reason and with the law of God, and more especially if they evidently tend to the temporal benefit, or to the moral and spiritual melioration of mankind, are themselves allowed to become laws, and to have, not indeed

the same importance and force as divine injunctions, but all that expediency and human authority can impart to them. And since God has not revealed to us his will in this respect, he has left the number and the selection of these festival and penitential seasons, to the good sense and discretionary power of his Church. By the reasonable determination of this Church, we are to abide; for we are commanded by the Apostle to obey those who have rule over us, those who are placed over us in the Lord. So that they who wilfully neglect the holy-days, which the Church has ordered to be set apart and dedicated to the solemn worship of Almighty God, not only offend their brethren, and cause disturbance in the Church by transgressing her canons; but it may justly be feared, that they also incur the awful displeasure of the King of Kings, whom they neglect to honor, and the reasonable requirements of whose Church and the instruction of whose ministers, they thus treat with a criminal disregard.

I will conclude the present essay by seriously proposing a single question, which in my judgment, involves a subject of no small importance:—Do the various Episcopal churches in the United States, pay a due regard to our Ecclesiastical Polity, particularly to that part of it which relates to the observation of Festivals and Fasts?

In a future Number it is my intention to continue these remarks.

LATIMER.

New-Haven, January, 1822.

For the Churchman's Magazine.

On certain abuses of the Ministerial office.

Among the evils resulting from the prevalence of loose and indefinite notions with regard to the constitution and organization of the Christian Ministry, none perhaps is more to be deprecated, than the frequent introduction into religious communities of shoals of self-taught, self-appointed, and self-sent preachers. It is not uncommon to see, in the public newspapers, an advertisement, informing the people, that at such a time and place, the *Reverend* Mr. Such-an-one, will deliver a sermon or lecture: And it often happens, that a puff is attached to the notification in a style sufficiently gross to put even a strolling-player or a mountebank to the blush.—Well—the title of *reverend*, or the puff, or the novelty, will of course attract the attention and curiosity of the multitude, and away they will go, men, women, and children, gentle and simple, to hear the man *preach*. On such occasions it is usual for the preacher to attempt, either directly or indirectly, to destroy the confidence which the people repose in their regularly settled pastors. The manner of effecting this, depends entirely on the modesty of the preacher. Sometimes he will begin, by insinuating that they are ignorant or designing—that they either misunderstand the scriptures, or wilfully misrepresent them—that they hold up needless and unauthorized terror to their hearers, for the purpose of blinding their understanding, and keeping them in subjection—and much more in the same style. Sometimes he will assert, that the received translation of the scriptures is very erroneous—that it was made in a time of great ignorance and darkness—that the translators were fanatical and puritanical men, whose notions of present duty and future responsibility, were by far too rigid—and that it is high time to view religion in a more liberal and rational sense. Again, he will declare, that there is nothing in the original text, to support the

doctrine of the Trinity, or of the divine nature of the Saviour, or of the atonement of Christ—and that every passage of this kind, has been either interpolated or mistranslated by wicked and designing men. I mention these, as some of the modes of attack. To mention them all, would not only be difficult, but unnecessary. The object is, to persuade the people that they are deceived by their pastors. And how often does it happen, that bold assertions, an insinuating address, or insidious appeals to the passions, are but too successful! How often is the salutary influence of the regular pastors destroyed—the peace of religious communities disturbed—and discord and confusion introduced, where nothing but love and harmony should reign! And what, in cases of this nature, can the pastors do? If they, perceiving the young lambs of their flocks, credulously listening to these insinuations and assertions, and drinking in the poison of heresy and infidelity, take the alarm and venture to stand forth in defence of their conduct and their principles, a hue and cry is raised by a certain class of the community, and they are stigmatized as bigots, and as the abettors of priestcraft and spiritual tyranny.

Now, I doubt not that every pious or sober man in the community will admit, that this is a great evil. Why, then, will not men of this description, resort to the only remedy, which appears to hold out the hope of proving effectual? Let every person who feels an interest in this concern, endeavour to obtain correct views of the Christian ministry, and of the sacerdotal office. Let the profession be held sacred; and let no man be received and accredited as an ambassador of Christ, who does not come clothed with due authority, and who does not acknowledge some legitimate head and fountain of power, by means of which, suitable checks are provided, and control and discipline faithfully administered. Let this be done, and we may rest assured, that we shall not see such numbers flocking to witness the exhibitions of preachers, who put themselves on a footing with strolling-players and mountebanks; or we may at least flatter ourselves, that we shall not see them surrounded by sober men, and orderly Christians, and reputable ladies.

If the pretensions of these men were duly examined, I verily believe, that in nine cases out of ten, it would be found, that they had not passed through even the lowest forms of an ordination; and that some of them, possessed so little of the confidence of their fellow-men, that they never would have thought of attempting to preach, where they were known. In other cases, they may hold a license to preach, obtained from some small *congregation*, in some obscure spot, in some remote corner of the earth: And fortified with this, they go forth, advertise themselves as *reverend* divines, and affect to preach the gospel—while they are labouring to overturn its very foundations!

Is the sacred profession, then, of so little consequence? Is it of less dignity than the other liberal professions? When strolling self-styled doctors advertise their quackeries, the civil authority interposes. Why so? The worst *they* can do, is to tamper with the health, and kill the body. But spiritual quackery may destroy the soul. Further, I believe it is a rule of courts of justice, that no person may appear as the advocate of a client, without a regular license *from the court*—(not from *the people*.) Suppose, then, that a person should appear in a court of Justice, and offer his services as an advocate and should produce as his authority, a certificate, stating, that in such a town, on such a day, at a

a meeting lawfully convened, it was *voted*, that Mr. ——— might exercise the office of an attorney at law? I trust he could not be admitted to the bar—even though his name should be graced with the appendage of *Esquire*. But, it would seem, that a meeting, lawfully or unlawfully convened, may appoint a man to preach the gospel of salvation, and to plead for sinners against the great adversary of souls;—and that they may send him out, to execute his office, without the least responsibility—without any security, either for the soundness of his doctrine, or the correctness of his conduct—without any regard to what he preaches or what he practices.

I know, Messrs. Editors, that your Church is provided with some excellent regulations with regard to these matters; and that, were your regimen universally adopted, and your people a little more careful to abstain from running after these self-made preachers, the evil of which I complain, could not exist. I do hope, therefore, that other orthodox denominations will, by approximating, as nearly as possible, to your system, and by standing aloof from preaching of this description, check, if not entirely eradicate, this dangerous quackery.

O. P. Q.

For the Churchman's Magazine.

On Human Depravity.

Observations on Human Depravity with a view to the illustration of Gen. vi. 5.

Few subjects are more interesting, than the fall of our first parents from that state of innocence, perfection, and happiness, in which they were originally placed by their Creator. By their rebellion against God, they brought upon their posterity that corruption, from which their guilt and misery originates. From this corruption of nature, sometimes denominated "original sin," none of their descendants have been entirely exempt. It is not my intention to inquire how far mankind "are gone from original righteousness," nor into the precise extent to which their moral and intellectual powers are depraved.—While the depravity of human nature cannot be denied, it must be acknowledged to be so extensive, as to render us naturally opposed to God and holiness, and wherever a proper sense of it is entertained, to mortify and humble the pride of our hearts.

Without enquiring into the precise extent of human depravity, it may be remarked that it has always been capable of great melioration, through the influence of that divine Spirit, which God has been graciously pleased to bestow upon mankind. For the truth of this, I might appeal to the interesting and illustrious examples of the patriarchs and prophets and holy men of former dispensations; of the noble army of Christian martyrs, and "of the general assembly and Church of the first-born, whose names are written in heaven." To render human depravity susceptible of this melioration, and, by bringing mankind back to the service and favour of God, to qualify them for a blessed immortality, was the errand of love, on which our divine Redeemer came into the world.

If the depravity of human nature may be, in a great measure corrected; by perverseness and folly, by the gratification of the desires and passions, by following the temptations to evil which constantly surround us, it may be greatly encreased, and its effects become more and more malignant and ruinous. The pages of both sacred and profane history, contain innumerable exam-

ples of this terrible increase in depravity and wickedness. By these examples we are enabled to trace the progress of human corruption, to point out how our depraved passions gather strength by indulgence, and to mark distinctly the several stages by which men advance in the path of sin and death, till they ultimately arrive at a total indifference to God, religion, and the dearest interests of their immortal souls, and become *totally* alienated from the fountain of all goodness, servants of sin and satan. By this dreadful progress in depravity, many have, at last, been brought into that state of mind, when "all the imaginations of the thoughts of their heart, were only evil continually;" when God himself, withdrawing his grace from them, gave them over "to a reprobate mind."

It would be impossible to point out precisely, the extent of that depravity to which our first parents were reduced by their disobedience. Nor is it material to our present purpose, to determine whether it was partial, or total. Immediately after the fall, they were without a Redeemer, and without any hope of deliverance from that wrath which they had provoked. Their state was that of condemnation,—the penalty or curse of the law resting upon them in its full force. But it would seem that their continuance in this state was of short duration. The promise of a Redeemer appears to have been made, soon after the fall; and it is reasonable to conclude, that they fixed their faith and rested their hopes upon this promise, and on these terms were restored to divine favour. The promise, comprehending the infinite sufficiency of that atonement which the Son of God would make in the fullness of time, undoubtedly took immediate effect, and was regarded by the wise and good in subsequent generations, as the ground on which they were to expect pardon and restoration to life. On this account, it would not be correct to consider mankind, in reference to their spiritual condition as descendants of our first parents, to be without a Redeemer, and uninterested in the benefits which that Redeemer purchased for our fallen race. In discussing the extent of their depravity, we are not to form our estimate by our ideas of what man is, or *would be without a Redeemer*, but from those moral and religious powers which every man possesses, by those gifts of grace bestowed upon every one, through the mediation of our divine Redeemer. If it were acknowledged that human nature, in consequence of the first transgression, and before any interposition of mercy had been announced, was totally depraved, it would not follow that it was now in the same condition until conversion has taken place. It would derogate from the character of the interposition of the Son of God, to suppose that it did not bestow upon mankind, an ability to obtain the benefit which it contemplated; an ability not dependent on their own natural powers, but on the gifts of the Holy Spirit.

Great as the degree of human depravity may be, even under these circumstances, it is evidently capable of increase, by neglecting to improve the benefits purchased for mankind generally, and by pursuing a course of sin, until every expression of the divine favour is withdrawn. Gen. vi. 5, "Every imagination of the thoughts of his heart was only evil continually" is a description, not of mankind generally, but of that antidiluvian generation of men, who had added to that corrupt nature, which of itself, made them "by nature the children of wrath," a weight of guilt which had been accumulating for years, by a constant forgetfulness of God, by the unrestrained gratification of their

passions and lusts, and by engaging all their powers and faculties in the pursuit of iniquity. It was in consequence of this awful progress in corruption, that God himself interposed and shortened the period of their life; and gave as a reason for it, that his "spirit should not always strive with man." But even this had no effect in retarding the progress of their crimes, and their increase in depravity. For we are told, not long after this, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This is a description of a generation of men, who had become depraved to the highest degree; an example of the progress which human folly often makes in aggravating our natural corruption, and of the consequence of habitual and unrestrained gratification of our natural propensities. They had renounced their allegiance to the author of their being. They had cast off all the restraints, and contemned all the sanctions of religion. Their hearts had become absolutely hardened in wickedness. God ceased to regard them with favour, and withdrew from them the direction and assistance of his spirit. The consequence of this was, that "the thoughts and intentions of their heart were only evil continually," and the passage therefore cannot be considered, in its appropriate sense, as descriptive of the general depravity of human nature. It has sometimes been urged in proof of the doctrine of total depravity, but it is evident, that it cannot be properly applied to the moral state and character of mankind generally. It was designed to apply only to that generation of men, who, having abandoned their God, were given over to a reprobate mind, and having filled up the measure of their iniquity were destroyed by the deluge. It is manifest therefore, that Gen. vi. 5. rather militates, than otherwise against the doctrine which it has, sometimes, been thought to support. For a being already totally depraved, cannot be considered as capable of advancing in depravity.

The persons who believe in the doctrine, that human nature is totally depraved, consider mankind, not only in a fallen condition, but in that condition without a Redeemer. If Jesus Christ tasted death for every man; if he be a propitiation for the sins of the whole world, if he be the light, that lighteth every man that cometh into the world, and if the grace of God have appeared unto all men, then mankind are evidently in a state of redemption. And if they be not benefited, by being placed in this state through the mercy and goodness of God, it is owing to their preferring to follow the inclinations of their depraved nature, rather, than the improvement of the privileges with which they are blessed. There have been a thousand idle speculations on the state of man without a redeemer. These, however, have for the most part turned on illusions of fancy, which have served only to increase difficulties, and to envelope the subject in thicker darkness. The scriptures certainly represent all men to be placed in a state of redemption, and accountable for their improvement of its privileges; and they consider none as destitute of these privileges, except such only as totally disregard the injunctions of the divine word, do constant despite to the spirit of grace, and deny the Lord that bought them.

The words, total depravity, are used to express a doctrine in reference to human nature, which though it be taught in some confessions of faith and has long been a prominent subject of theological controversy, has, I am persuaded, little more, generally speaking, than a nominal existence even in the minds of those

who assert it. The controversies, among Christians, who have been denominated orthodox, on all the leading doctrines of Christianity, on this subject, have originated in most instances, rather in a confusion of ideas and an indistinctness in terms and definitions, than from any material difference of sentiment. Were the scriptures to be the only ground of opinion, and were definite ideas to be formed on this subject, and were the meaning of the terms employed, clearly understood, it would be found that the denominations of Christians to which I have alluded, agree in the doctrine of the 9th article of the Church. "It is the fault and corruption of the nature of every man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit," in so much that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God—"And therefore in every person born into the world, it deserveth God's wrath and damnation." This was the doctrine maintained by the primitive Church. It was the doctrine of the great body of the reformers. It is the express language of our own Church, and it is substantiated by the most positive declarations of holy scripture. The article of the Church asserts the fact that human nature is greatly depraved; the effect of this fault and corruption of our nature upon the exertion of our moral and intellectual powers in the business of religion; and what this depravation of nature deserves from God, without attempting to define its precise extent, or declaring that it is equal and total in all, which is contradicted by observation and experience.

The consideration of this subject should teach us humility and meekness in the estimate of ourselves, and the absolute necessity of improving the privileges and blessings bestowed upon us through Jesus Christ. Having these privileges and blessings, all that is contended for, is that we are at all times enabled to improve them to the salvation of the soul. If our nature be depraved and sinful, it must be changed and sanctified before we can approve ourselves to a God of infinite purity and holiness, and be prepared for that "rest which is eternal in the heavens." B. D.

For the Churchman's Magazine.

A short Address delivered at the close of a sermon, at the funeral of Dr. William Shelton, of Huntington, August 30th, 1819. By the Rev. *Menzies Rayner*, Rector of the Episcopal Church in that town.

A few observations, more particularly adapted to the present melancholy scene, may probably be expected. They must be few; and few only, if any, can be necessary. The affecting occasion of our assembling together, and the mournful spectacle before us, speak to us with an eloquence of which human language is incapable. We are here made acquainted with our mortal and perishing state upon earth, not by the hearing of the ear, by distant reports, or laboured descriptions, but with our own eyes we behold—we see for ourselves and not another; we survey and handle the cold remains of a fellow-creature which but a few days since was animated with life and health, and was active and vigorous as any of us. And in this mournful and impressive view, our own mortality and frailty, the uncertainty, and the perishing nature of all earthly enjoyments and prospects, is inculcated with an energy and pathos, which words cannot convey.

Surely man, in his best estate upon earth is altogether vanity. In what age or condition, and under what circumstances, can we view ourselves secure for a day or an hour? If feeble infancy, or decrepit old age, were the only subjects of arrest, or if an equal temperament, and a firm constitution were exempt from diseases, and caution could always guard against sudden accidents and disasters, then some at least for a time, might view themselves secure. Or if the measure of our days were revealed to us, and we were certified, as the Psalmist says, *how long we have to live*, then might some, with more propriety, dismiss for a season, the thoughts of futurity. *But man knoweth not his time.* The hour of our dissolution, is a secret written in that book which the Lamb alone has a right to open. It is wisely and mercifully concealed from us, that carelessness and negligence might have no excuse, and that, as our Saviour says, *knowing not when the time is, we might watch and be always ready.* —*In such an hour as ye think not, the Son of man cometh.* Death generally comes unexpected, and often very suddenly, leaving but little time for serious reflection and calling upon God. And although sincere penitence, even at a very late hour, will be mercifully accepted, yet we ought to be sensible that our everlasting salvation is too important to be put at hazard by any delay. *O that we were wise, that we understood this, that we would consider our latter end. So teach us, O Lord, to number our days, that we may apply our hearts unto wisdom.*

A friend and acquaintance, very generally esteemed and beloved, is removed from us. He who so often, through the divine blessing, administered relief to others, in sickness and distress, notwithstanding the most assiduous attention of his brethren of the healing art, and others who anxiously watched with, and carefully administered to him has fallen a victim to disease and death. Great is the loss which the faculty have sustained; great is the loss to the town in which his skill and his labours have been so successfully employed. The religious society also in this place, to which he belonged, and to which he was most sincerely attached, must be sensible that it has lost in the deceased, one of its most active, efficient and useful members. With what anxiety has he watched and aided the progress of this building, erected for the worship of the God of his Fathers!

My Brethren and Parishioners, let me urge you on this occasion, now when a leading member of your society is removed from among you, let me earnestly call upon you to renew your exertions, and to double your zeal and diligence for the promotion and prosperity of this Church and parish, which lay so near the heart of our deceased Friend. The cause of the Church, the cause of Christ, is worthy of all your zeal, and all your solicitude, of all your prayers, and all your exertions.— Lord, God Almighty help us, *for vain is the help of man. Our hope standeth in the name of the Lord.— God will help us, and that soon; the Lord will visit us, and that right early.*

But this afflictive dispensation of divine providence, can by none be so sensibly and tenderly felt, as by the bereaved family and connections of the deceased. His virtues and his worth in all the domestic and endearing relations of life, are too well known, too deeply engraven on the hearts of those to whom he sustained those tender relations, to need any tribute or encomium which I could bestow. He, was, perhaps, as much as most men, whatever is or ought to be implied in the names of Husband, Father, Child, and

Brother. But these tender relations are all dissolved at a stroke. We shall meet him no more in this world. We shall go to him, but he shall not return to us. The hope that he has made his exit in peace, is a consolation which we have a right to call in to our aid in this time of our deep distress. His penitence and prayers, and the prayers of others, we trust have been graciously regarded. In the hands of a merciful God and Saviour let us leave him, in humble hope and confidence. And let us, my mourning friends, earnestly pray that we may possess the disposition to say, *The will of the Lord be done. Thy will be done on earth as it is in heaven.* And let the reflection that God is infinitely wise aud good in all his dealings with us, and in all the dispensations of his providence, moderate our grief, and lead us to resign ourselves in all things to the divine disposal. So will God overrule all his dispensations for our good; he will be our guide through all the vicissitudes of this mortal life, and finally receive us to the joys of his eternal rest, "where, with all those who have departed hence in the true faith of his holy name, we shall receive our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord."

For the Churchman's Magazine.

Memoirs of the late Rev.* JOHN BEACH, *Missionary from the Society in Great Britain, "for the propagation of the gospel in foreign parts:" also, of the late Rev.* PHILO PERRY: *connected with an historical sketch of Trinity Church, Newtown, Connecticut, organized in A. D. 1733.

THE brevity of the following memoirs, and the want of precision in the details, with the abrupt manner of closing some parts of the narrative, and the want of order in introducing others,—must be attributed in a great measure to the loss of nearly all the original records, letters, &c. concerning Mr. Beach. A sketch of his life was nearly completed for the press in 1810, and was transferred, with a number of his controversial pamphlets, to Mr. Lazarus Beach, his grand-son, then a printer at the city of Washington. Mr. Beach, returning to New-York the next year, put these with other valuable manuscripts, into a trunk on board of a vessel for that place. On his arrival the trunk was not to be found, and has not been heard of since. In addition to this severe loss, most of the parishioners of that excellent man have followed him "to that world from whose bourne no traveller returns." The few who continue, with the writer have endeavored to rescue from oblivion the following facts, for the truth of which they can safely vouch.

Mr. JOHN BEACH, son of William Beach, of Stratford, was born in the year 1698. His father, a respectable farmer, was anxious to bring up his sons as "tillers of the ground:" but more anxious to "bring them up in the nurture and admonition of the Lord."—His godly counsels and pious examples, through the blessing of God, led his family at an early period, to an earnest attention to the scriptures and other means of religious improvement. John, in particular, frequently enquired into the historical parts of the Bible, its chronology, and the meaning of terms not in common use, with such obscure passages as he found beyond his comprehension; and not being satisfied with the answers he received, he had recourse to geography and profane history. On finding that the Bible, (for, after all, this to *him* was the book of all books) was writ-

ten at different times, by different persons, and in different languages, he became extremely anxious to understand those languages. He daily (in the phraseology of that age) expressed his desire to *go to College*. And his parents, observing his attachment to, and increasing thirst for, knowledge, and his frequent custom of being alone, exercised in reading and prayer, while others of his age were pursuing their juvenile diversions, were finally prevailed upon to give him the advantage of a public education. To this measure they were advised by their friends, and especially by the Rev. Timothy Cutler, who had been ten years their minister, and was the most celebrated preacher in the Colony.* He was at this time the Rector elect of Yale College, and gave assurance of his personal and particular attention to their son. Accordingly, after spending about eighteen months with a private instructor, he was sent six months to a grammar school, and then entered the freshmen class, in 1720, in the 20th year of his age. He made good proficiency in learning, and laid the foundation for the superiour knowledge he afterwards acquired in that language, in which the scriptures of the Old Testament were originally written. Without the least stain upon his reputation, he received the honors of Yale College; and took his degree of master of arts in the year 1724; and, as says Dr. Mansfield, in his funeral sermon, "that truly useful seminary of learning may well esteem it an honor to have produced such an able and eminent son."

His early years being strongly marked with piety and virtue, he was immediately inclined to the study of the sacred science, in which he made such proficiency, as to raise high expectations of his future success—expectations, which were fully realized by the eminent manner in which he discharged the duties of his important office.

At this period of his life, the public mind was deeply agitated upon the validity of presbyterian ordination, and on the use of a Liturgy or a prescribed form of prayer in public worship. The controversy commenced in 1718, in the college then just established at New-Haven.—That institution having recently received a large donation of books, among which were the works of Doctors Barrow, Patrick, South, Tillotson, Sharp, Wilson, and Sherlock, the then Rector, Dr. Cutler, and the tutors Johnson and Brown, three (says a writer of that age) of the most distinguished men in the colony, for clearness of intellect, and excellency in science, theology, and the moral and Christian virtues, eagerly embraced the opportunity of becoming acquainted with the science and divinity of these great, pious and learned writers: the consequence of which was, that they soon declared for the Church of England. After a number of public disputations, before the corporation of the College, and other learned divines of the congregational order, and having triumphed in every interview, they, in the true spirit of Christian meekness, gave up their offices in the institution, and repaired to England for Holy Orders. They were received with paternal fondness, and embraced in the bonds of christian charity. Having been admitted, according to the gospel institution of the church, first to the order of deacons, and then to that

* For the character and talents of the three distinguished men, CUTLER, JOHNSON, and BROWN, who first dared to rise above the vulgar prejudice of that puritanic age, together with a brief history of the rise and establishment of Primitive Truth and Order in this state —the reader is referred to that interesting work, the life of Dr. JOHNSON, written by Dr. CHANDLER, and published in New-York, under the eye of Bishop HOBART, in 1805.

of priests or presbyters, while making preparation to return, Mr. Brown took the small pox and died, to the no small grief of his brethren and friends. Messrs. Cutler and Johnson arrived at Boston in November, 1723; and the latter, settling at Stratford, became personally and particularly acquainted with Mr. Beach, who had then just received his degree of A B.

Mr. Beach, during his collegiate studies, had not been an idle spectator of the changes and controversies, that seemed to shake to the centre, not only the Saybrook Platform, but the destinies of the hierarchy of both presbyterian and congregational establishments. Neither was Mr. Beach negligent, at this period, carefully to *read and inwardly digest the subject.* But the restless spirit, that brought one of the best of kings to the scaffold—that overthrew the throne and the altar in 1642—was busily running to and fro; and the partakers of that spirit, having failed to subdue the citadel, employed themselves in assailing the outworks. Finding episcopacy beyond their reach, they joined the *accuser* of the brethren, and slandered the professors of the Church as destitute of piety, and stigmatized the "ceremonies and liturgy of the Church, as *rags of Popery* and Pagan mummery."*

Notwithstanding repeated conversations with Mr. Johnson, these publications, with the urgent solicitations of his family and friends, had great influence with Mr. Beach; and he finally yielded, expressing himself in the following manner:—"Having studied the controversy with the best helps I could get, though I had some doubts about the lawfulness of *presbyterian* ordination (so called) yet my doubts about the lawfulness of clerical *conformity* in the Church of England, were stronger."* He accordingly was called, and without a dissenting voice, was settled over the congregational society in *Newtown.* This society was then in a very flourishing and prosperous situation; and although the town had been settled but about thirty years, it appears that there were about sixty families, principally from Old Milford. and with few exceptions, of the *new school,* or followers of the Geneva reformer Mr. Beach was uncommonly successful. Very different from young preachers in general, he avoided all controversies. and knew nothing among his people, but "Christ and him crucified." The congregation increased in piety, harmony, and love.

The few exceptions noticed above, were five families, viz. John Glover, Benjamin Glover, and Henry Glover, three brothers from New-Haven; Nathaniel Nichols, from Stratford; and a Mr. Leavenworth These frequently met in a private house for worship, agreeably to the forms of the Church, and for religious conversation. They soon organized, and were visited once in three months by the Rev Mr. Johnson, of Stratford; who often called on his young friend Mr Beach, at his own request, and they mutually agreed, from time to time, to discuss the interesting questions in dispute between the Church of England and the dissenters: "And," said an old man to the writer of this—"they were nearly matched; but Mr. Johnson would generally get the better of our minister, which gave much uneasiness to my father and others, who all believed that Mr Beach not only had truth on his side, but was (as they expressed it) the best reasoner.—

* See Delaunes' Plea for the Nonconformist, published at that period, with several abusive pamphlets, similar to the modern attack on the Church, entitled "A Serious Call," by a "Consistant Churchman."

* Friendly Expostulation, page 10.

However, they finally imputed his failure to his modesty, as being the youngest. But in two or three years, their uneasiness increased into an alarm. They noticed Mr. Beach frequently using the Lord's Prayer, and reading whole chapters from the Bible; also repeating some sentences in his prayers, which the Church people said were taken from the Book of Common Prayer. And what (continued the old gentleman) still more confirmed the congregation, that Mr. Beach was inclining to popery,* was a request he made to his people, not to rise and bow to him when he came into the meeting-house,† but *worship God*—saying, at the same time that *worship* signified kneeling and prostration, and that we were told by the apostle, that *to Jesus every knee shall bow.* Soon after this, my father and others, found that church people bowed at the name of Jesus, when repeating the creed. This they said, was *rank popery*; and that Mr Beach was poisoned by Mr Johnson, and the books which he brought up from Stratford for him and the church people to read. My mother said, she had no doubt Mr. Beach would *turn* churchman; for she never knew any body who would keep reading church-books, but what always did. But Mr. Beach, with his usual good nature, pious example, fervent devotion, and powerful preaching, satisfied all parties that he was honest in his inquiries, and was seeking his own salvation and that of those committed to his charge. But not long after, in repeating our catechism, it was noticed that Mr. Beach occasionally omitted the question, What are the decrees of God? Being asked the reason, he replied that he did not believe that *God was the author of sin*—which the answer, in his opinion, necessarily implied. For, if God, *for his own glory, foreordained whatsoever comes to pass*, and if sin does daily come to pass—he could not perceive why *God was not the author.* To this it was replied—'God is not the author of sin; because it is not God's decree that gives *birth* to sin, but God's executing his decree: For (it was added) it is not our purpose, but our acting according to our purpose, which gives birth to the event.'* To this Mr. Beach answered—'Suppose I should decree, purpose and resolve, to murder my neighbor—what though it be not my decree or resolution that murders him—yet if I execute this my purpose and decree, as God always does his decree—am I not then really as guilty of murder as if my purpose and decree had murdered him? Besides, if we should admit your distinction as real and solid, that God is not *the author of sin* yet you do not clear him from being the *willer, lover,* and *approver,* of all sin. For supposing the decree does not influence the event, or give *birth* to sin—no, nor God himself, while he executeth his decrees—yet, for as much as God's decrees are *according to the counsel*

* Popery and Episcopacy, with the dissenters of that age, were synonymous terms.

† In the first settlement of New-England, the preachers introduced the practice of having their congregations rise as they entered the *meeting-house.*—The writer of this, well remembers this custom, which is still adhered to in some societies. The males and females being separate, the one on the left and the other on the right, the moment the minister entered the *broad aisle,* the whole congregation rose as one. The minister, with a slow and solemn pace proceeding up the aisle, inclined his head first to the ladies, and then to the gentlemen. After entering his pulpit, *all standing,* he first bowed to the young ladies, who returned the compliment by a decent *curtesy;* then he turned to the young gentleman, and bowed to them, they also repaying the compliment.—This practice Mr. Beach requested to be discontinued; and strange as it may appear, he was still charged with leaning to *popery!!!*

* Friendly Expostulation, page 25.

of his own will, and what he decreed he willed and chose that it should be, therefore if I once admit that God decreed that sin should be committed, how is it possible for me at the same time to avoid believing, that he does approve of all wickedness that is committed, and is pleased with it? What then has become of the holiness of God? And how shall I repent and be troubled when I have done wickedly? For I must conclude, that I have done nothing but what God, from all eternity, chose, willed and decreed that I should do. And if so, every body must know, that he who wills the commission of sin, although he never moves a finger towards the wicked action, is as culpable as he who doeth the act. That father, who willeth that his children shall lie and steal, though he never in any shape influenceth them to it, nor lets them know his inclination, yet is as bad as they who do it of their own accord. Merely the mind's decreeing, willing and approving the existence of wickedness, though it doeth nothing to accomplish it, discovers or makes it wicked. So if I could once believe that God did really decree and will the existence of sin, though at the same time he did nothing to accomplish this his decree, but concealed it from all his creatures—(as you say, his decretive will is secret) yet in that case, I should unavoidably think, what I almost fear to speak, viz. that the ever blessed God is the greatest lover of sin in the universe. And therefore I am sure, it is utterly impossible, that *God hath foreordained whatsoever comes to pass.*' To all this, it was only answered, that the catechism was framed by godly ministers in England and established in this country by the Saybrook Platform; and that no part of it should be omitted. Mr. Beach engaged to comply. Accordingly, the next Sunday, the youth assembled during the intermission, as was customary, to say their catechism. It so happened, (whether through design or not I am not able to say) that the question was put to me—*What are the decrees of God?* I answered—*The decrees of God are his eternal purpose, whereby for his own glory, &c.** Here Mr. Beach interrupted, and began in a very mild and plain manner, to explain the answer. He had said but a few words, before some one asked him a question; and before he could answer, another question was proposed; and in a few moments, there was a violent altercation in the meeting house Part held with Mr. Beach, and part with the Platform; the particulars of which I do not remember, and never have been able to learn. But during this dispute, Mr. Beach remained silent, *till the uproar ceased*; when, with his usual good nature and soft words, he addressed them briefly and affectionately, and thus restored quietness and harmony to the congregation. All things now proceeded peaceably for nearly a year—when Mr. Beach publicly informed his people from the pulpit 'that from a serious and prayerful examination of the scriptures, and of the writers in the earliest ages of the church; and from the universal acknowledgment of Episcopal government for 1500 years; compared with the recent establishment of presbyterian, and especially of congregational discipline in New-England; he was fully convinced of the invalidity of his ordination, and of the unscriptural method of organizing and governing congregations, and of admitting persons to the privileges of church-membership, as then practised.†

* See what is called the Westminster Catechism.

† The reader is requested seriously to enquire into the cause of changing the mode of baptismal admission into the church, for the modern practice of *voting* candidates into the fold of Christ, con-

And further, that extempore prayer, in Christian assemblies, was a novelty in the Christian Church. He, therefore, in the fear of Almighty God, had made up his mind to conform to the Church of England—a church which he considered apostolic in her ministry and discipline, orthodox in her principles, and primitive in her worship. He then, in a very affectionate manner, exhorted them to seriously weigh the subject, and promised to see that the sacraments should be duly administered among them until he could obtain holy orders; adding, that he should consider it his greatest happiness to live and die with them' The whole congregation was deeply affected; and a great proportion of them seemed to acquiesce in his determination"

Thus far was the writer informed by Mr. Blackman whose narrative has been corroborated by his cotemporaries of different denominations; and especially Mr. Nathan Sherman, a congregationalist, who lived to the great age of nearly an hundred years, and who was remarkable for his integrity and for a very retentive memory. From him, most of the foregoing facts were noted down many years ago.

To be continued.

To the Editors of the Churchman's Magazine.

GENTLEMEN,

I am a constant reader of your useful work; and am happy to assure you, that the sentiments and opinions which you propagate through its medium, generally meet with my entire approbation. But I have now taken up my pen to find a little fault; and I rely on your candour to give me a hearing.

I regret that your correspondent B. Y. should have undertaken to dispatch in a brief paragraph of twenty lines, (Magazine for Jan. 1822, page 22) the great controverted question, which has called forth the talents of some of the most able divines on both sides of the Atlantic, and which is still left involved in considerable difficulty.—This pargraph, to say the least of it, contains a very careless representation of the doctrine of the Church, on the subject of what is sometimes called *baptismal, regeneration*; and admits of a construction, to which the Church does not hold, but which is contrary to the spirit and tenor, both of her articles and liturgy;—a construction, indeed, which I do not believe your correspondent himself would be willing to admit.

I have no idea of discussing the subject. This has been done by abler heads and abler hands: but I ardently wish that your correspondents, when they meddle with nice points in theology, would not employ terms so unguarded and so unqualified, as to lead to a misapprehension of their meaning.

LAYMAN.

For the Churchman's Magazine.

A Treatise upon Baptism.

IN TWO PARTS.

PART I.

BAPTISM, considered as a sacrament of the new testament, ordained by Christ himself, as the only visible mode of admission into his church, must be altogether important, and highly obligatory. Any other view of it, would be a reflection upon the wisdom and authority

trary to all scripture authority and ancient experience: And he will be able to determine for himself, whether it originated in hostility to baptism, as the initiating seal of the covenant of grace—or in a love of novelty—or in a general settled opposition to apostolic usages.

of him who appointed it. It is a condition of Church membership, and of grace and salvation, with which we have no right to dispense, and which cannot be neglected without manifest disobedience and danger.

If the necessity and importance of baptism be admitted, the due and proper administration of it must be equally necessary. The proper persons to administer this ordinance, I suppose it will be allowed, are those only who have been duly vested with the ministerial office. Hence it becomes an enquiry of the most serious consequence, what constitutes a regular and valid ministry, and who are the persons who are qualified and have authority to administer the ordinances of the gospel, the seals of the new covenant. It is not however my intention to pursue this enquiry at present; my object in the following pages will be to consider distinctly the sacrament of Baptism, and to enquire what is the proper mode of administering this ordinance, and who are the proper subjects of it.

In doing this I shall not claim the merit of much originality, for the subject has been so often and so amply investigated, that, by those who have attended to it, but little original information will be expected. My first enquiry is, what is the proper or scriptural mode of administering baptism?

There are two ways in which this ordinance is administered; one is immersion, or plunging the whole body into water; the other is affusion, that is pouring or sprinkling water upon the person. The advocates for immersion or plunging, strenuously contend that the ordinance can in no other way be validly administered. Those who practice a different mode, though they do not condemn immersion as improper, yet they argue that it is not necessary, that the quantity of water does not give validity to the ordinance. that pouring or sprinkling is equally efficacious; and equally, if not more agreeable to scripture, and the nature and design of the ordinance.

Great stress is by some laid upon the word baptize or baptism, and they seem to think it necessarily implies immersion or plunging. But it is clear from several passages in the new testament, that the word is frequently used when only a partial washing is intended.

It is said (Luke xi. 37.) *A certain Pharisee asked Jesus to dine with him; and he went in and sat down to meat; and when the Pharisee saw it he marvelled that he had not first washed before dinner.* Not washed his whole body. but only his hands, according to the custom of the Jews, before they eat. Now this is expressed in the original by the same word which is translated baptized. And indeed, so far is the word from always meaning the being plunged in water, that the sufferings of our blessed Saviour are expressed by the same word. "*I have a baptism to be baptized with, and how am I straitened till it be accomplished.*"

By a due attention to the uses of Baptism, further light is thrown upon the subject. One important design of it doubtless is, to represent the influences of the Holy Spirit upon our hearts. Christians are said to be born of water and of the spirit, and to be saved by the washing of regeneration, and renewing of the Holy Ghost. And let it be remarked, the influences of the spirit represented in baptism are often expressed by pouring and sprinkling. *I will sprinkle clean water upon you, and ye shall be clean, I will pour my spirit upon thy seed, and my blessing upon thine offspring. Having our hearts sprinkled from an evil conscience.* The pouring out of the Spirit is called being baptized

with it—*Ye shall be baptized with the Holy Ghost not many days hence*, which was fulfilled on the day of pentecost.

Thus we see that pouring or sprinkling fitly represents the thing signified in baptism as it respects the influence of the Spirit.

Baptism also represents the forgiveness of sins. Hence the directions, *repent and be baptized, for the remission of sins—be baptized and wash away thy sins.* Our sins are indeed washed away in the blood of Christ, (of which baptism is the appointed medium or instrument) *He hath washed us from our sins in his own blood.*—And this application of Christ's blood is expressed by sprinkling.—*Ye are come to Jesus the Mediator of the new covenant and to the blood of sprinkling—Elect according to the foreknowledge of God, through sanctification of the Spirit and sprinkling of the blood of Christ.*

The Apostle speaking of the Jews who came out of Egypt, says, *they were all baptized unto Moses in the cloud and in the sea.* That this circumstance typically alluded to christian baptism, is more than probable, for in the close of the account he says, *these things happened unto them for ensamples, and they are written for our admonition* But how were the Israelites baptized in the cloud and in the sea? Not surely by being plunged in water, (for they went over dry shod;) but only by being sprinkled with some sprays from the sea, or some drops from the cloud.

To support the idea of the exclusive validity of baptism by immersion, much reliance has been placed upon the passage of scripture which says,—*We are buried with Christ in baptism—buried with him by baptism into death.* But the plain meaning of this appears to be, that by baptism we are bound to die to sin and to walk in newness of life, in conformity to the death and resurrection of Christ. We might as well infer that the mode of baptism must resemble the crucifixion of Christ, as his burial, for, in the same passage, the Apostle says, *we are baptized into his death; our old man is crucified with him.* The baptism of Christ appears to have been his public inauguration into this ministry. The Prophet Isaiah fortels the anointing of Christ to preach the Gospel; and the Evangelist says, that after his baptism he began to preach, &c. So that his baptism was plainly the anointing foretold, and was probably performed after the same manner that anointing was, which was by pouring oil on the head. Nor is it any objection to this construction, that Christ is said to come up out of the water, for this does by no means necessarily imply that he was totally immersed in the water. It is also said that Philip and the Eunuch went down both into the water, and he baptized him, and they came up out of the water. Now if we must from these words necessarily understand that the Eunuch was covered with the water, we must also suppose that Philip was immersed as much as he, for they *both* went down into the water both Philip and the Eunuch, and they came up out of it. These expressions would be sufficiently justified if they only stepped within the margin of the water.

Again, it is said, *they were baptized of John in the river Jordan:* hence some have concluded that they were plunged in the river, but this is a construction by no means necessary. Christ said to the blind man whose eyes he had anointed with clay, *go wash in the pool of Siloam;* here the expression of washing in the pool, means no more than washing his eyes with the water of the pool: and with equal propriety John's hearers might be said to have been baptized in Jordan, if on-

ly some of the water of the river was poured or sprinkled upon them.

We read of three thousand baptized in only part of a day, at the feast of pentecost. That these were all baptized acccording to the present mode of plunging in so short a time can hardly be imagined, even admitting the whole twelve Apostles to have been engaged in it. When Cornelius and his friends received the gospel, Peter asks, not whether any man could hinder them from going to a fountain or river, but whether *any man could forbid water, that they should not be baptized.* We read of whole families baptized in their houses, particularly the jailor and his family, baptized at home and at midnight. And what I desire may be particularly remarked is, that we have no account of any persons going from the place where he was, in order to be baptized. Those who were baptized in streams and natural collections of water, were such as were found abroad, either in the wilderness or on the road when they first discovered their desire to be baptized.—I am not here contending that baptism by immersion is improper, or that it renders the ordinance invalid, but only that it is not necessary; that sprinkling is sufficient, that it represents the things signified in baptism, equally well or better than plunging. Indeed it is irrational to suppose that it is the quantity of water. which gives validity to the ordinance, any more than the quantity of bread and wine to be used in the holy communion Water cannot wash away sin; this is not pretended: but in baptism it represents our being washed in the blood of Christ, and sprinkled with the purifying influences of his grace and holy Spirit, of which water is a fit emblem, and for which purpose a small quantity only is necessary.

There is another argument which although I do not recollect to have seen it urged by writers upon the subject, yet with me it has great weight in inducing me to believe that immersion is not necessary to a regular and valid baptism. The Christian religion was doubtless intended to be adapted to people in every country and climate; benevolence and mildness are its characteristics, and none of its institutions or ordinances were intended to be irksome or inconvenient In a climate like ours, there is a considerable part of the year, in which, if it would not be dangerous, it would certainly be very inconvenient and burdensome, either to administer, or to receive baptism by immersion; and in case of bodily indisposition or sickness, the severity of the weather, would amount to an entire prohibition of the reception of the ordinance, and of course to an exclusion from its benefits. Numerous have been the instances of persons being very desirous to receive baptism, (and who have given the best evidence that they were duly qualified for it) under circumstances which, if immersion were absolutely necessary to its validity, must have remained without christian baptism,—without this seal of the new covenant, and consequently without any covenant title to the privileges and hopes of the Gospel. If the new testament contained any positive direction that baptism should be administered only by immersion or plunging, the preceding argument would be altogether nugatory. But when (as the present writer believes) the balance of the evidence is in favour of a different mode, and nearly excludes the idea that immersion is the only valid form in which the ordinance can be administered, arguments drawn from the mildness of the gospel dispensation, and the ease and satisfaction with which its requisitions may be complied with, are worthy of some consideration. Still it is urged by some, and urged with

much censoriousness, that no other mode of baptising but by immersion is valid, that no other way was practised or allowed by Christ and his Apostles. They have a right to their opinion upon the subject, but others also have a right to theirs. And to assert that all are in an unbaptized state and unfit for christian communion, because they do not see it necessary to follow them in that particular seems to savour much of the spirit of those disciples who told our Saviour that *they saw one casting out devils in his name, and they forbade him, because he followed not with them.*

But, in matters of religion especially, uniformity and consistency are very desirable: and those who lay so great stress upon a particular mode of administering baptism, because they believe it to be agreeable to the example of the primitive church; ought perhaps, to consider whether *they* follow the example of Christ and his Apostles in other external forms and usages. I will mention but one circumstance; and I think myself justified in mentioning it in this case, when form is so much insisted upon. It is the form of kneeling in prayer. Now it will not be pretended but that this was the form--the posture of body in which our Saviour and the Apostles offered up prayers; nor have we any account that they ever prayed, either in public or private in any other posture. Yet those who so much insist upon what they suppose was the example of Christ in one case, find no difficulty in neglecting it in this. Kneeling in prayer is unquestionably the proper posture for the whole congregation, and seats ought always to be so constructed as to render it convenient. But the Minister especially, who offers up the prayers of the congregation, ought, at least, to set the example, in imitation of Christ and the primitive Church.

But, say they "it is but of small consequence whether we stand or kneel when we pray, if the heart be but sincere." Then in this case it seems the form or manner is nothing. And suppose I should say that in receiving the ordinance of Baptism, it is but of little consequence whether we be plunged or sprinkled, if we are but proper subjects for that ordinance; a few drops answers the true intention of it as well as a fountain.

Now I suppose that prayer is as solemn, and as important a duty as baptism, and that it is as necessary that it should be rightly performed. But would not the present writer be considered very uncharitable if he were to assert that the prayers of those persons, and especially of those clergymen who do not kneel when they pray, according to the example of Christ and his Apostles, will be of no avail, that their prayers will not be heard or answered? But he has certainly as much reason to say this, as others have to say that without plunging no minister can confer, and no person receive a valid baptism. Nay, the case which I have mentioned is stronger, for no one disputes the position laid down with respect to prayer, but the other is only matter of opinion, for it never has yet been proved that either Christ or any of his disciples were baptized by immersion, or that ever any of the Apostles baptized any in that way, and it is nearly certain that they did not always do it, or consider it necessary to the validity of the ordinance.

Thus I have endeavoured to shew from scripture, from the nature of the ordinance, and from the things signified in, and represented by it, that affusion, that is, sprinkling or pouring is a proper mode in which to administer baptism, and probably the mode generally practised by the Apostles. I have shewn that the quantity of water could not reasonably be supposed to affect the validi-

ty of the ordinance, any more than the quantity of bread and wine to be received could affect the due administration of the communion; and that the form or manner in that case, could not be more important, than the manner or posture in which the great duty of prayer should be performed either by kneeling or standing.

Still the advocates for immersion are constantly urging that plunging is the only way in which baptism can be duly administered; and in a style sufficiently positive, challenge any one to shew an instance, in the new testament in which the ordinance was ever administered in any other way. If the present writer were disposed to copy their language, he might also, challenge any one to produce a single instance in all the scriptures, in which one was baptized by immersion, or plunging. This cannot be done with any certainty. The most that can be done is, to mention a few instances, in which the expressions seem to intimate that the ordinance was probably administered in that way. But we produce a great many more instances in which, from the language used, and the circumstances attending, there appears a probability, almost amounting to a certainty, that plunging was not the mode. And is it in a doubtful case, like this, that men will venture to be so positive, and I may add, so extremely censorious and uncharitable, as upon this single point to cut off from christian communion, nineteen twentieths, nay I may safely say, ninety-nine hundreths of the christian world?

(To be continued.)

For the Churchman's Magazine.

An abstract of the Journal of the Convention of the Protestant Episcopal Church, held in St. Paul's, Baltimore, June 20th, 21st, and 22d, 1821.

This Convention was attended by the Rt Rev. James Kemp, D. D. Bishop of the Diocess, forty one clergymen, and about the same number of lay delegates.

The Bishop, agreeably to the Canon, delivered his annual address to the Convention, containing the journal of his Episcopal transactions for the last year; from which it appears, that "he administered the holy ordinance of confirmation fifteen times, at which 336 persons were confirmed; consecrated two new churches; appointed one lay reader; admitted four upon the list of candidates for Holy Orders; ordained two deacons, and eight priests."

After enumerating the several changes which had taken place, among the clergy of his diocess, since the last convention, the Bishop notices the death of the Rev. Mr. Jackson. in the following manner. "It may not be improper here to mention the death of the Rev. Mr. Joseph Jackson, many years a pious and useful minister of this Church. This gentleman while on a missionary tour in the Western country, died at Bardstown, in Kentucky, in the month of December last. His zeal and usefulness are manifest, by the effects produced in every parish where he lived: his piety is evidenced by the many devotional addresses, for particular occasions, and in consequence of particular events, found among his papers: and his strong attachment to the principles of our Church, and his anxiety for

her prosperity, are indelibly recorded by his will."

"The Prayer Book and Homily Society of Baltimore, have applied their means principally in disseminating the Book of Common Prayer, which unquestionably stands next to the Holy Bible: and it cannot be doubted, but, with the divine blessing, their exertions will be highly useful."

"The Female Episcopal Tract Society, go on with increased zeal and usefulness."

"The Sunday Schools continue to be conducted with great regularity and success."

In the conclusion of the Bishops address, there are some very judicious observations on the importance of zeal and activity among the laity, in promoting the temporal prosperity of the Church: and they are extracted with the hope that they may have an influence upon those laymen, to whom the concerns of our Churches are committed. Almost every thing connected with the temporal prosperity of our Churches, depends upon their prudence, zeal, activity and piety.

"To the gentlemen of the laity, I would beg leave to say, that the prosperity of the Church, and to a certain degree, her character depends greatly upon them. If they exert themselves to manage the temporal concerns in the best manner, so as to make a comfortable support for her clergy; to keep their churches and their chapels in good repair, and to encourage zealous and pious ministers, there can be no doubt, but she will prosper. From her Divine Head, grace will always flow to sanctify the exertions of her sincere members, and to render her the gate of Heaven to many a soul.

"You will be expected to stand foremost among the parishioners, for zeal, correct principles and piety. And if in these respects you may be *justly viewed* as placed on an eminence, your light will shine all around, and you may be the happy instruments of preserving the integrity of the Church, and of leading, by your example, sinners to the fountain of mercy."

After an act, admitting a new parish lately organized in the city of Baltimore, into union with the Convention, the clergy made their parochial reports. These shew the churches generally, in that state, to be in a flourishing condition; the aggregate number of communicants being little short of three thousand, and the number of Baptisms, within the last year, more than a thousand.

This Convention received the reports of the vestries on the state of their parishes, glebes, &c. ordered to be made by the Convention of 1819. From these reports it appears that many of the parishes have glebes, or funds, and that in general their annual expenses are met by the avails of these funds, and subscriptions, or pew rents. The average amount of the salaries of their rectors, is not materially different from the amount received by rectors in other states.

The committee on the state of the Church, to whom these reports were submitted, recommend to the consideration of the Convention two or three subjects, which are intimately connected with the welfare of the Church. Their observations on these subjects are here extracted, not without hope that they may suggest to the several vestries in Connecticut, some useful alterations in their mode of raising funds to defray their annual expenses; and perhaps lead our convention to recommend some general system, which may tend, in some measure, to obviate the difficulties, which arise from the system of taxation, and the operation of the present constitution of this state.

"Among the evils," remark the committee, "to which the authority

of the convention may possibly apply a partial remedy, *they present the scanty and precarious support provided for the rectors of parishes, as one which calls for the interposition of this body.* Subscriptions they consider as objectionable on many grounds. Instead of this mode of support, which is certainly the cause of the frequent removals of rectors, they request the convention to recommend to the several vestries of the diocess, the adoption of a different plan. In the city of Baltimore, and in some other places, the pews of the churches have been sold to the parishioners, subject to certain rents; and the holders, considering them as property acquired by purchase, have, hitherto, very generally paid the rents reserved. In two or three other parishes, the pews, though never sold, are rented from year to year, and have never failed to yield a tolerable support. If the plan of pew rents be adopted, the committee confidently expect more punctual payments, and a more permanent maintainance, than have yet been experienced by the clergy. It is not feared that much opposition will be made by any member of the Church, to a change recommended by the solemn vote of the convention. The present mode of raising support, having been tested for half a century, is universally acknowledged to be inadequate and insufficient."

The mode of raising parish funds by taxation is liable to many objections, and not much less incompatible with public feeling, than with the tendency of our state constitution, which, in its operation, in this respect, would seem to have been designed, if not to destroy the system of religious taxation, yet to facilitate those who might be disposed, no matter from what motives, to place themselves beyond its reach. In the present state of things, we conceive it to be necessary that our churches should resort to some other mode of obtaining the funds to meet their annual expenses. Where endowments can be effected, this is unquestionably most desirable; for it places a parish at once on an independent and durable basis. But there are few parishes where this measure can be expected to take effect; yet something might be done in almost every parish, however depressed its condition, which would tend to give it permanecy, and render its prospect for the future more encouraging. Of all the various modes, which may be annually resorted to to procure parish funds, we think that of pew rents, the most equitable, and the least liable to objections. It combines all the advantages of voluntary subscription, and avoids the odium of taxation. A difficulty may arise, with respect to the manner of assessing the rent of pews; and if it be arbitrary, inconveniences will probably result from it. There are two modes in which this difficulty may be avoided. Let the pew rents be averaged, and let the members of the parish give at auction premiums for a choice; or, if this should not be preferred, let the pews be sold for one or more years, for an annual rent, to be determined by the amount bid upon each separate pew at public sale. In several of our Churches, one, or the other of these modes have been adopted, and with great success. And it is not known that in any instance, either of them has failed, or been attended with inconvenience. The parishes which raise their funds in this way, are now the most prosperous in the diocess. We feel a more than ordinary solicitude on this subject, from a persuasion, that the system of taxation, if persisted in under existing circumstances, will be attended with destructive consequences. The time has come when people will not, and cannot be compelled by law to pay for the support of

religion. The only means of obtaining parish funds which may be safely adopted, is that which will render not only the payment of *anything*, but the amount to be paid, perfectly voluntary.

The committee on the state of the Church mention another subject of very considerable importance, and one which has received but very little attention among the Churches in this state, and which, it is believed, is generally too much neglected by the Churches, throughout the country. "They express their strong regret at discovering so general a neglect throughout the diocess, of the establishment of parochial libraries. This measure they believe to be of vast importance, to the prosperity of the Church. They therefore request the Convention to enforce the order passed last year, and earnestly recommend to all rectors and vestrymen to exert themselves in effecting so desirable an object." It is unnecessary to urge on our readers the great importance of establishing parochial libraries, in our several parishes. The object may be accomplished without much difficulty, or individual expense, by the united and zealous exertions of a few persons. One great inconvenience experienced by the members of the Church, is the expense of obtaining doctrinal and practical treatises on religious subjects. This inconvenience would be removed by the establishment of parochial libraries, in which the members of the parish should have a common interest. The subject is deserving the consideration of our diocesan conventions. And with a view to give efficiency to the recommendations of the conventions; to facilitate the establishment of parochial libraries; and to save expense, in the purchase of books and otherwise; a library committee should be appointed in each diocess, with such powers as would best enable them to accomplish the object of their appointment.

We are gratified to see that the Churches throughout the union are beginning to feel the importance of establishing an Episcopal fund in their respective diocesses, and that vigorous exertions are making in several states to accomplish an object which will add so much to the dignity and usefulness of the Episcopal office.

The Convention of Maryland took up this subject with great zeal, and have adopted a plan for obtaining an Episcopal fund, which promises, if followed by proper exertions, to result in the desired success. The report of their committee on this subject, is very able and interesting. They consider the establishment of this fund as an event, which would "contribute effectually to the welfare of the Church, and assist in placing her permanently on that respectable eminence, to which the purity of her faith, and the excellence of her services, so justly entitle her." After alluding to the advantages to be derived to the Church, by abstracting the Bishop from the cares incidental to the situation of parochial clergymen, they express their confidence, that, with the proper exertions, a fund, sufficent for the object contemplated, could be obtained in the diocess of Maryland, by the united and zealous exertions of all the clergy, and some of the influential members of their respective congregations.

The following notice of the progress which has been made in several diocesses in providing for the Episcopate, is extracted for the information of our readers.

"In Connecticut, through the exertions of Episcopalians and the aid afforded by the Legislature of the State, a fund has been raised which

now yields an ample support for the Bishop,* and enables him to apply his time and his talents to his Episcopal functions. In Pennsylvania, collections for the support of a future Episcopate were begun in 1813, and the proceeds at this time amount to between six and seven thousand dollars, chiefly the produce of annual collections in their Churches in the cities. This, with a legacy of four thousand dollars bequeathed for the same purpose, places in possession of the Church in Pennsylvania, a sum of about twelve thousand dollars, which is continually increasing from the application of the accruing interest to the principal sum together with the amounts received from their annual collections. In New-York also, a sum has been raised, but in what manner is not exactly known to your committee. It is said however to be considerable, although not judged sufficient for immediate application to its design." Something has been done in the Eastern diocess, but the present amount is not known, though it is believed to be considerable. In turning our eyes from these laudable, and so far, successful exertions, and reviewing what has been done in the populous and wealthy diocess of Maryland, we cannot but regret that so little has been hitherto effected."

In expressing their hope that something towards accomplishing this desirable object will now be done, "and that we shall no longer sleep over a subject so important to the best interests of the Church," the committee remark, what has often occurred to us, as deserving the imitation of Episcopalians "Other denominations of christians in supporting their peculiar institutions, afford us in their unanimity and perseverance, examples worthy of imitation. Why should Churchmen alone be backward in promoting the interests of their religion? Why should a church, whose members boast of her faith, her liturgy, and discipline, be suffered to languish, and through the lukewarmness of her children be denied those temporal advantages, which would enable her to extend the influence of her principles, and more widely to disseminate her doctrines?"

The committee on the Treasurer's account reported, "the amount of the Episcopate fund, including interest, to June 21st, 1821, to be $752 58. And the deputies' fund, including interest to the same date, to be $172 32."

This Committee also reported a small balance in the hands of the Secretary, for defraying the incidental expenses of the convention.

The Committee appointed to collect the contributions from the several parishes, received for the Bishop's expenses $376 34, for the Deputies' fund $141, and for the incidental expenses of the Convention $38.

A resolution was adopted, "requiring each parish in the diocess, to pay $1, annually, for defraying the expenses of the several publications ordered by the Convention." These publications are always interesting and useful, and it is often desirable to distribute them free of expense. No provision has yet been made in Connecticut, for meeting this expense. For several years past, these publications have been at the expense of the Society for promoting christian knowledge. The funds of

* Most devoutly do we wish that this was the case. We suppose the committee fell into the good natured mistake, of concluding that *all* our parishes had paid the amount of their assessments, and that there were not at this moment, $9209,27 out of the $17149, due to the Bishop's Fund. They doubtless thought it a very improbable thing, that of the 75 parishes in this State of Connecticut, THIRTY NINE should have never paid a farthing towards the permanent support of their chief overseer. But they were mistaken after all.

this society are too small for the accomplishment of its specific purposes, and the propriety of diverting its funds to any other purposes, is at least questionable. We think that the wisdom of the convention ought to devise some other means for meeting the expense of its publications: at any rate, as patrons of the society, we must be permitted to express our unwillingness that its funds should be applied to defray expenses, which are incurred by the Convention; and we earnestly hope that this measure will not be resorted to again, certainly not until the funds of the Society become more ample.

A resolution was also passed, authorizing the Treasurer of the Convention to pay out of the deputies' fund the travelling expenses of the standing committee.

"The business of the Convention being then accomplished, the Bishop declared his approbation of the manner in which it had been transacted; and his great satisfaction in the harmony which had so apparently prevailed. Among other remarks, he took occasion to express his wish, that the clergy of this diocess would conform, at the opening of Conventions, to the ancient and decorous usage of the Church, in respect of the appearance of clergymen in their robes, upon all occasions of public religious solemnity."

Survey of Missionary Stations.

(CONTINUED.)

WATERLOO.

A Town of Liberated Negroes and disbanded African Soldiers, in the Parish of St. Michael—Inhabitants, 353.

CHURCH MISSIONARY SOCIETY.

1820.

John Godfrey Wilhelm, *Minister.*
Mrs. Wilhelm, Schoolmistress.

About half the population were disbanded soldiers and their families. These men were at first unruly and profane; but Mr. Wilhelm went amongst them in the midst of their revels; and by a due mixture of authority and affection, succeeded in reducing them to better order. Public Worship and Prayer-meetings were better attended. One of the Soldiers, an established and consistent Christian, has a number of promising Natives under his care, Scholars 86. Mr. Wilhelm is engaged in translating the Scriptures into Susoo.

HASTINGS.

A Town of Liberated Negroes. in the Parish of St. Thomas---Inhabitants, 195.

CHURCH MISSIONARY SOCIETY.

1820.

This Town is under the care of Mr. Wilhelm. The Negroes are as yet very ignorant, and little acquainted with English: 57 are in the Schools.

KENT.

A Town of Liberated Negroes, in the Parish of St. Edward, at Cape Shilling---Inhabitants, 296.

CHURCH MISSIONARY SOCIETY.

1819.

Wm. Randle, *Superintendant.*
Mrs. Randle, *Schoolmistress.*

This is an important station, and the most distant from Freetown. There are several villages in its vicinity. The Slave Trade is still carried on in the neighbourhood, and Slaves sometimes escape, and take refuge here.

Many attend Public worship. A large building is in preparation, 72 feet by 48, the first floor of which will be appropriated to Divine Worship. Scholars 77, besides those who attend the Evening Schools.

CHARLOTTE.

A Town of Liberated Negroes, in the Parish of St. John---Inhabitants, 268.

CHURCH MISSIONARY SOCIETY.

1819.

Christopher Taylor, *Schoolmaster.*
Mrs. Taylor, *Schoolmistress.*

About 200 attend Public Worship, which is held thrice every Sunday, besides Morning and evening Prayer. Scholars, 106. The moral improvement in this Town is said to be very rapid.

LEOPOLD.

A Town of Liberated Negroes, in the Parish of St. Peter---Inhabitants, 469.

CHURCH MISSIONARY SOCIETY.

1818.

Melchior Renner, *Minister.*
Mrs. Renner, *Schoolmistress.*
William Allen, *Native Assistant.*
John Ellis, *Native Usher.*
Mary Hickson, *Native Assistant.*

Scholars, 144.—The Scriptures are explained to the people, Morning and Evening, and four times on Sunday. Communicants 36. The prospect is very promising, particularly amongst the young.

A Missionary Association has been lately formed amongst them, at which, some of the Liberated Negroes spoke with much feeling.

REGENT'S TOWN.

A Town of Liberated Negroes, in the Parish of St. Charles---Inhabitants, 1218 ---laid out with regularity---surrounded with good roads---has a large stone Church, with many other Public Buildings, and the whole place rapidly advancing in civilization.

CHURCH MISSIONARY SOCIETY.

1816.

W. A. B. Johnson, *Minister.*
James Lisk, *Schoolmaster.*
Mrs. Lisk, and Hannah Johnson, *Schoolmistresses.*
W. Tamba, W. Davis, David Noah, *Native Teachers.*

This Town is the most healthy and flourishing of any in the Colony, and the advances which have been made in Christian knowledge and piety by the inhabitants, are of the most encouraging character. Mr. Johnson seems to have completely won the affections of the people, and to have used his influence to the best of all purposes. The Communicants attached to his church, were about 300; 80 have applied for baptism, of whom 36 had been admitted as Candidates, and others remained to be examined—The whole of the Inhabitants are in the habit of attending Public Worship, two or three families excepted, who live at a distance, and follow their country-fashions.

The crowded state of the Congregations will appear from the simple expression of the Native Warden; who, long before the bell rang, came to Mr. Johnson—" Massa, the Church full, and plenty people live outside, and cannot come in! What must I do with them?" Let some who " profess and call themselves Christians," think of these facts.

432 Scholars were under instruction in the Schools, and in the Christian Institution, and the number increasing.

One large stone School House, 73 feet by 30, including a Piazza, is already finished for the Girls; and another of the same size for the Boys, is in forwardness.

The Native Teachers are highly useful to Mr. Johnson, in the Schools, in visiting the sick, and their countrymen in the neighbouring hamlets.

Much has been done in cultivation. Large quantities of Cassada are raised for home consumption and exportation: the usual sale of which

has been 660 bushels pr. week.

Mr. Johnson writes "notwithstanding the unhealthiness of the climate, I can assure you, that the longer I am here the more I like to be here; for the Lord Jesus, who is our Shepherd, is with us."

The *Christian Institution* is a School of a higher order, intended to prepare the most promising of the Natives to become Missionaries and Teachers amongst their countrymen. The present number of Scholars is 26.

LEICESTER.

A Hamlet of Liberated Negroes, in the Parish of St. Andrews---Inhabitants, 73.

CHURCH MISSIONARY SOCIETY.

1814.

This was formerly the seat of the Christian Institution. The larger building which was then attached to it, is now converted into a Hospital for Liberated Negroes. The people of the hamlet are principally under the care of W. Tamba and W. Davis, who visit them every day.

GLOUCESTER.

A Town of Liberated Negroes, in the Parish of St. Andrew---Inhabitants, 563.

CHURCH MISSIONARY SOCIETY.

1816.

Henry During, *Minister.*
Mrs. During, *Schoolmistress*

Communicants 36—Scholars, 258, Adults and Children Mr. D. writes, that the desire of learning to read the Scriptures is great. Almost daily application is made for copies. "Between the Services on Sundays," says he, I see the Negroes, in small Congregations, scattered here and there, reading the Scriptures among themselves. I also see the same on Week Days, after hard labour, and after the Evening School."

The Negroes have formed a Missionary Association, and collect in the year the sum of Eleven Guineas.

WILBERFORCE.

A town of Liberated Negroes, in the Parish of St. Paul---Inhabitants, 409.

CHURCH MISSIONARY SOCIETY.

1817.

Henry Charles Decker, *Minister.*

About 20 Adults have been Baptized.—Scholars, 81. A change for the better is taking place among the inhabitants, although Mr. D. had to labour under many discouragement from their attachment to their old superstitions.

We have now completed our Survey of Missionary Stations in Western Africa—We shall next give some account of those in the Southern part of that Continent.

(To be continued.)

We are gratified to learn from various quarters, that Church principles are making so good a progress in the State of Vermont. It is but a few years since they obtained a footing in that part of the country; and they now appear to be spreading with a rapidity which nothing can counteract, but the want of ministers which indeed is an evil experienced in a greater or less degree in every Diocese in the Union. A new Church has been lately erected in Manchester, in Vermont, and was consecrated on the 1 th of October last, to the service of Almighty God, by the name of Zion Church—services performed by the Rt. Rev. Bishop Griswold, some of the neighbouring Clergy being present and assisting.

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THE COMMENTATOR:

OR

A GUIDE *to the intelligent comprehension,* and *pious use,* of the LITURGY.

No. II.—The General Confession.

THERE is no subject in religion concerning which there is a more general agreement among Christians than that which now presents itself to our attention,—"*the humble confession of our sins to Almighty God.*" This is a duty recommended by the example of holy men in all ages of the world, and by the positive precepts of Scripture. "We confesed our sins unto the Lord, and he forgave the iniquity of our sin. This has been the religious experience of Moses, Abraham, David, the Prophets, the Apostles, and the primitive Christians. In the Book of Numbers (v. 5, 6) the Lord himself speaks, saying, "when a man or woman shall commit any sin, to trespass against the Lord, and that person be guilty; then shall they confess their sin which they have committed." And in the Book of Ezra, where it is recorded that the *people* had wickedly violated the divine commandment, this is the injunction laid upon them, (x. ii.) "Now, therefore, make Confession unto the Lord God of your Fathers, and do his pleasure."

Wisely then has the Church ordered that when we meet together to present our united tribute of Prayer and Praise to the Father of mercies and God of all consolation, we should first deplore our unworthiness at his footstool, by making an open and sincere confession of our manifold sins and wickedness.

The first sentence in the General Confession, contains a solemn address to God, in language well calculated to inspire us with awe, and at the same time to encourage our devotions:—"*Almighty and most merciful Father.*"—In the first words of this address, we make a public acknowledgement of the greatness of the Being against whom we have sinned. It denotes the absolute sovereignty and dominion of God, both in heaven and on earth, and his infinite power to do all his pleasure. This must be a fearful attribute of the Deity to the impenitent sinner. It effectually destroys all his expectation of escaping the punishment due to his transgressions. An attribute like this, is calculated to fill us with reverence and awe, but it should not drive us to despair, for to the penitent transgressor, the power of God is always tempered with mercy. The Church, therefore, teaches us to address him as our "*most merciful Father.*" The idea of the almighty power of God, is calculated to excite in us a salutary fear of his anger, while the thought of his mercy tends to inspire us with confidence, and melt us to gratitude and love. The former reminds us of the danger of persevering in our disobedi-

ence; the latter fills us with a comfortable hope of being received into favour upon our sincere repentance. And though the omnipotence of God might terrify us from his presence, yet his mercy invites us to return, and confess our sins with contrite hearts. We are also taught in this address to invoke God by the endearing appellation of "*Father*;" and we are encouraged to do so by the authority of the Saviour himself, in the form of Prayer dictated to his disciples. This part of the address leads us to consider God as the author and preserver of our being; and above all, as our *Father* by Redemption, "having begotten us again unto a lively hope, in Christ Jesus, and made us accepted in the beloved."

We may here remark, that in all her Prayers the Church has manifested her wisdom and piety by prefacing them with such titles and attributes of God, as are most proper for the petitions which follow them, and most likely to excite in us the affections which correspond with our addresses to the throne of grace.

After the solemn address which has been noticed, we proceed to an open confession of our unworthiness in the sight of God:—"*We have erred and strayed from thy ways like lost sheep.*" It is not possible that our ignorance and wanderings could be described in more appropriate and expressive language than that which the Church has here adopted. It is the true expression of our real state and character, and in the very language of the Holy Spirit. "I have gone astray like a lost sheep. (Ps. cxix. 176.) All we, like sheep, have gone astray; we have turned every one to his own way." (Is. liii. 6.)—The servants of God are often spoken of in scripture under this figure. Thus David says, (Ps. c. 2.) "We are his people, and the sheep of his pasture." And God is accordingly called their Shepherd. "The Lord is my shepherd." (Ps. xxiii. 1.)—The nature of our alienation from God is such, and such is our natural indisposition to return to him, that were not the Saviour to seek and recover us, by the ministry of his word, and the agency of the divine Spirit, we should continue to wander further and further from the path of duty, till we perished in our iniquity. We are justly compared, therefore, to lost sheep. No animal is more apt to stray than this, unless constantly under the Shepherd's eye: so we also, while eagerly feeding on the vanities of the world, constantly stray onward, regardless whether we be right or wrong; and easily fall into temptations and snares. But to understand the full force of this figure, it must be considered that sheep were peculiarly liable to stray, and peculiarly subject to danger, in the open countries of the East, which were full of wild beasts. Such a "great and terrible wilderness" is this world; where the Devil, "as a roaring lion, goes about seeking whom he may devour." Alas! how frequently do we, like erring sheep, forsake the safe fold, the pure streams, and the green pasture, which God hath provided for us, and wander into the dry and barren wilderness, where we want all true comfort, and are exposed to a thousand dangers! What abundant cause, then, have we to be humble, when we reflect on our vain and erring conduct, and come forward to make our confession at the divine foot-stool! But are we really humble? Are we truly sensible of the evil of our doings? Or do we adopt the words of this Confession as a mere matter of form? Let us beware of imposing upon ourselves in so solemn a matter, as well as of the greater sin of hypocrisy; lest being hardened in our iniquity we perish, and that without remedy.

But why is it that we are compelled to make this humiliating confession? Why is it that we have left

the green pastures "of God's word and promises, to feed on husks?" the sins and follies of the world? The Church points us to the cause, and instructs us to confess and lament it before God: "*We have followed too much the devices and desires of our own hearts.*"

This sentence of the confession, when considered in relation to that which precedes it, intimates to us a very striking contrast. The *ways of God* from which we have strayed, lead to life eternal; and *our own way*, which we have followed, is the broad path which leadeth to destruction. If we attentively observe the workings of our minds, and survey the tenor of our past lives, we shall have the fullest reason to assent to that humiliating representation of the human heart which is given in the holy Scriptures:—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." He who made this declaration knew what was in man: and it is under a full sense of the original depravity of our nature, as well as in consideration of our actual transgressions, that the Church has taught us to confess "we have followed too much the devices and desires of our own hearts." But merely to acknowledge this with our lips, will not be sufficient. It is necessary that we should feel what we say. We must be convinced that our nature is depraved, before we shall seek the aids of the blessed spirit; and that our conduct has been wrong, before we shall earnestly set about an amendment. Let us beseech God, then, in the excellent language of the Church, "that by his holy inspiration we may think those things that be good, and by his merciful guiding may perform the same."

It is by thus following our own wicked devices and desires that we fall into actual sin. This St. John defines to be the "transgression of the law of God." And accordingly we are taught to proceed to the acknowledgment of our positive guilt;—"*We have offended against thy holy laws.*"

These words may be appropriated by all men, whatever may be their situation, or circumstances in life. "All have sinned and come short of the glory of God." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "There is no man that liveth and sinneth not." A consideration of the sovereign and righteous authority of the great Being whose laws we have violated, ought to fill us with deep humility and awe in his presence. But that a dread of his anger, and his almighty power may not deter us from approaching him, he has revealed himself to us on a throne of grace; and, through the meritorious atonement and intercession of his Son, encourages us to draw near to him, as to our "most merciful Father."

Our offences against the laws of God, consist of sins of omission, and of commission. After the general acknowledgment of our transgressions, we are instructed to proceed in our Confession; "*We have left undone those things which we ought to have done, and we have done those things which we ought not to have done.*"

These words contain a full acknowledgment of the manifold sins and wickedness with which we stand justly charged. We first confess our neglect of duty. Wilfully to omit the performance of what God has positively required of us, may be no less criminal in his sight than actually to do what he has expressly forbidden us. Thus saith the Lord, (Ps. lxxxix. 32) "If they keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes;"—

This consideration ought to lead us to a careful review of our past lives, that we may perceive in what respects we have neglected to perform our duty, and humbly confess and lament the same before God. And in doing this, let us not judge of our deficiences by any rule which fashion may have prescribed, or by any standard which mere human wisdom may have recommended. For as the latter is certain to be fallible, so is the former sure to be flattering and false. Let us examine ourselves by the perfect law of God, and judge ourselves now, that we be not judged of the Lord, in the great day of account. In the following injunctions of scripture, both the objects and the measure of our religious affections are fully summed up and defined :—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind: and thy neighbour as thyself." Alas! how widely have we departed from this perfect standard! Who of us have exercised that love to God which it requires? Have we not all often withheld our best affections from him who is most worthy of them, and lavished them upon base and inferior objects? Have we not suffered the world, its vanities, its pleasures, its riches, and its honours, to entangle our minds and captivate our hearts? Neither have our feelings, nor our conduct towards our neighbours been always such as we would have wished them to have exercised towards us. Although the rule by which our conduct should be regulated, is lodged in our own bosoms, yet we must all be conscious to ourselves, that our corrupt passions and selfish feelings, have too often led us to violate its injunctions. But besides having come short of the duties which we owe to God and our neighbour, we have also failed in our duty to ourselves. We are bound, by the divine law, to keep our bodies in temperance, soberness, and chastity: To "crucify the flesh, with the affections and lusts." But have we always done so? Rather have not angry passions too often ruffled our breasts and disturbed those about us? And have not our minds been too often defiled with pride, or unbelief; with revengeful thoughts or unholy desires? If we could bring all our negligencies and deficiencies into one point of view; if we could be sensible in how small a degree the love of God has the pre-eminence in our souls; how seldom our regard to our neighbour has come up to the measure which the scriptures require; and how often we have neglected to restrain the impetuosity of our passions, and to chasten our unhallowed thoughts, we should be filled with self-abasement at the divine footstool, and unite in heart and voice in this confession; "we have left undone those things which we ought to have done."

The law of God, while it commands some things, forbids others. Indeed, the same law that commands any thing, implicitly forbids the contrary. We are, therefore, taught to confess our positive transgressions, as well as our sins of omission :—"We have done those things which we ought not to have done." When we measure our conduct by the bare letter of the law, we must all acknowledge ourselves to be transgressors. But when we come to test our internal thoughts and affections by the spirit of the law, "who can tell how oft he offendeth?" To violate God's holy Sabbaths—to prophane his hallowed name—to dishonour our parents—to cherish envy, malice, and revenge—to defraud—to slander our neighbours or pursue our private interests with a view to his injury; these are crimes of the blackest dye. We hope few men are guilty of them all. But we are constrained to fear that all of us have

been chargeable with some of them. Let us not suppose, however, that these constitute the entire sum of our transgressions. Let us humbly confess the secret sins, which have been confined within our bosoms. Let us examine ourselves, and test the inward thoughts and affections of our hearts by that spiritual exposition of the moral law, given by the Saviour, in his sermon on the mount; and while we humbly acknowledge and lament our outward transgressions before God, let us also add, "O cleanse thou me from my secret faults." And in order to determine whether our humiliations, and confessions at the divine footstool, be sincere or heartless, we must judge ourselves in a great measure, by our subsequent conduct. If we habitually strive to abstain from those sins which we are conscious that we have committed, and profess to deplore, we may be satisfied of the reality of our existence: but if we return again to our former practices and indulgencies, we may well distrust our sincerity, and be alarmed at our state.

He who has proceeded thus far, in the general Confession, with a full and humbling sense of all his omissions of duty, as well as of his positive transgressions, by thought, word and deed, will be ready to join with the Church in the following words: "*And there is no health in us.*"

The Scriptures frequently set forth the disorders and distempers of the mind, by the maladies and diseases of the body. And consonant to this mode of expression, the words now under consideration, obviously refer to the state of the soul: to the state of our hearts and affections towards God, and in relation to spiritual things. They import that our souls are naturally depraved, and rendered still more diseased by our sinful practices; that we are "far gone from original righteousness," and that we have no power, independent of divine assistance, either to cure the mental diseases with which we are afflicted, or to prevent the attacks of future ones. Such a consideration should lead us to that spiritual Physician, who alone understands our case, and has power to heal all the maladies of the soul. With him there is balm to cure the wounded spirit: with him there is mercy to pardon our guilt, grace to strengthen our weakness, and the influence of the holy spirit to inspire us with divine life, and to sanctify our hearts.

In this part of the general Confession, it is the design of the Church to excite in us a deep sense of our manifold transgressions; to inspire us with a sincere sorrow and contrition for them; and to lead us to an humble and penitential confession of our guilt. She then intimates to us that misery is the proper object of mercy, and that the forgiveness of the penitent is the peculiar prerogative of God, through the atonement and intercession of his Son. And after having touched our hearts with a lively sense of our guilt and misery, she now conducts us to him who is able to deliver us from its thraldom, and from the punishment which is due to it: "*But thou, O Lord, have mercy upon us, miserable offenders.*"

In these words we deplore the divine wrath which we have deserved, and supplicate the divine mercy which we need. The motive which leads us to ask for mercy, is our own misery, but the only foundation upon which we can ground our hopes must be the sufficiency of Christ. The gospel Covenant guarantees a free pardon to all who put their trust in his atoning blood "Whosoever beleiveth in him shall have remission of sins." (Acts x. 43.)

The following clause, contains a further deprecation of the just judg-

ments of God which our sins deserve :—" *Spare thou those, O God, who confess their faults.*"

These words express the apprehensions and desires of a sinner fully convinced of his demerits ; and the supplication is warranted by the sure guarantee of the divine Covenant: " If we confess our sins, God is faithful and just to forgive us our sins." (1 John i. 9.) " He that confesseth and forsaketh his sins shall find mercy." (Prov. xxviii. 13.) There is, however, an important difference between the mere confession of the lip, and the real humility of the heart. The reiterated confession is but a solemn mockery in the mouths of those who use it without thought. or as a mere matter of form It is the language of a heart deeply sensible of the enormity of sin, fully aware of its awful consequences. and earnestly desirous of being delivered from its dominion and its punishment. Such a heart will earnestly seek to be recovered from its errors. and its wanderings, and to be reinstated in the divine favour; and with renewed ardor. will appropriate the additional supplication, " *Restore thou those who are penitent.*"

In the former petition, we prayed to be delivered from the punishment of sin : In this we pray to be restored from its pollutions. It is as though we should say, ' Restore us, gracious Lord, to the light that sin has deprived us of, and to thy favour which we have justly forfeited by our numberless transgressions : restore the faculties of our minds, our reason, our understanding, and our wills—from their present depraved state, to some degree of that perfection for which they were originally designed : restore both our souls and bodies from being instruments of sin, to be instruments of holiness, and means of promoting thy glory." We are not indeed to expect an entire renovation of our nature to its primitive purity while in this life ; but we may expect, and humbly pray for, such a renovation as may " make us meet to be partakers of the inheritance of the Saints in light." In the former petition, we sought deliverance from the punishment of sin, on account of our sincere confession. In this, we ask to be freed from its pollutions, on the ground of our penitence. But we are not to imagine that our confessions or our penitence give us any meritorious claim to forgiveness and restoration to the favour of God. These are necessary conditions, on the faithful performance of which, God vouchsafes to extend his mercy to us, through the merits of his Son. It is through him alone that we have access to the Father, and all our petitions must be offered in his name. Accordingly, the Church directs us to the promises of God, in Christ, as the foundation of all our hopes and expectations of mercy, and directs us to ask for pardon and renovation, as well as for every other blessing, solely on these grounds ; " *According to thy promises, declared unto mankind, in Christ Jesus our Lord.*"

In this way, and according to these promises, the humblest penitent, in his daily supplications at the throne of grace, is taught to seek forgiveness of his sins, and the renovation of his nature ; that being redeemed from all iniquity, he may be brought into the liberty of the children of God. In making these reiterated petitions for pardoning grace, the essential requisites on our part, are contrition and sincerity.—It is to be feared that there are many who wish to be delivered from the dreadful consequences of sin in the world to come, who yet feel little real sorrow for it, and seldom manifest a sincere desire of being delivered from the guilt and power of it here. But it is necessary that we should feel sin to be a burthen ; and

be fully persuaded that the guilt of it unless pardoned here, will be ruinous to us hereafter. It is necessary that we should apply to the merits of Christ for pardon, and wait by faith for the blessings of his redemption. And though the best righteousness we can render may be compared to filthy rags, yet we should be as anxious to maintain a life and conversation worthy of our high calling, as if our everlasting welfare depended solely upon our own merits. Hence it is, that in addition to our supplications for pardon, and a spiritual restoration to the divine favour through the Redeemer, we are taught to continue our petitions, in the following words: "*And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life; to the glory of thy holy name. Amen.*

The desire of reformation, and amendment of life, is the great criterion of a sincere confession, and an evangelical repentance. A loud and ostentatious profession of religion, or an attachment to the most orthodox creeds, will avail us nothing, without a holy and consistent conduct. St. Paul has summed up all practical Christianity, in teaching us to live "a godly, righteous, and sober life": *Godly*, exercising all piety and devotion in our services towards God! *righteously*, in all honesty, fidelity, and charity, with our neighbour: *soberly*, governing ourselves, with all temperance, modesty, and humility. It is with great propriety that the Church has introduced this form of speech into her Liturgy, at the conclusion of the general Confession. It is impossible that the sum of our duties could be expressed in fewer, better, or plainer words. And it is a main end of all our confessions, and supplications at the divine footstool, that we may be enabled to perform these duties with new and increased fidelity.

We have thus taken a minute view of this general Confession which the piety of the Church has provided for us. We cannot help admiring its propriety and excellency; its exact conformity to the language and spirit of the Scriptures, and its suitableness to our condition as sinners, and supplicants at the throne of grace. May the examination which we have given it, lead us all to a fuller view of the import of the confessions and supplications which it contains, and dispose us to use it with "an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of our sins, through the infinite mercy and goodness of God," C.

For the Churchman's Magazine.

Holy Days.

No. II.

As some places above others are consecrated by the especial presence of God, so are some seasons rendered more holy than others, because in them God hath manifested his providence over us in a particular or remarkable manner. Such was the Passover among the Jews, and such are Christmas, Epiphany and other holy-days observed in our Church. They are, as I before remarked, distinguished from common time, and set apart and sanctified, by that authority with which Jesus Christ hath entrusted the officers of his Church. He declared to those holy men whom he first commissioned as the stewards of his mysteries as the ministers of his grace, and his deputies on earth; and, through them, to all others who have since regularly succeeded to their offices; that he would be with them even unto the end of the world, and that whatsoever they should bind on earth, should be bound in heaven, and whatsoever they should loose on earth, should be

loosed in heaven. All this surely implies that he will respect their decisions, when consonant with reason and scripture; and that he has delegated to them the power of at least regulating the worship and practice of his followers, as well in things indifferent, as in things expressly commanded. To prove this authority, many texts and arguments incontrovertible might be here adduced; but they would lead me too far into discussions concerning Ecclesiastical Polity. My design at present is not to enter into learned and elaborate discourses of Church Government; but to embody in this and some succeeding Essays, such casual and desultory observations upon holy-days, as may be suggested at the moment of writing.

In this Number I shall briefly consider and answer some of the objections which have been urged against the imposition and public observance of any such days in the Church. Among these are the following:

Object. 1. All days are alike with God: he regardeth the heart only; and if that be right before him continually, as it ought to be, it must certainly be a matter of indifference whether we submit to external forms and ceremonies, or not.

2. St. Paul tells us not to let another judge us in respect of an holy-day, &c.

3. It would bring us again into bondage, depriving us of the liberty wherewith Christ hath made us free.

4. Christ blamed the Jews for being particular to keep with strictness their numerous festivals and fasts.

5. It is a relic of Popery as well as of Judaism.

Such are the most prominent objections to our holy-days, which at this moment occur to my mind. And weak indeed must be the weapons of those who impugn this part of our Liturgy, if they cannot bring to the attack arguments better founded and of greater validity.

1. To the first of the above arguments, I shall reply in very few words. This same mode of reasoning would, with equal facility, destroy the holy Sabbath, and defend the Quakers in all their errors. It would as logically subvert the whole Church, as banish its holy-days. For it bears as strongly against the sacraments of Baptism and the Lord's Supper, and against every possible mode of public worship, as against the subject in dispute. But without these there is no Church. This argument, therefore, proves too much; in other words, nothing at all.

Here I would be permitted to remark by the way, that whatever view we take of this argument, we shall find it as dangerous to the soul, as it is destitute of all truth. No doubt many a lukewarm professor of religion has taken shelter under it, and lulled himself into a false security. For he would reason thus: "If my heart be right in the sight of God, I shall be as acceptable to him when worshipping in the silence of thought, or when offering up my prayers from the retirement of my closet, as when, like the Pharisee, I make much ado in public, and publish to the world my piety and zeal." He forgets or disregards the precepts, that his light should shine before men, that he should assemble with the saints, that he should on all occasions openly confess Christ, and zealously espouse his cause. "Because thou art lukewarm," saith the Lord, "I will spue thee out of my mouth." Thousands who have a speculative belief in Jesus Christ, and are exemplary in the morality of their lives, but who have not seen fit to unite with the Christian community, make this argument the great shield of their defence. By means of it, they console themselves with the comfortable but fallacious hope, that they belong, if not to the visible, yet to the *invisible* Church, and are as much the objects of God's

mercy, as if they had submitted to the external, and, as they are pleased to term them, the unimportant ceremonies, by which every true Christian makes public profession of his faith. They are industrious to deceive themselves; not reflecting that Christ instituted but "one holy Catholic Church" on earth, and that one *visible*; it being so from the very nature and constitution of it; having *visible* officers to govern it, and *visible* ceremonies by which it may be distinguished from other societies. If they are unnecessarily without the pale of this Church, whatever they may think of their hearts, they are undoubtedly aliens from the commonwealth of Israel, and out of the covenant of God's mercy which is in Christ Jesus. Thus we can see the sweeping force of this first argugument, and the prejudicial effect of attempting to spiritualize every thing in matters of religion.

But to return, and take up the consideration of the second argument.

2. When St. Paul tells us "not to let another judge us in respect of an holy-day," he is very far from intending to create divisions and disturbances in the Church, or to excite jealousy and opposition against the reasonable requirements of lawfully constituted ecclesiastical authority. His only object was to warn the Colossians against Judaizing teachers, who then abounded in their city, and strenuously endeavoured, by all the arts of sophistry, to persuade them to unite with the ceremonies of the Christian worship, the close observance of the Hebrew ritual, as indispensable to the attainment of salvation. It is this false doctrine alone, to which the Apostle here alludes. It is the Jewish holy-days and the Jewish teachers whom he opposes; not the Christian. The Jewish ceremonial law, being altogether typical. was abolished by the coming of the anti-type, Jesus Christ; who is accordingly represented as having blotted it out, taken it out of the way, and nailed it to his cross.—Such is the true statement and scope of the argument. Let us be cautious about wresting the Sacred Scriptures into meanings which the inspired penmen evidently never intended. Would controversialists pay but a due attention to what is called the Historical Sense of the Holy Writings, we should have less misrepresentation, less scandal, and less schism in the Church.

3. In reply to the assertion, that the public observance of holy-days would deprive us of Christian liberty; I would ask, what is the bondage from which we have been deliverd by Christ, and what is the nature of christian liberty? If by the advent of the Messiah, we were freed from the necessity of worshipping God, and acknowledging him before the world, then this might truly be accounted an infringement of our liberty. But the bondage, from the shackles of which Christ released us. was the bondage of sin, and the bondage of worshipping by innumerable typical ceremonies, the full import of which was not understood. It was the bondage of the Law, by which God was known only as a God of justice and terror; by which his people were kept in continual fear and trembling; and by which every one guilty of the least transgression, was subjected to his wrath and vengeance. But under the happier dispensation of latter times, it is not so. God be praised that he hath now revealed himself unto us as a God of mercy. By the mighty power of Christ, the galling yoke hath been broken from our necks, and "the service of God is perfect freed m." Surely, Christians are to consider it a high and sacred privilege, that hey are allowed to approach the Majesty of Heaven, with their petitions and thanksgivings, free from those se-

vere restraints and judicial terrors, which kept the Jews at an awful distance. Does this glorious privilege then, become a bondage, when the Church in her wisdom provides for the more frequent enjoyment of it? when besides the Sundays, we are called upon, perhaps three or four days in the month, to assemble together in the Divine presence?—Would not the Christian rather deem this an enlargement of the privilege, and as such, seek it with eagerness, and enjoy it with gratitude? Even if our Holy-days were more numerous than the Sundays, no one zealous for the honour of his God, would say that we paid him too much worship, or that we devoted too much of our time and attention to his service. To retire from the bustle, the cares and the distraction of the world, to the heavenly peace of the sanctuary; to relinquish for a few passing moments, all our secular concerns; to meet with our brethren, at suitable seasons, forty or fifty times a year, in the hallowed courts of the Lord, and unitedly offer up the incense of prayer and praise to Him "in whom we live and move, and have our being," is far other than a *bondage*, or it is a joyful one, to those who have a due sense of their solemn dedication of themselves, "to serve the Lord their God all the days of their life:" especially when they likewise reflect, that it was a custom established among the early christians, that it is a reasonable and pious practice, well pleasing to God, and may be an effectual means to obtain from Him blessings, both spiritual and temporal.

4. The Law was in full force till after our Saviour's Ascension. All its types being then completely fulfilled, it was consequently abolished; and thenceforth commenced the reign of grace, or the kingdom of heaven on earth. Accordingly we see that Jesus Christ during his ministry, never once violated the law, nor advised others to do it. On the contrary, his obedience was perfect. It is true he often reproached the Pharisees; but for what?—for strictly keeping all parts of the Law, even every jot and tittle of it? No: It was for the want of this obedience. It was for grossly violating the Law; hypocritically serving God, by performing the ceremonies merely for the sake of ostentation and human applause; approaching him with their lips, but keeping their hearts far from him. It was the sin of hypocrisy for which he reproved them; and for the same sin shall we be equally subject to his displeasure, even when celebrating the Lord's Supper, or performing the most important parts of the Christian worship.

5. The observance of Holy-days is as much a relick of popery, or of Judaism, as is the observance of Sunday. It prevailed in the Church long before such a being as "The Lord God The Pope" was in existence. Yet even supposing it to have been of Popish origin; are we to be so swayed by prejudice, as to reject indiscriminately the good with the bad? Are we to avoid and deprecate a very useful and pious custom, merely because it is the custom of the Romanists, or even of the Mahometans? *Fas est doceri ab hoste.*—As to the affinity imagined to exist between our Holy-days and the Jewish, there is no more of it than there is between "Philip the Apostle, and Philip the Macedonian king." They were instituted on different occasions, and for very different purposes.

I shall now close with an extract from a great writer, who speaking of Festivals and Fasts, says—

"Our life is a mixture of good with evil. When we are partakers of good things, we joy; neither can we but grieve at the contrary. If that befal us which maketh glad, our festival solemnities declare our re-

joicing to be in Him whose mere undeserved mercy is the author of all happiness; if any thing be either imminent or present which we shun, our watchings, fastings, cries, and tears, are unfeigned testimonies that ourselves we condemn as the only causes of our own misery, and do all acknowledge Him no less inclinable than all to save. And because as the memory of the one, though past, reneweth gladness; so the other, called again to mind, doth make the wound of our just remorse to bleed anew; which wound needeth often touching the more, for that we are generally more apt to calender saints than sinners' days; therefore, there is in the church a care not to iterate the one alone, but to have frequent repetition of the other. *Never to seek God saving only when either the crib or the whip doth constrain,* were brutish servility, and a great derogation to the worth of that which is most predominant in man, if sometimes it had not a kind of voluntary access to God, and of conference, as it were, with God, all these inferior considerations laid aside."

LATIMER.

New-Haven, Feb. 1822.

History of the Church in Newtown.

Continued.

But it appears from the following letter,* that the dissenting ministers in the county soon assembled at Newtown—alienated the whole congregation from Mr. Beach—and deposed him in 1732, after he had exercised for several years a pastoral care over them.

My dearly beloved Neighbours and Brethren,

As I have several years, though irregularly, sustained the care of your souls, which were ever and are dear and precious to me, so I can't but still think it my duty to seek your spiritual good, and therefore to endeavour to undeceive you whereinsoever I apprehend you are misled or imposed upon: and I beseech you to attend seriously and diligently to what I say; perhaps it may be the last opportunity.

You know there have been a number of gentlemen lately convened here, who pretend to have *deposed* me, for I know not by what other term to call their pretended dissolving the pastoral relation between me and you. They say indeed I have abdicated, that is, forsaken the ministry and pastoral care of this Church. Now there are many of you who were witnesses that this a gross untruth, for you heard me declare that I did not design to forsake the care of you, and that I intended nothing but to live and die in the service of your souls. I could not indeed, as yet, lawfully administer the sacraments, but I would take care that you should be provided for, in the mean time, till I could.

Notwithstanding this, they proceeded to depose me. But who are those that have done this unaccountable action? Why they call themselves Elders; but did not think fit to undertake to openly prove themselves to be such: They indeed were pleased to vote themselves a Council regularly convened. But by what law, I beseech you? They say, by the word of God. But where do they find in the word of God, that they are Elders? Or where do they find in the word of God, that Elders may make a Council to determine any matters of difficulty laid before them, without an order of men superior them, as were the Apostles in the Council, in Acts xv. 23, and consequently without those who lawfully succeed the Apostles in the government of the Church, with whom Christ has promised his presence to the end of the world;—

* This letter was recently found in Mr. Beach's own hand writing, among the papers of Dr. Johnson, of Stratford.

whereas they that did this, make the best of them, were only dissenting teachers.

They may perhaps say, they were convened regularly according to the laws of the country. But this they should not presume to do, after it has been declared by the Lords Justices in the name of the King's Majesty, that there is not and cannot be any lawful convention of ministers in councils in this country, and the government were accordingly ordered to disperse any such meetings, as appears by a letter from the Lords Justices to the Governor of Boston, in the year 1725, wherein, whatsoever laws of that kind have been made in this country, are in effect declared by the government at home, *ipso facto*, null and void.

But suppose the Council were regular and lawful, what is it they have deposed me for? Why it is merely and only for declaring for the *Church of England;* whereas by their own rules agreed on at Saybrook, par. 13, p. 115, they could depose a minister only for heresy or scandal. Is this the case then? Am I guilty of heresy or scandal in declaring for the established Church of our nation? Will they then dare to charge the Church of England with being an heretical or scandalous communion? Why this is what in effect they have done. And how do they think to answer for it, if they should be called in question for so doing?

They have indeed most unjustly insinuated, that the ministers of the Church of England are *grievous wolves* and *false brethren;* sanctifying their insinuations with scripture language. But pray consider with what ill manners, with what an unchristian temper they have done this? Have they so learned Christ? Is this the spirit of the gospel? The truth is, it could easily be made to appear that they come nigher to the character of those the Apostle speaks of, than the ministers of the Church, in that they oppose and set up in opposition to the government established by Christ and his Apostles, in such persons as *Timothy* and *Titus*, and continued in such persons as the angels of the seven Churches, in Rev. ii. 1, &c If either of them, therefore, these sure are the false brethren: and the liberty the Apostle says they came to spy out, was a liberty from the burthen of the Mosaic law, and not from obedience to ecclesiastical government. As for the grievous wolves here spoken of, they were such as brought in damnable doctrines, denying the Lord that bought them, 1 Pet. ii. 1. And will these people charge the ministers of the Church of England with this? I am amazed to see them thus profane the sacred language of the Holy Scriptures to such false and uncharitable purposes. Do they think they serve God by thus imposing upon you? Do they not rather serve the Father of lies, who is the accuser of the Brethren? We are told that even their very prayers also are full of such expressions; and is it not intolerable that they should profane their prayers, by making such hideous outcries—such bitter complaints to Almighty God?

But pray consider seriously, and without prejudice, my beloved brethren, what is the Church of England, that they make such an outcry about, and treat as if it were the worst of heresies? Do we deny Jesus Christ, or any of his doctrines or laws? Do we teach another Gospel than what ye have received? Truly, any one would think so, who should judge of it only by the manner of their treatment of it. But pray what is it? Why really after all this noise and nonsense, it consists in no more but this, viz. that, as to church government, we assert an order of men superior to Elders and Deacons, whom we call Bishops, to preside over them in government and ordination. And as to worship, that we judge it

expedient to use well composed forms of prayer, taken out of scripture, and according to it; and that we recite the Creed, the Lord's Prayer, and the Ten Commandments; and read the Psalms and sundry Lessons, taken out of the scriptures of the Old and New Testament: And is not this better than to offer their own inventions—whatever comes uppermost? This is all worth mentioning wherein we differ, as many of you have been often witnesses.—This, my brethren, is our heresy! These are our crimes! For this I am deposed! and whether these deserve such a bitter sentence, and such unchristian treatment, judge ye, and let all the christian world judge.

You have here, for the greater show, as though they would prove every thing by scripture, a great many texts, by which they pretend to prove the regularity of my ordination and ministry. But pray look on them narrowly, consider them carefully, and see whether they mean what they would make them say.—First, the Holy Ghost, they say, has made me overseer here. Pray then, how dare they undertake to depose me? Would they presume to undo what the Holy Ghost has done? But who were these, that the Holy Ghost had made overseers? Why they were Elders of the Church of *Ephesus*, Acts xx 17. Now consider what sort of a church this was, in which you see there was a number of Elders, and consequently doubtless many congregations; for the Apostle had laboured here three years and an half; and if we may judge of his success by what we read in other places, Acts ii. 41, and iv. 4, where three thousand were converted by one sermon, and five thousand by another, so mightily grew the word and prevailed, Acts xix. 20, there must be many congregations, and many elders in this one Church; And over these the Apostle afterwards appointed *Timothy*, to execute government and jurisdiction, as appears by the epistles to him: and the like of *Titus* in *Crete*; and that this government was to continue, is evident in that thirty years after this, when there must be yet many more congregations and elders, there was still but one Church of *Ephesus*, and but one angel, or one ecclesiastical governor there: which was also the case of the other churches of *Asia*; so that you plainly see, these scripture churches were not such as they call churches here in New-England.

Yea, but say they, *Timothy* was ordained by prophecy, with the laying on of the hands of the presbytery; and they say also, I was set apart by solemn prayer and fasting, with the laying on of the hands of the presbytery. Now as to fasting, you know very well this is a notorious mistake. So far from this, that there was great feasting, as there always is upon such occasions contrary to scripture rule. And as to prophecy, pray which of them undertook to prophecy on that occasion? Or who pretend to prophecy now-a-days? And therefore, who can now undertake to give the gift the Apostle speaks of in that text? For pray how do they prove that the gift there spoken of was ordination? We read indeed of the gifts of the Holy Ghost, but no where of the gift of ordination. But suppose it mean of ordination, it is plain, that it was given, not by the hands of the presbytery, by the Apostles' hands, 2 Tim. i. 6, by the laying on of *my* hands, says St. *Paul*: so that the most that can be proved, is, that the presbytery laid on hands with the Apostles, as we do in the Church of *England*, where the presbytery lay on hands with the Bishop, as a successor of the Apostles, but never without him.

But, say they, St. *Peter* calls himself an *Elder*: I answer, so St. *Paul* calls himself a *Minister*; in the

original it is a *Deacon*, Eph. iii. 7, Col. i. 23, 25. Does this prove that St. *Paul* was only a *Deacon*? Just as much as the other proves that St. *Peter* was only an *Elder*. He was an elder, it's true, but that don't prove but he was more than an elder. And the same may be said of St. John. The words *Elder* and *Bishop* are indeed sometimes used to signify the same persons, as are the words *Apostle* and *Deacon*. But this argues nothing, since I have proved the powers were distinct. And it is evident that the words were afterwards used in a more distinct manner, to signify different orders: For that this was the case, we can prove from the unanimous testimony of the Church in after ages. In short, we can prove from undoubted fact, that this way of Episcopal Government was the way that the Church of God always went in from the beginning: And to deny it, is to deny all historical evidence on which we depend, even for the canon of scripture itself. And therefore, let me advise you with the prophet, to stand in the way and see, and look for the good old paths, and walk in them, and ye shall find rest for your souls. And go your ways forth by the ancient footsteps of the flock of Christ, Jer. vi. 16, Can. 1. 8.

But to proceed; I observe further, that I am desired here, with solemn reflections, to look into Heb. xiii. 17. And now in my turn I desire them with the like solemn reflections, to look once more into that very text. It begins with a strict command—Obey them that rule over you, &c. that is, your spiritual governors, such as are our Bishops. Instead of this, they reject them and despise them; and in them, I fear, they will be interpreted to despise Him that sent them. In short, they would do well to see to it, that they be not of the number of those, that despise dominions and speak evil of dignities, spoken of in Jude viii. *concerning whom it is said*, v. 11; that they perish in the gainsaying of *Core*.

Lastly, they argue from the success of their ministry. Ye are the seal of our ministry, &c. Our fathers were blessed and prospered in this way. I answer, this is what Quakers and every sect plead, with as much reason as they; and I have in this one of these very ministers with me, who answered those that used this argument against singing by rule, "that the *Spaniards*, in *New Spain*, and the *Quakers* at *Philadelphia*, had as much to say for themselves, as the old singers had on that head:" And indeed all he said about singing by rule, does as well prove the church as that.

Upon the whole, my beloved brethren, consider, I beseech you, whether these gentlemen have shown the true spirit of Christianity in their conduct towards me. Have they treated me as a Christian? No—but as an heathen and a publican! They have treated me as St. John directs us to treat the Antichrists who deny that Jesus is the Son of God! for they left the town not only without acquainting me with what they had done, but even without taking leave of me, or bidding God speed! These are the men that cry out for charity, and against persecution? But where is their charity? Are they only the subjects of charity? And must I be denyed even common civility and humanity, because my conscience obliges me to conform to the Church of England?

They say, indeed, it was only under a *pretence* of the invalidity of my ordination, &c. in which they do in effect charge me with lying against my own conscience, and so arrogate to themselves the prerogative of God, in pretending to know my heart. But, brethren, I can assure you, as I expect within a little time to appear before the Omniscient Judge, who will sentence me to felicity or misery according as I have behaved myself here, that if I know my own heart, I would gladly pro-

ceed in administering the sacraments as I have formerly done, if I could find one text of scripture to support my ordination.

To conclude then, let me exhort you to consider seriously these things, and judge yourselves; and then I doubt not, but you will see reason and duty to do as I have done, and I pray God give you and me grace to receive the truth in the love of it; and be always obedient to its divine dictates: and let a christian temper govern us in all our conduct, one towards another. For as St. *James* says, iii. 14, 15, 17, If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish: Let us rather be governed by that wisdom which is from above, which is first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy: that living in love and peace here, we may at last meet together in heaven, the place where truth, and love, and peace for ever reign.

I am,
your cordial friend,
and well wisher,
JOHN BEACH.

To be continued.

Judgment of the House of Bishops, concerning the last Rubrick in the Communion Service.

Extracted from the Journals of 1821.

The House of Bishops being informed of what they consider as a great misunderstanding, in various places, of the rubrick at the end of the communion service, think it their duty to declare their sense of the same, and to communicate it to the House of Clerical and Lay Deputies.

In the Common Prayer Book of the Church of England, the words in the parenthesis are—"if there be no communion." In the review of 1789, it was put—"if there be no sermon or communion"—and this has been interpreted to mean, that if there be a sermon, what has been called the ante-communion service is to be omitted. Against this construction the Bishops object as follows:—

1st. The construction rests on inference; deduced in contrariety to the positive direction—"Then shall follow the sermon." Had an exception been intended, it would doubtless have been expressed positively, as in other rubricks. Further; the rubrick in question prescribes, that "when there is a communion, the minister shall return to the Lord's table;" which presumes him to have been there before, in the ante-communion service, unless in the permitted alternative of some other place.

2d. The argument on the other side proves too much, and therefore nothing. It is said of those who urge it, that they conceive themselves bound to use the whole service on a communion day: whereas it should be dispensed with, on the same principle on which it is supposed to be superseded by the sermon. On the other hand, if there being either a sermon or the communion should be thought to warrant the omission; can it be, that the Convention designed to leave in the book the ante-communion service, with all the collects, the gospels, and the epistles attached to them, to be little more than dead letter; never to be used, except on the few occasions, when the said service is unconnected with either of the said provisions? For, it is not required to be used, either with the morning or with the evening prayer.

3d. There is a rubrick, prescribing the place in the service, at which notice shall be given of holidays, &c. Can it be supposed, that a provision of this sort, was intend-

ed to be done away, not professedly, but indirectly? and that even there should be no provision for notifying the communion?

4th. It is understood, that the morning prayer, and the administration of the communion, were designed to be distinct services, to be used at different times of the day. Probably, at the time of the reformation, the practice was generally conformable to the provision; and it is said to prevail at present in some places in England. Now, although there is probably no Church in the United States of which the same can be affirmed; yet why raise a bar against so reasonable and so godly a practice? an effort for which, would reduce the whole to a sermon; except, when the communion were to be administered: and then, there would be the latter part of the service only.

5th. The construction casts a blemish on the observance of every festival of our Church. To speak in particular of Easter Sunday, Whit-Sunday, and Christmas Day: can it be supposed, that the Convention intended to abrogate the reading of the portions of scripture, the most pertinent of any in the Bible? or that the members of the body were so careless, as not to perceive the effect of the word introduced by them into the parenthesis? Neither of these was the case; although they had not the sagacity to foresee the use which would be made of their superaddition; a use, which may be applied hereafter to the abandoning of the observance of those festivals. For why should the Church retain them, after dispensing with whatever is attached to them in the respective services. The remark applies equally to the two days of fasting or abstinence—Good Friday and Ash Wednesday. It is here supposed, that on the former, there are the service and sermons in all our churches furnished with the ministry. But according to the opposite opinion, the sermon dispenses with the recital of the consummation of our Saviour's sufferings, and not only on Good Friday, but on every day of passion week, if there be sermons. Could this have been intended?

6th. There is the magnitude of the change thus made in the Liturgy, without the subjecting of the resulting consequences, to the consideration of any General Convention: for this is here affirmed, without the apprehension of contradiction from any of the surviving members. The most obvious of the consequences, and such as could not have escaped the notice of the least attentive, were, the dispensing with the reading of the Ten Commandments; the weekly return of which may well be thought to have a beneficial effect on morals; and the deranging of a selection of passages of scripture, always supposed to have been made with great judgment, and suited to the different seasons of the year.—They were of like use in the Church, before the prevalence of the corruptions of the Papacy; have withstood, in some measure, its systematic hostility to a general knowledge of the Scriptures; and, probably, have prevented a greater enormity of unevangelical error, than what we now find: for although the selections were in Latin, they were at least instructive to the many who understood the language, at a time when even among that description of people, the possession of a Bible was rare. To the present day, they are held in high esteem, not only by our parent Church, but bur by the Lutheran Churches of Sweden, of Denmark, of sundry German principalities, and of this country. In some of the European States, the subject of the sermon is expected to be taken from the epistle or from the gospel for the Sunday. There seems no reasonable objection, in any future review of the Liturgy, to

the making of some abbreviation, suited to the joining of services designed to be distinct; but there may be doubted the expediency of making so great an inroad as that projected on the service now in question.

7th. The ante-communion service continued to be used as before, by the clergy who were present in the Convention, in which it is now imagined to have been dispensed with. It is confidently believed, that there was not an exception of an individual; although, on the other side, the major number must be supposed to have been desirous of the innovation. In the interpretation of the law, immediate practice under it has been held to be a good expositor; especially when, as in the present case, a contrary sense had not been heard of for a long course of years.

The question may occur—why did the Convention introduce the words, "Sermon or" into the parenthesis? It was to reconcile the other rubrick referred to, with frequent and allowable practice. The said rubrick says—"then shall follow the sermon." Perhaps, when the service was compiled, there was a sermon on every saint's day, as well as on every principal festival. In modern usage, it has been otherwise: which made it convenient to provide for the minister's proceeding to the blessing. The parenthesis means, that although there be no sermon, or although there be no communion, the minister shall act as directed by the rubrick.

The Bishops therefore deem it their duty to express the decided opinion, that the rubricks of the communion service, as well as other general considerations, enjoin the use of that part which precedes the sermon, on all occasions of sermon or communion, as well as on those festivals and fasts, when neither sermon nor communion occurs.

For the Churchman's Magazine.

A Treatise upon Baptism.

IN TWO PARTS

PART II.

My second enquiry is, who are the proper subjects of Baptism? And here the question is almost exclusively confined to Infants. It being generally admitted that adult persons professing their faith and repentance, and having not been baptized in infancy, are proper subjects for that ordinance.

In considering the subject of Infant Baptism, it will be proper to state some of the most material objections which are raised against it; and then to offer the arguments which the scriptures furnish in favour of it: After which I shall briefly notice the general practice of the Christian Church in this particular, in its early ages. First, it is said, by those who object to infant baptism, that Christ has fully and plainly declared his mind concerning baptism, and because he has not commanded the baptism of Infants, he has virtually forbidden it. But would not the reasoning be fully as correct to say that since Christ commanded his Apostles to baptize all nations, making no exception of Infants, that they are therefore included in the command? Where is the passage which directs that baptism shall be confined to adult persons, and that Infants, though formerly admitted to the seal of the covenant, must not be admitted under the gospel dispensation? There would have been much more reason to expect a positive command to exclude Infants, if they were to be excluded from the Christian Church, than a particular injunction to receive them when they were embraced in the general command, because under former dispensations they had been admitted,

by the then initiating rite, as I shall have occasion hereafter to notice.

Again, it is objected that in the history of the new testament, there is no example of Infant baptism, no mention made that Infants were baptized. But admitting this to be true, we cannot from thence conclude that infant baptism was not practised. We read of whole churches being formed where no baptism at all is mentioned; yet no one doubts but that they were baptized. And let it be particularly remarked, that although there are many instances mentioned of the baptism of Adult persons who have been converted from Judaism and Paganism, yet there is no account of any adult person, born of christian parents, being baptized. The history of the Acts of the Apostles contains a period of above thirty years, and the new testament a much longer period. There was time enough for two or three generations of Infants to grow up to adult age. But it is remarkable, that although we have all along accounts of baptism, yet there is no intimation that any one of the children of the early believers was baptized after he grew up: this renders the presumption very strong that in the Apostles' days, the children of believers were not left unbaptized.

Upon the supposition that infants were baptized, we have all the account of it that might reasonably be expected; their numbers or names, or ages are not mentioned; such minuteness in a history so concise as the new testament, would have been unnecessary. When we read of whole households or families being baptized, although we are not told that there were any young children among them, yet the probability is strongly in favour of it. But what is more material to the argument is, that these households were baptized upon the faith of their respective heads. Lydia heard the Apostles "whose heart the Lord opened." And she was baptized, and her household. The Jailor was converted to the faith of Christ, at midnight, and the same hour of the night he—was baptized, he *and all his straightway*: (Acts xvi. 14——33.) Here, upon the parent's believing, their whole households were dedicated to God in this gospel ordinance, and admitted members of the Christian Church. The objection that faith and repentance are conditions of baptism, and that infants being incapable of these are therefore not capable of baptism, is an argument which if admitted would also exclude infants from the kingdom of heaven; for it would be reasoning upon the same principle to say, that faith and repentance are conditions of salvation, and infants being incapable of these, cannot be saved.—And, indeed, this is the shocking opinion of some, with respect to a large majority of infants, notwithstanding the declaration of our Saviour, that of such is the kingdom of God.

Under the old testament, faith was as much required in order to circumcision, as it is now under the gospel dispensation in order to baptism. The Gentile proselyte was not admitted to the rite of circumcision till he professed his faith in the God of Israel; nevertheless infants were circumcised.

It is urged that Christ was baptized at adult age, and as he is to be our example, his followers should be baptized at adult age as he was. If this argument has any force it would go to prohibit any from being baptized under the age of thirty years, because our Saviour received baptism about that age. But though Christ was not baptized in infancy, yet he was dedicated to God, and received the initiating seal of the covenant then in use: which is a sufficient intimation that it is the duty of parents to dedicate their chil-

ren to God in his appointed way; and since baptism is now the appointed instrument of initiation into the christian covenant they ought to dedicate them to God in that ordinance.

Having briefly noticed and replied to most of the objections which are brought against infant baptism, I shall now consider some of the arguments which the scriptures furnish in favour of it.

That Infants under the Patriarchal and Mosaiac dispensations were admitted into covenant with God, with their parents, is certain, and it is evident that this was esteemed a privilege. It is allowed also, that the Gospel confers greater privileges than any former dispensation. But if children are not now included in the christian covenant, then the Gospel instead of enlarging, has in this respect, diminished our privileges.

In the covenant which God made with Abraham, his infants were expressly included with himself, by the same rite and token. The Apostle testifies that all believers under the Gospel, whether Jews or Gentiles, are the spiritual seed of Abraham, and heirs of the promise made to him. That the covenant made with Abraham was confirmed of God in Christ, (or in the christian dispensation) that the law which was afterwards given, did not disannul the covenant, or make void the promise. The Gospel found the children of God's people, already in covenant by virtue of the ancient institution. We need, therefore, no new institution to warrant our applying the seal of the covenant to children, but we evidently need a new and positive command to justify our excluding them from it. The Apostle calls baptism the circumcision of Christ. *Ye are complete in him, in whom ye also are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ,* (a christian circumcision,) *buried with him in baptism.* It is true circumcision was applied only to males; baptism is designed for both sexes. And herein the latter seal of the covenant was enlarged in its *application.* Under the Gospel there is no distinction of male or female, *but all are one in Christ.*

In the new testament, we shall find sufficient authority for baptizing infants, without a single intimation that it is improper or unnecessary. Our blessed Saviour says, *suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.* To show the propriety of applying this passage to the subject of baptism, I shall make a quotation from a sermon of the late Bishop Seabury, upon this text, (vol. I p. 131.)

"But we are fully justified in applying this passage to baptism, because the right of infants to that holy ordinance is directly established by the reason which our Saviour gives why little children should be permitted to come to him. *For of such is the kingdom of God.* The true meaning of which expression is, For to such little children the kingdom of heaven belongs—it is their property, and they have a right to go into it.

"To this I have heard it replied, that on this ground, *all* children have a right to baptism—and I abide the consequence—That *all such* infants as come to Christ, that is as are brought by christian people to baptism, have a right to be admitted into the kingdom of God, by the washing of regeneration. The very act of bringing them implies an obligation to educate and instruct them in the faith and duty of a christian; and being regenerated and adopted into Christ's Church, they become disciples or scholars in his school: and are there to be taught, by his ministers, whatsoever he commanded his holy apostles to teach.

"The next words, which contain the reason assigned by our Saviour why infants should come to him, afford another strong argument against the opposers of infant baptism, as they shew that it was the intention of Christ that they should be admitted into his church. *Verily, I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.* In what way infants can receive, that is, enter into the kingdom of God, unless by baptism, let those point out who are hardy enough to deny that baptism is the instituted mode of admission. The anabaptists say, they are incapable of repentance and faith. By repentance and faith, therefore, they cannot enter. Unless then they do enter by being baptized on account of the faith of their parents or sureties who belong to the kingdom of God, they cannot enter into it at all. And yet Christ has made their receiving the kingdom of God a standard for all others who shall enter into it. That there is some difference between Christ and the Anabaptists in this matter, may be easily shown, but it may not be so easy to persuade people to attend to it. The world claims an absolute right of judging for itself in religion, and is so tenacious of its liberty, in this respect, that it does not choose to have it restricted even by God himself. But the world and Christ's Church, are distinct societies, or bodies of men, and however the world may judge and act, it ought to be supposed that christians will judge and act according to the standard of their religion—the will of Christ made known in holy scripture. It will then be but fair to state the difference between Christ and the opposers of infant baptism; and if christians will leave the better and follow the worse authority, there is no remedy that I know of—to their own master they stand or fall. He knows their prejudices and party attachments, and he will judge righteous judgment. Christ says, *suffer little children to come unto me, and forbid them not.*—The Anabaptist says, little children cannot come to Christ in baptism; and there being no other way appointed for them to come, therefore, they cannot come at all. Christ says, *Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.*—The Anabaptist says, Whosoever shall not receive the kingdom of God, as a man or woman, he shall not enter therein. Christ says that men or women cannot enter into the kingdom of God except they become as infants, that is, approach by repentance as near as possible to their innocence and simplicity. The Anabaptist says, that infants must become as men and women; that is be first defiled by actual sin, that they may exercise actual repentance, or they cannot enter into the kingdom of God. If you believe Christ, none but infants, or they whom repentance has brought to a resemblance of their innocency, shall enter into the kingdom of heaven. If you believe the Anabaptists, none but full grown men and women can enter therein. Christ regards innocence, and its substitute repentance, as qualifications for baptism. The Anabaptist takes age and bulk of body into the account. Choose now whom ye will follow."

Again, the commission given to the Apostles, is a plain warrant for admitting infants to baptism, (as I have before noticed.) They were to go and teach all nations, baptizing them, &c. But it is said infants are not expressly mentioned. Neither are adults. The word used is *nations*, a collective term which includes both. But what is very important to be considered is, that these Apostles were Jews; they had been educated in the Jewish religion; they knew that from the days of

Abraham, and all through the Mosaic dispensation, infants had been taken into covenant with their parents, by the same initiating rite.—They had heard Christ pronounce infants subjects of his kingdom; they had been reprimanded for attempting to hinder them from coming, or being brought to him. They knew that Christ came not to lessen, but to enlarge the privileges of the Church; and that baptism was now the instituted rite of admission into it. Under these circumstances, how must they have understood their commission, with respect to baptism? certainly they would suppose it embraced infants, and would practice accordingly, without a direct injunction to the contrary, of which there is not the least intimation given.

St. Peter says to the awakened Jews, *repent and be baptized every one of you*, &c.—*for the promise is to you and your children.* He does not say the promise is to you, and will be to your children when they grow up to years of maturity, but to you and your children at present. The promise made to them is urged as a reason why they should be baptized, but the promise was to them and their children, therefore they also should be baptized.

The Apostle, speaking of the Jews who came out of Egypt, says, they were all baptized unto Moses in the cloud and in the sea. That this circumstance prefigured christian baptism is evident, and generally admitted.—*These things happened unto them for examples, and are written for our admonition.* But the whole congregation, of which infants were a considerable part, were baptized unto Moses. If then this had a typical allusion to christian baptism, and was written for our admonition, it plainly admonishes us that children are proper subjects of baptism, under the gospel.

It is often asked what good baptism can do infants? Doubtless as much good as circumcision could do them formerly; or as much as the public presentation of first born infants to God could do them; and as much good as the blessing of Christ could do those infants whom in the days of his flesh, he took in his arms and blessed. It might also be asked what good baptism can do adult persons? All the waters of Jordan cannot cleanse the soul from sin. Tho' dipped in them a thousand times, if nothing else were done for him, the sinner would still come out more unclean than Gehazi, the servant of Elijah, when smitten with Naaman's leprosy. To this the opposers of infant baptism will readily agree.—But say they, we do it because it is an institution of Christ; and this is the very reason why we baptize infants, and thus publicly offer them up to God; and upon this ground we argue its importance and its usefulness.

I proceed to notice the practice of the christian church in its early ages, with respect to baptism. If it shall appear that immediately after the Apostles, the church did admit infants to baptism; and if there is no account of any section of the church that rejected them, or of any person who denied the lawfulness and propriety of the practice, or pretended that it was an innovation this will afford a very strong presumption that the practice was derived from the Apostles, for those christians who lived in the ages immediately after the Apostles, must have known what was their practice in a matter of this public nature. What the usage of the church was in the times immediately succeeding the Apostles, we can learn only from the historians of those times, who are certainly proper witnesses to a plain matter of fact.

Justin Martyr who lived about forty years after the Apostolic age, says, We have not received the carnal but spiritual circumcision by baptism. In one of his apologies

for the christians, he says, Several persons among us of 60 and 70 years old, who were made disciples to Christ from their childhood, do continue uncorrupt.

Ireneus, who wrote about 67 years after the Apostles, and was born. it is said, before the death of St John, and was acquainted with Polycarp, who was John's disciple, says Christ came to save all persons by himself, who by him, (or by his authority, are regenerated, baptized) unto God, Infants, little ones, youths, and elderly persons. Tertullian, who lived about 100 years after the Apostles, gives a plain testimony that the Church admitted infants to baptism in his time. Origen, about the same time expressly declares infant baptism to have been the constant usage of the church from the Apostles: his words are these, The church had from the Apostles an order to give baptism to infants. for they to whom the divine mysteries were committed, knew that there was in all persons the natural pollution of sin, which must be done away by water and the spirit. St. Cyprian, about 150 years after the Apostles, together with a council of 66 Bishops, all declared the right of infants to baptism. This council, it is said, was held, not to decide whether infants ought to be baptized, (concerning this there was then no question) but whether they might with propriety, be baptized before the 8th day; upon which the resolution of the whole council was formed, that baptism is to be denied to none that are born. About 100 years after this time, Gregory Nazianzen taught that Infants should be baptized to consecrate them to Christ in their infancy. St. Ambrose, that the baptism of Infants had been the practice of the Apostles, and of the church, till that time. St. Chrysostom, that baptism had no determinate time as circumcision had; but that one in the beginning of life, or one in the middle of it, or one in old age might receive it. And even Pelagius, about 300 years after the Apostles, when charged with the denial of infant baptism, as a consequence of his opinion concerning original sin, complains that he had been slanderously represented as denying baptism to infants. He asks who can be so impious as to hinder infants from being baptized and born again in Christ; and he declares that he never heard of any one who denied the right of infants to baptism. Dr. Wall, after a most thorough investigation of the subject of Infant baptism, and of the history of the church in relation to this point, assures us, that there is no account in history of any who denied the right of infant baptism, until the year 1522, except a small number in France, in the 12th century, who denied the possibility of the salvation of infants. and consequently their right to baptism. But this sect soon disappeared. The rise of the German Anabaptists, was in the year 1522. Until which time, there is no account in history of any one who denied the right of infant baptism, except those abovementioned in the 12th century, who soon disappeared.

Now if all the first churches were every where established, by the Apostles, upon the same plan as doubtless they were; and if adult baptism, only, was practised, and children every where were left unbaptized; how could infant baptism begin so early, and spread so extensively; and how could such a speedy and total alteration take place, in a matter so notorious, and yet history, which has recorded things of much less consequence, never give us the least hint of it: The thing is incredible and too absurd to be imagined.

But the opposers of infant baptism get over all this by saying that they pay no regard to history or tradition. They must have, say they,

an express command in scripture, for all their religious observances. Yet it is evident these same persons think it their duty to observe some things without a command. Where is the command for keeping the first day of the week, for the christian Sabbath? It is no where enjoined in scripture, there is no appearance of a precept for it. It is true the Apostles met for religious worship, on that day, and so they did on other days; but they have never told us, and Christ has not directed, that we should relinquish the old sabbath of the seventh day, and substitute the first day in its place. It is founded on tradition, and the early usage of the church.

Neither is there any command for administering the communion to women, nor is there any example given in scripture of their receiving it, yet that they did receive it in the time of the Apostles, there can be no doubt. The Anabaptists, to be true to their principle that nothing is to be done in the Church of Christ but what is expressly commanded, must return to the observance of the seventh day of the week, for the Sabbath; and they must not only exclude infants from one sacrament, but women from the other.

It is, I believe the opinion of those who hold to adult baptism only, that no baptism is valid when administered by a person who himself has only received infant baptism. But it is certain that infant baptism was the universal practice of the christian church for many hundred years together. History particularly informs us when it first began to be opposed. And if infant baptism be invalid, there is not at present, nor can there be again any valid baptism. There is no ground to pretend to a succession of Adult baptisms. If we trace them back, we must come to the time when they were administered by those who were only baptized in infancy; and who upon the principle above mentioned, could not administer a valid baptism. So that by nullifying infant baptism, they destroy their own. And indeed, according to this principle, there were no authorized Ministers, nor regular churches, nor baptized christians for many centuries together; nor are there at present, nor can there ever be again, without a new commission from heaven.

Before closing this short treatise upon baptism, I shall endeavour to show from several considerations, the great importance of the ordinance. This, in the first place, must appear obvious, if we consider that it is an institution of our blessed Saviour, to be perpetuated in his church to the end of the world: as such, it must be important that we attend to it, and it cannot be innocently neglected. Indeed, this being ascertained, it is not necessary to enquire further concerning its importance and utility: for we may be satisfied that Christ has ordained nothing in his church but what is useful—nothing but what tends to promote its welfare and prosperity. In every place where this ordinance is mentioned in the new testament, the circumstances and the expressions, bespeak its importance. "The Pharisees rejected the counsel of God, not being baptized of John. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and lo! I am with you always, even to the end of the world. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. And now, why tarriest thou? arise and be baptized, and wash away thy sins.—Can any man forbid water that these should not be baptized.—And the same hour of the night he was baptized, he and all his straightway. Lydia heard the Apostle whose heart the Lord open-

ed, and she was baptized and her household.—According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. The like figure whereunto, even baptism, doth also now save us, by the resurrection of Jesus Christ." These descriptions, and these instances of baptism, with the circumstances attending them, place in a very strong light the importance of this gospel ordinance, and the necessity of obedience to this institution of our Saviour.

But baptism will further appear very important, from the consideration that it is the only prescribed mode of initiation into the Christian Church, the instrument of adoption into the family and household of Christ, which is the depository of all the gracious privileges and promises of the new covenant. Before this, we cannot properly be considered as belonging to the flock of Christ, nor as having any interest in the promises of the Gospel. We are still of the world which lieth in wickedness, without God, and without a reasonable hope; because rejecting the commands and the institution of Christ, is virtually rejecting him and his gospel. But by baptism we are put into a different state; received into covenant with God, and become members of Christ—grafted into his mystical body the Church, and conditionally entitled to all its privileges and promises, its hopes and its consolations. Hence in the office of baptism, prescribed in the Episcopal Church, we are directed to call upon God the Father, through our Lord Jesus Christ, that the person or child may be baptized with water and the Holy Ghost. And because we are persuaded that the divine agency of the Holy Spirit always accompanies the due administration of the sacraments of the gospel, we therefore give thanks that the person or child baptized, is regenerate, or born again—terms which, in the primitive Church, were constantly applied to persons when they received this ordinance.

Indeed the washing or sprinkling with water, is an outward and visible sign, or representation of what is inwardly and invisibly done by the Spirit of God upon the soul. And we may be well assured that when we do our part faithfully, the Holy Spirit never fails to do that for us, which is his exclusive prerogative.

Persons who are baptized at adult age, being truly penitent, and believing in Christ, do doubtless then receive the remission of their past sins, are taken into favour with God, and are made partakers of the Holy Ghost, in its renewing and sanctifying influences. The Presbyterian confession of faith says, Baptism is a *sign and seal* of regeneration, of remission of sins, &c. And in the Episcopal Church, the article upon baptism says, Baptism is a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, &c.

Infants also are capable of the benefits of baptism. By it they are are brought into the bond of the covenant—become members of the body of Christ, and the adopted children of God,—are dedicated to his service, and by the influence of his Spirit, receive the principle of a new and holy life, and a title to all the privileges and promises of the Gospel. These privileges and promises are indeed conditional, and obedience on our part is indispensably necessary to their full and final accomplishment.

Having considered the mode, the subjects, and the importance of baptism, I shall only add a few general remarks, and conclude. And here I may be allowed to express my sur-

prise, that, in a christian country, and among people who profess the christian religion, so many should remain unbaptized Whole families of children are brought up without having this ordinance, this seal of the christian covenant, administered to them, and that in many instances, among those who believe in the right of infants to baptism. In searching for the reasons of this neglect there are two in particular, which offer themselves, and appear to operate. One is, that the importance of the ordinance is not sufficiently inculcated or understood. Hence it appears by many to be considered as a matter of very small consequence, and which may nearly as well be neglected I have shewn, I trust conclusively, that such a view of it, is utterly inconsistent with the original design of it, and with the practice of the Apostles and the primitive Church. But as I have before remarked, what more can be thought necessary to convince us of its importance, than the imposing consideration that it is an ordinance appointed by our blessed Saviour, to be continued in his church to the end of the world—Go ye and baptize all nations; and lo I am with you to the end of the world.

Again, the difficulties which have been thrown in the way of obtaining baptism, have doubtless contributed largely to the neglect of this ordinance. Children could not receive baptism, unless their parents were in full communion, or unless, as has been the regulation in some places, they would come forward, and own what has been called a half way covenant. A circumstance for which I see no foundation in scripture, nor any authority from the practice of the primitive Church. It were devoutly to be wished that all parents were truly pious, that they were fit subjects for the Holy Communion, and disposed to attend to it; but if they are not, and yet wish so well to their children as to desire that they may be brought up and educated in the principles of the christian religion; and to that end present them for baptism, I would certainly encourage that disposition, and would not deprive children of a privilege, on account of the unworthiness of the parents.

"That God will receive to his mercy (as Bishop Seabury remarks) those infants, who through the fault of their parents, die in the state of innocence, without baptism, I firmly believe—for God is not confined by his ordinances, though we are—He may do more than he has *promised* —We are bound to do all that he hath commanded. Yet should we esteem it an unspeakable privilege, to be born in a christian land, and (as expressed in the office of baptism) to be brought to the knowledge of divine grace, and faith in Christ—To be brought out of the darkness of nature, of ignorance and blindness, into the marvellous light of the Gospel, with its unspeakable privileges, in which we may clearly see the things that are freely given to us of God"

It was this which caused the Ethiopian eunuch, after he had been instructed and baptized by Philip, to go on his way rejoicing—rejoicing in the discovery of the divine goodness, and the infinite grace of the Redeemer, displayed in the Gospel, —the new and everlasting covenant.

May we all realize our privileges and our obligations, walk worthy of the vocation wherewith we are called, and be to the praise of Him who hath called us out of darkness into marvellous light.

For the Churchman's Magazine.

The Watchman.

UNDER this title, it is my intention to furnish occasionally, an article for the Magazine, designed chiefly to guard against the effects of schism, heresy, and infidelity, by arousing the Christian community to a sense of the evils to be apprehended from these several sources. I am not vain enough to believe, that my feeble efforts can effect much: But if I can, even in the slightest degree, act conformably to the title which I have assumed, I may hope to render some service to the cause of revealed religion; and with this hope, I shall be satisfied. With these views and motives, therefore, I send for publication,

NO. I.

"Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?"
Sermon on the Mount.

Infidelity appears at the present day under so many disguises, and carries on her warfare against revealed religion so covertly, that it proves uncommonly difficult either to detect all her multifarious arts, or to convince the unwary of her real designs. When she sent her hardy veterans into the field, to proclaim open war against the Redeemer of the world and the revelation of divine truth, the disciples of Christ knew where to take their stand, and how to put to flight the legion of unbelievers. But now, she is attempting to effect by fraud, what she could not accomplish by force. She assumes the outward name and garb of Christianity, while insidiously aiming to sap its very foundations: And she affects to treat the revealed word of God with respect and deference, while covertly endeavouring to degrade it to a rank below the unassisted dictates of human reason.

Having recently detected one of the many emissaries of infidelity, assuming a title and appearance, calculated to impose upon the unsuspecting, I consider it my duty to strip off his mask, and set him before the public in his true character.

A pamphlet has appeared in the book-stores, dated at Boston. and entitled, "Letters from a gentleman to his Son, on the Elements of Natural and Revealed Religion" It is very neatly printed, and, so far as regards the style, is decently written. Whether a father ever did actually address such letters to a son; or whether the title is as fictitious, as the work itself is false and deceitful, we have not the means of judging, as the signature is prudently suppressed. But in charity and piety, we would fain hope, that a parent so unnatural, and a child so unfortunate, do not really exist. Be this as it may, the writer, though affecting to be a Christian, and pretending to teach the pure principles of Christianity, labours to maintain the two fundamental tenets of Deism, viz:—that man is endowed by nature with sufficient reason to lead him to a right knowledge of God and of his own duty, without the aid of divine revelation—and that Jesus Christ is not of divine essence, power and dignity. Like other infidels, it is his ultimate object, to *lift up his heel against Christ*: But as this could not be done, without removing the great bulwark of revealed truth, his efforts are directed, in the first place, to this point.

The work is comprised in six letters—in the first of which, for the purpose of making a favourable impression upon the reader, the writer speaks of religion in general in the most respectful terms. "Without religion (he says) you will be deficient in principles and motives necessary to preserve you in a uniform course of morality; and you will meet trials and bereavements, which

no human philosophy can enable you to surmount or endure."—*p.* 4. This sentiment, standing alone, would do honour to any man's heart. But the Christian believer will turn from it with disgust, when he finds that it is not the religion of the Bible that the writer intends to recommend; but the religion of nature and of reason. The creeds founded simply on divine revelation, are too "mystical" for his taste: But the religion which is called, in the cant of his sect, "natural or rational religion," he represents as totally free from mysteries! It is certainly a rare discovery; and one for which the world ought to feel greatly indebted to him.

In the opening of the second letter, the writer is more explicit, and boldly advances the opinion, that "our reason" is sufficient to teach all necessary truth. He seems to admit, however, that whatever revelation teaches with regard to "the works and providence of the Deity, as to his attributes, his will and his purposes," may be believed, *because, on these points*, revelation is "consonant to and accords with reason." But he adds—"Those are the disguised enemies, or weak friends of revelation, who pretend that it teaches any doctrines contrary to those which reason approves, and which a knowledge of God's works confirms. It is, in fact, from perceiving the order of nature, and the wisdom and design manifested through creation, the connection between effects and their causes, and from the constant evidence of a directing, controlling and superintending energy, that we are satisfied of the existence of a Great First Cause, and of his righteous, moral government, as well as of his all-supporting power."—*p.* 8. Here, then, every thing miraculous or supernatural—every thing relating to the dispensation of grace—every thing connected with the redemption and salvation of man, through the incarnation and sacrifice of Christ—every thing, in short, which distinguishes the word of God from a treatise of natural and moral philosophy—is swept away at a blow! and every person is stigmatized as a disguised enemy or weak friend of revelation, who would place its doctrines on a firmer basis than the natural deductions of the rational faculties. And the way being thus cleared, the writer expatiates at considerable length, on the excellence of those systems of religion which have been founded on "the deliberate conclusion of all sober philosophers," without the "light of revelation." He admits, that "there have been discordant systems of theology and of ethics in the heathen world;" but he contends, that "the moral instructions of the Chaldeans, the Arabians, the Persians, and the Bramins of India, and of the northern nations in Europe, written without any knowledge of the Jewish revelation, and long before Christianity was published to the world, furnish many excellent maxims and precepts for the conduct of life; recommending only what is just and prudent, benevolent and pure; and condemning all injustice and sensuality:"—*p.* 11. And if we can understand the force of his argument, he intends to place these systems at least on a level with that religion, which is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

After this, no prevailing doctrine of Christianity, can expect much mercy at his hands; and hence, we find his third letter opening with an illiberal attack upon what he calls "the popular systems of religion;" in which he is particularly careful to single out those, where the divinity and atonement of Christ, are held as fundamental points of doctrine. He is willing to admit, that there is some moral excellence, even in these systems; but this he imputes to the

occasional exercise of the reasoning faculties! He proceeds—"What God has written upon the minds and hearts of men, and what they are able to discover of his will and designs, by a proper use of the reason he has given them—the conclusions at which we arrive, upon contemplating the works and providence of God—this is natural religion. And these suggestions and impressions, this belief and hope, are warranted and confirmed by revelation."—*p.* 14. Having here, and in some subsequent remarks, fairly raised the god of his idolatry, *human reason*, to the rank which he originally designed, he next ventures upon his ultimate object. the denial of the great doctrine of the cross.

The fourth letter is devoted to the stale artifice of attempting to fix upon orthodox Christians. the charge of polytheism: And a great display is made of scripture texts to prove the *Divine Unity*. This unity, the Christian does not deny. A Trinity in Unity, is the great foundation of his faith. No man of common sense will believe, that the followers of a crucified Redeemer, hold to a *plurality of gods*: And hence, this artifice of the writer will be entirely lost, except upon the weak, the credulous, and the ignorant. But it gives him an opportunity to *lift up his heel*, by attempting to degrade the Saviour to the rank of a mere man: and this opportunity he does not fail to improve. Jesus Christ, he says. was "sent by God to enlighten and reform the world."—*p.* 16. "There is one God, whom the Jews acknowledged and worshipped; and HE ordained and appointed, commissioned and sent, raised up and exalted, Jesus of Nazareth, as the Messiah; by whom spiritual blessings were to be dispensed to mankind; who had confirmed the promises made by the prophets; revealed the pardoning grace of God; and who blesses and saves mankind, by delivering them from all unrighteousnes"—*p* 20. Here, then the mask is dropped, and the Deist stands confessed.

But, as if startled a little at his own deformity, the writer throws in the fifth letter, as a sort of parenthesis, and seems almost compelled to admit that human reason is rather a shabby and treacherous guide in matters of religion. He has proceeded, however, too far to retreat: and gathering all his resolution for a last and desperate blow, he gives us the whole sum of his infidelity in the sixth and closing letter of the series.

"There surely is nothing contrary to reason in the doctrine that God should appoint and commission Jesus of Nazareth to make known his will and purposes, and to instruct men as to their duty and destiny, more clearly or more perfectly than reason had done. Nor do I perceive any thing contrary to reason, or to the analogy of Providence, in appointing Christ to be the dispenser of blessings—the medium or agent of conveying pardon and life to men. It is common, in Providence, to make some beings and individuals the instruments of good to others."—*p.* 24, 25. Alas! poor human reason; how must she blush for such a devotee as this! "I wish you, (continues this affectionate father) to lay entirely out of the case, all ideas of substitution and satisfaction, which are conveyed in some human systems of Theology"—*p.* 25. Such, then, being the ultimate object of this writer, designing, from the beginning, to deny the great doctrines of the cross—the propitiatory sacrifice of Christ—the all-sufficient atonement he made by his sufferings and death for the sins of mankind—intending, I say, to give some plausible colouring to this denial, it is no wonder that he laboured so earnestly to lower the importance of divine revelation, and to represent human reason as a sufficient rule and guide in

all matters of religion. For "all ideas of substitution and satisfaction," cannot be "entirely laid out of the case," until all ideas of the truth of divine revelation, are laid out of the case also. They must stand or fall together. So long as the sacred writings abound in such expressions as the following, the Christian will glory in the idea of substitution and satisfaction – not as a human system of theology—but a system altogether divine, and as the only sure foundation of his hopes:—"Surely he hath borne our griefs and carried our sorrows."—"He was wounded for our trangressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all."—"For the transgression of my people was he stricken"—Isaiah liii. 4, 5, 6, 8. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. xx. 28. "Behold the Lamb of God, which taketh away the sin of the world!" John i. 29. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. "That he should taste death for every man." Heb. ii 9.

Can the reader require any thing more to show the real object and design of this writer? Can any stronger evidence be necessary to prove that he is the enemy of Christianity, and a secret emissary of infidelity? Is it not sufficiently apparent that his show of religion, and the many excellent moral sentiments and correct maxims which he advances, are merely intended to impose on the public, and to give currency to the poisonous doctrines with which they are mingled?—*Beware then, of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

From Poulson's American Daily Advertiser.

Consecration and Obituary Notice.

On Thursday morning, January 17th, *Trinity Church*, in Catherine, between Second and Third-streets, in the district of Southwark, was consecrated to the service of Almighty God, by the Right Rev. Bishop WHITE, assisted by several of the Episcopal Clergy of Philadelphia, and in the presence of a crowded and respectable audience. The services of the occasion were solemn and interesting, and the Sermon delivered by the Rev. SAMUEL H. TURNER, highly appropriate and impressive.

It must be peculiarly gratifying to Episcopalians, to see in this part of our city, a place of worship erected, in which the holy services of religion are to be celebrated, according to the usages of a church, venerable for her antiquity, and conspicuous for the elevated standing which she has so long occupied among her sister churches in Christendom. Present circumstances authorize the expectation of success in the organization of an Episcopal congregation in this district, and in the consequent promotion of the interests of the Redeemer's kingdom.

The building is of brick 65 feet long and 55 feet wide. Although not an elegant edifice, it is perfectly neat, and well adapted to its intended use. The writer is informed that the erection of this church is in no inconsiderable degree owing to the exertions and generosity of the late Rev. Mr. *Turner*, and he avails himself of the present opportunity, to pay to his memory that tribute of respect which his piety, his phi-

lanthropy, and his zeal in the exercise of his profession, so justly merit.

The late Rev. Mr. JOSEPH TURNER, was a native of Devonshire, in England, and born in the year 1742. He came to America some considerable time before the Revolutionary War. Being naturally of a serious and contemplative turn of mind, and raised by the liberality of his uncle *Philip Hulbeart*, Esquire, above the necessity of any professional exertions, he devoted a portion of his time to Theological studies, and soon after the introduction of the Episcopate into America, applied to Bishop White, the first Pennsylvania Diocesian, for admission to Holy Orders. The uniform correctness of his conduct, and the unfeigned piety of his life, rendered his application successful, and he was accordingly ordained a Deacon in 1791, and a Priest in the following year. He was called to the Rectorship of St. Martin's Church, at Marcus Hook, which he retained about 25 years. During a part of that time he acted as Assistant Minister in the Swedish Episcopal Church, under the superintendance of the Reverend *Nicholas Collin*, D. D. Declining health and fatigue, arising from the distance of his residence from his flock, obliged him to relinquish his charge a few years before his decease. He died on the 26th of July, 1821, after a short but severe illness, which he sustained with exemplary Christian resignation and fortitude, looking forward with eagerness and holy hope to his emancipation from the fetters of mortality, and his admission to the promised joy of his Lord. He was buried in the church-yard of St. Paul's, of which church he and his family were members, and in which he frequently officiated.

That this faithful and diligent disciple of Christ should thus "finish his course with joy," was the natural consequence of that simplicity and purity of conduct which adorned his character. Unambitious of popular applause, and regulating his deportment by the influence of that leading christian virtue, *Humility*, he "kept the noiseless tenor of his way," in the constant exercise of that *faith* and *practice*, which he so earnestly recommended to others. Confiding in the sacred assurances, that "he who winneth souls is wise," and that "they who turn many to right courses shall shine as the stars forever," in conformity to the example of his Divine Master, "he went about doing good." As a citizen, he discharged all the relative duties, both public and domestic, with the strictest integrity and the tenderest attention, invariably exemplifying the character given by our blessed Saviour, of a pious Jew—"behold an Israelite indeed, in whom is no guile!"

MESSRS. EDITORS,

Some of my neighbours complain that the pieces in your Magazine are rather *too long*; and I have sometimes thought myself, that if they were shortened a little, it would be an advantage on some accounts.—For you must know that we people in the country, haven't a great deal of time to spend in reading and that we can understand and remember short pieces much better than long ones. I like your Magazine, however, very well as it is, and don't wish to dictate; but if you should happen to think as I do, perhaps you will contrive to make your essays shorter, that you may put in *more of them*. As I see you sometimes print the letters that are sent to you, I hope you won't refuse to give this a place in the corner of one of your pages, and oblige,

One of your constant readers.

Survey of Missionary Stations.

(CONTINUED.)

Proceeding along the western coast of Africa from Sierra Leone, we meet with no Missionary Station of importance, (the Sherbro colony, and a small establishment at Cape Coast excepted,) till we come to

SOUTH AFRICA.

The Colony of the Cape of Good Hope occupies nearly the whole Southern extremity of the Continent, and forms an important point of support to Missionary exertions among the Heathen. It fell ultimately into the hands of the British in 1806.

The average length of the Colony, from East to West, is about 550 miles; and the breadth about 260 miles. The whole population, within the Colony's limits, may amount to about 60,000 inhabitants; of whom 25,000 are whites: and the rest, natives of Africa.

Missionaries have occupied stations both within and without the limits of the Colony, which we now proceed to notice in order.

STATIONS WITHIN THE COLONY.

Cape Town.

The Capital of the Colony—Inhabitants, 18,173; of whom 7460 are whites, 1905 are free blacks, 810 apprentices, 536 Hottentots, and 7462 slaves.

The Society for propagating the Gospel, has appointed a clergyman, for the special instruction of the slaves.

The Rev. Dr. Philip has been appointed Superintendant of the Missions on this station by the *London Missionary Society,* and preaches in English to a Congregation of near 200. A chapel is now building, and between 500 and 600 Slaves are instructed. *The Wesleyan Missionary Society,* also supports a Clergyman here, and the members of that communion, amount to 25.

Stellenbosch.

Twenty-six miles eastward of Cape Town.

Mr Bakker, labours here under the *London Missionary Society,* among the Hottentots and slaves, by whom his ministry is well attended.

Groenekloof.

About 40 miles north of Cape Town.

The *United Brethren* have here three married Missionaries, Bonatz, Leitner, and Stein whose report in 1819, was as follows:

In that year, 20 adults, and 24 children, were baptized; 27 persons were admitted as candidates for baptism; 24 as candidates for admission to the communion, and 11 to partake of it; 17 had died, and 10 had removed. At the close of the year, the Hottentot Congregation consisted of 350 souls; of which, 91 were communicants, besides 137 baptized, not yet communicants.

Paarl.

About 40 miles north-east from Cape Town.

Evan Evans, acts here as a Missionary, under the London Missionary Society. There is a Dutch Church at this place, and a Chapel for the accommodation of the slaves. About 120 children are under education.

Tulbagh,

Is another station of the London Missionary Society, about 100 miles north-east from Cape Town, supplied by Mr. Vos: but no late reports have been transmitted.

Gnadenthal.

130 miles east by north of Cape Town.

This station is supplied by 7 married Missionaries of the United Brethren, Beinbrech, Clemens Fritsch, Hallbeck, Lemmertz, Marsveld, and Thomsen. The number of inhabitants at this station, is about 1400, of whom near 400 are communicants.

It is but justice to the United Brethren, to say that they make the best Missionaries in the world; for to a persevering temperate zeal that never tires, they join habits of personal industry, which enables them to subsist at a very small expense to their employers. The expense of their establishment at Gnandenthal, amounting to £600 per annum, is defrayed by the missionaries themselves, with a deficiency of only about £19. They have completely won the affections of the Hottentots, have prevailed on them to shake off their habits of sloth, and are rapidly bringing them to a state of civilization.

Caledon.

About 120 miles east-by-south of Cape Town.

The inhabitants of this settlement amount to about 1100, and are under the care of the London Missionary Society. The mission is at present vacant. There is a spacious hall connected with the Mission-House, in which the congregation assemble for worship. Communicants, about seventy.

Pacaltsdorp.

Near the town of George, and 300 miles east of Cape Town.

Mr. Messer labours here under the London Missionary Society, with great success; schools have been opened, a number baptized, and 47 added to the communion.

Bethelsdorp.

500 miles east of Cape Town—near Algoa Bay.

Messrs. Barker, Hooper, and Smit with Jan Goeyman, a native, labour here, under the London Society. Their success has already been very great in civilizing the Hottentots, and instructing them in the principles of Christianity. The communicants amount to 200.

Theopolis.

60 miles north-east of Bethelsdorp.

Mr. Ullbricht under the direction of the London Society, has the superintendance of this settlement, which contains upwards of 500 inhabitants. The communicants of his church, amount to 106, and his scholars to 240.

Enon.

Is the name of a settlement formed on White River, and lying north of Algoa Bay.

Three missionaries, Schmit, Hofman, and Hornig, are established here, under the direction of the United Brethren. The Congregation is small, the settlement having suffered severely by the irruptions of the Caffres, a warlike race of natives residing in their neighbourhood.

Salem.

A settlement of new Colonists, about 100 miles from Algoa Bay.

This station is occupied by Mr. Shaw, under the *Wesleyan Missionary Society*, and is the northernmost on the eastern coast of Africa.

In addition to the stations we have now enumerated, there are a number lying *beyond the boundaries of the Colony*, of which we can do little more than give the names.

Griqua Town, New Lattakoo, Malapeetze, Bethesda, Steinkopff, Bethany, and Jerusalem, are *London Missionary* Stations, of greater or less importance, lying to the northward of the Cape Colony; as also are *Lele Fontien*, and *Rede Fontien*, under the care of the *Wesleyan Missionary* Society.

To be continued.

THE

CHURCHMAN'S MAGAZINE.

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For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE *to the clear comprehension*, and *pious use*, of the LITURGY.

No. III.

THE ABSOLUTION.

PARDON of sin, and reconciliation with God, through the atoning sacrifice and righteousness of Chrtst, are the grand peculiarities of the Gospel. It is one of the distinguishing excellencies of the Church, and a characteristic which must greatly endear her services to all who worship within her courts, that she keeps these blessed peculiarities of the Gospel constantly in view.—It appears to be her especial object to do so in the interesting part of the Liturgy which now comes under our consideration;—THE ABSOLUTION.

In the Rubrick which precedes the Absolution it is designated as follows:—"*The declaration of Absolution, or remission of sins; to be made by the* PRIEST *alone, standing; the people still kneeling.*"

This Rubrick has been slightly altered from that in the English Book. It is there called "*The Absolution, or remission of sins, to be pronounced, &c.*" The alteration was probably made in consequence of some objections which had been brought against the English Rubrick, and is calculated to remove all grounds of cavil. The objections could have been deserving of no great weight, for the *form* of the absolution is clearly *declaratory*, and must have sufficiently explained the Rubrick; and though the word "*pronounced*" is derived from the Latin *pronuncio*, which sometimes signifies *to give sentence*, yet in its common acceptation, it signifies no more than *to make declaration.*

In the English Liturgy there are three several Forms of Absolution. The first is *declaratory*. It is used after the general Confession, in the Morning and Evening service, and is the same as that which stands first in order in our Liturgy. It is a solemn promulgation of pardon, by a person duly authorised and commissioned to publish it, to all who unfeignedly repent, and sincerely believe in the way of salvation unfolded in the Gospel. The second is *petitionary*, and stands after the Confession in the Communion Service. It is retained in the same place in our Liturgy, and is moreover authorised to be used after the general Confession in the Morning and Evening service, instead of the declaratory form. In this petitionary Absolution, the Minister, as an Embassador of God, first lays down the divine promise of pardon, upon the conditions of faith and repentance, and then, upon this ground, in the same character, begs God to make the promise good.—The third Form, in the English Book, is more *authorative* and *judicial*. It is used in the

Office for the "Visitation of the Sick," after the penitent has made special confession of his sins; and only upon his "humble and hearty desire" of it. The Minister here says "By the authority of our Lord Jesus Christ committed to me, I absolve thee from all thy sins, &c." The English Commentators have generally considered this Form as relating only to the absolution and remission of *Ecclesiastical censures*, but the compilers of our Liturgy have prudently omitted it altogether, since it is susceptible of a different interpretation, which may be thought to savour too much of the abuses of absolution in the Romish Church. It has indeed been ably vindicated from any such imputation, but as it was not thought expedient to give it a place in our Liturgy, it is not necessary to give, in this place, any abstract of the arguments by which it has been defended.

Of the two Forms of Absolution used in our Liturgy, the first in order was composed for King Edward's second edition of the Book of Common Prayer. This edition was prepared with the assistance of several distinguished foreign Protestants of the Presbyterian Communion; and the Absolution, so far from countenancing any Romish superstition, was levelled directly against the doctrines of Popery. The Papish absolutions were given in private, separately to each particular person, positively and without any reservation or condition, in the name of the Priest alone, and by his authority as derived solely from the chair of St. Peter. Our Absolution is given in public, to the whole congregation at once, on the condition that they are truly penitent, and solely in the name and by the authority of God.

The second form was used both in the Greek and Latin Churches, in their primitive state, and scarce any other form is to be found in their Rituals, or in Ecclesiastical History, till within the last four or five hundred years. It is borrowed immediately from the Liturgy of the Greek Church; where it is sometimes expressed with slight variations, as "Almighty God pardon you, by me his unworthy servant, &c." Or, "Lord pardon them; for thou hast said, whose sins ye remit, they are remitted," &c.—Sometimes expressing and always including God's commission.

Concerning the special efficacy of the declaration of Absolution, there has been much diversity of sentiment. Some have considered the office as of no more import or efficacy than a mere declaration of the terms of pardon, which any private christian might make, since these terms are plainly expressed in the Gospel. Others have gone to an opposite extreme, bordering on the Romish superstitions. The Church clearly considers it as a *ministerial* act, which the Priest, as an Embassador of Christ, has received "power and commandment" to perform, upon certain conditions; and when the conditions are sincerely complied with, she supposes that God will give validity to what is thus done by his authority and in his name. She considers it more than the declaration of a private christian, and as a function pertaining to those to whom is committed "the ministry of reconciliation. (ii. Cor. v. 18). She founds its efficacy on the sacerdotal Commission;—"Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost—And lo, I am with you alway, even unto the end of the world—As my Father hath sent me, even so send I you—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (Matt. xxviii. 19, 20. & John xx. 21, 23). This power of

the remission of sins, the Church, therefore, supposes to be derived from the Apostles to their successors —with this abatement, that the Apostles had the power of discerning the spirits and hearts of men, which their successors have not, and who can only pronounce conditionally.—It is most true, indeed, that God alone can forgive sins, for he is the sole author of all blessings, both temporal and spiritual; but that he can declare his gracious assurances of pardon, and convey his blessings to us by what means and instruments he thinks fit, is no less certain. In whatever way he vouchsafes to do it, it is our duty humbly and thankfully to receive them, and not to dispute his wisdom in the choice of those means and instruments. It is no absurdity to say that *God pardons*, when the declaration of Absolution is made by his Minister, in the way of his appointment, and upon the conditions of the Gospel: Nor is it an invasion of the prerogatives of God; any more than it tends to impair the privileges of a temporal Governor, when an Officer of his appointment delivers a sealed pardon to a condemned malefactor. And if, when the declaration is made by the Minister, according to the evangelical conditions, any present should not be truly pardoned, it will not be for want of authority in the Priest, but for want of real penitence in the person.

As this Rubrick originally stood in the second book of King Edward VI. the office was called "*The Absolution*," simply;—the words "*or remission of sins*," were added, by way of explication, by the authority of the Conference at Hampton Court, in the reign of King James 1st, for the satisfaction of those who took exception against the word, *Absolution*, as having too popish a sound.

The Rubrick prescribes that the "declaration of Absolution" shall be "*made by the* PRIEST *alone*." That is, by the *Priest*, not only in contradistinction to the people, but likewise to the inferior order of Deacons. The authority being derived from the Apostles to their successors (John xx. 23) is by the Office of Ordination conferred on the Order of Priests alone, and not on that of Deacons. —The word *Priest*, in the Rubrick, has been substituted in the place of Minister, which is in some respects equivocal. This was done by order of the Savoy Conference. The Presbyterian Divines who attended this Conference, required that the word Minister should be used throughout the Book of Common Prayer. But the Bishops replied that there were some Offices which a Deacon might not perform, "particularly the Absolution and Consecration," and that it was necessary to preserve the word Priest, for the purpose of distinguishing the two Orders. They therefore refused to make the alteration required, and even directed the word *Priest* to be inserted in this Rubrick instead of Minister, to prevent any misapprehension of its meaning. As a further guard against mistake, the word is printed in Roman Capitals, in the American Book, while the rest of the Rubrick is in Italics.

If it should be enquired what course the officiating Deacon is to pursue, when he comes to the declation of Absolution? The answer seems to be obvious:—He should remain kneeling, and proceed with the Lord's Prayer. If it were admissible to interpolate any thing not expressly authorized, a preference might be given to the collect for Ash-Wednesday. This is a prayer for pardon and sanctification, and may be regarded as a precatory Absolution.

Since the declaration of Absolution is to be made by the Priest alone;—Since he does it in the character of an Embassador of God—having received "power and commandment" so to do, it is the obvi-

ous duty of the people to listen to it with reverence, and in *silence*.—Some persons fall into the impropriety of repeating the words with the Minister, in a low tone of voice, which not only mars the beauty of the service, but if it were done with any significancy would be an usurpation of the Priestly office.

The gesture of *standing* and turning to the congregation, indicates a message of God to his people by the mouth of his Priest: While the attitude of *kneeling*, betokens, on the part of the people, the humility, contrition and reverence, with which they ought to receive the gracious message of pardon to the penitent.

The declaration of Absolution, which stands first in order in our service, consists of three parts:—The general official promulgation of the pardoning mercy of God to the repentant sinner:—The special, conditional declaration of pardon, founded on it;—and an exhortation to the people to unite with the Minister in imploring God to grant them true repentance and the assistance of his Holy Spirit, that they may be enabled to perform the conditions required of them, and thus render his pardon effectual to their everlasting salvation.

The Absolution commences, like some of the Epistles of the Apostles, by representing Almighty God, in the character of "The Father of our Lord Jesus Christ;" and in him, "the Father of mercies, and the God of all comfort," (2 Cor. i. 3). And nothing surely can be more proper for humble penitents, after having confessed their sins to God, than to consider him as the fountain of all goodness, derived to them through the merits of his blessed Son.—For the confirmation of our faith, and in condescension to our infirmities, God has declared to us, and verified it to us by an oath, that he "desireth not the death of a sinner, but rather that he should turn from his wickedness and live." Such a declaration is calculated alike to prevent our presumption and our despair; and shews us, that if God desires our happiness as the end, he also wills our holiness as the means. He would have us live in his eternal glory, but his desires can not be accomplished, unless we turn from our wickedness by repentance. It is upon this, and similar declarations of the mercy of God, and in virtue of the "power and commandment" derived from him, through the ministerial Commission, that the Priest is authorized to say, "He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel."—The Minister does not presume to pardon or absolve in his own right, nor to publish absolution in his own name, but only in the name or power of God. '*He* pardoneth and absolveth;"—The word "He" refers to *Almighty God*, at the commencement of the Absolution. Nor is the declaration absolute, and without condition or limitation: it is restricted to such only as "truly repent, and unfeignedly believe the Holy Gospel." But as the Minister pronounces pardon only to the penitent, he pronounces it effectually to all who are so; nor will it be withheld from any who are thus qualified to receive it.—And here it is the duty of all, silently to pray to God that he will confirm and give efficacy to this declaration of his Minister, and enable them effectually to fulfil the conditions of faith and repentance required of them. These are by Christ and the Apostles, made the conditions of all the Gospel promises, (Mark i. 15; Acts xx. 21). They who have these, no man may condemn; and they who have them not, no man may absolve.—It should always be borne in mind, however, that while faith and repentance are essential con-

ditions of forgiveness, they are by no means the meritorious cause of it. That is to be sought alone in the righteousness of Christ, who "is exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins."—The Absolution being thus declared for our comfort, the Church may well exhort us to "beseech Almighty God to grant us true repentance, and his Holy Spirit:"—A continued and abiding repentance, that we may bring forth fruits worthy of it; and the constant assistance of the Holy Spirit, "that those things which we do at this present; that our penitence, our prayers, our praises, and our thanksgivings, may be pleasing in his sight; "and that the rest of our life hereafter may be pure and holy;" "so that at the last" we may receive the reward of our faith and our obedience, even "his eternal joy," through the merits of our blessed Redeemer; who by his precious death has purchased for us pardon and absolution of all our sins; who is now a prevailing intercessor with the Father for the blessings we implore; and who will at his coming to judge the world, receive us into those heavenly mansions, which he has gone before us to prepare for every penitent and sincere believer.

The form of Absolution which stands second in order, in our service, is petitionary. But though, according to ancient usage, it be put in the form of a request, yet like the paternal benedictions recorded in scripture, it may be considered in some way instrumental in conveying the blessings it invokes. Thus Isaac besought a blessing upon Jacob, (Gen. vii. 28;) thus Jacob blessed the sons of Joseph, (Gen. xlviii. 15, 16); and God was pleased to ratify and fulfil their benedictions. And since this prayer for Absolution is made by a commissioned Embassador of Christ, and is grounded on the divine promises, we need not doubt but God will mercifully pardon all those for whom it is offered up, if with "hearty repentance and true faith they turn unto him."

With respect to the contents of this Absolution, the Priest begins by reminding the people, that he who is "Almighty," and who only can forgive sins, is also their "heavenly Father," and full of compassion towards them:—"Like as a Father pitieth his own children, even so is the Lord merciful unto them that fear him, (Ps. ciii. 13). He then intimates that God is not only engaged by his paternal affection, but also by his truth to forgive them, for he hath promised" that he will freely pardon, and be fully reconciled to all such as unfeignedly repent of their sins, and cast themselves upon his mercy —The latter part of the Absolution contains every encouragement of mercy, pardon, and deliverance, which the contrite heart can need or desire. Are we miserable? The "mercy" of God is invoked upon us. Are we sinful? There is "pardon" for us. Are we liable to punishment? The message of "deliverence" is proclaimed to us. Are we desirous, but unable to do good? There is "strength and confirmation" for us. Are we fearful of death and hell? The benediction of heaven and everlasting life is implecated on us. And all this is asked of God, by one whom he has commissioned to declare his mercy and dispense his blessings. It is therefore only necessary that our repentance should be sincere, and our faith unfeigned, and we may be assured that God will ratify in heaven, what is thus done by his authority on the earth.

At the close of the Absolution, is the following Rubrick; "*The People shall answer here, and at the end of every Prayer,* AMEN.

The word here enjoined to be used is originally Hebrew, and signifies the same in "English as "So be it." As it is used in the Com-

mon Prayer, it bears somewhat different significations according to the different forms to which it is annexed. At the end of Prayers and Collects, it is addressed to God, and signifies, "so be it, O Lord, as in our prayers we have expressed:" but at the end of exhortations, absolutions, and creeds, it is addressed to the Priest; and then the meaning of it is, either, "so be it, this is our sense and meaning," or "so be it, we entirely assent to and approve what has been said."

The practice of signifying assent by the word Amen, was common in the Jewish Church. So it was also in the Christian Church, in the Apostles days: "How shall he, that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. xiv. 15.)—Ecclesiastical writers inform us that it used to be pronounced audibly and fervently; each one expressing his own faith or desire, and animating that of his fellow-worshippers. We should therefore be careful to give this proof, among others, that we not only hear the service with attention, but join in it with earnestness.

In the English Book it may be observed that the Amen is sometimes printed in Italics, and sometimes in Roman letters. The reason is believed to be this:—At the end of all the Collects and Prayers which the Priest is to repeat or say alone, it is printed in Italick, a different character from the prayers themselves, to denote that the Minister is to stop at the end of the prayer, and to leave the Amen to be responded by the people. But at the end of the Lord's prayer, confessions, Creeds, and Doxologies, and wheresoever the people are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in the same character as the offices themselves, as an intimation to the Minister that he is still to go on, and by pronouncing the Amen himself, to direct the people to do the same, and so to set their seal at last to what they had been before pronouncing. Though the American Printers have not preserved this typographical distinction, propriety seems to dictate that the Minister should not neglect it.

But after all, it must be carefully borne in mind, that it is not the mere putting of our verbal Amen to the Confession and Absolution that can prove us either true penitents, or truly pardoned. Our hearts and lives must be in a growing state of conformity to the will of God, before we can draw any just and favourable conclusions respecting the safety of our condition. For God has clearly revealed it, and our Church invariably speaks the same language, that none will be admitted at last to his "eternal joy," but such as have confessed and forsaken their sins, and fled for refuge and pardon to the treasures of his love through Jesus Christ our Lord. And the more lively sense we have of the riches of his grace, the more careful shall we be in all holy conversation and godliness. C.

For the Churchman's Magazine.

Holy-Days.—No III.

HAVING slightly shown, in the two preceding Numbers, the utility of Holy-days, and briefly invalidated some of the principal objections which human wit hath brought up against them; I shall now proceed to point out the manner in which they ought to be celebrated; taking occasion to answer any other objections which may occur in my progress. By the term *Holy-days*, I am to be understood to mean all the festivals and fasts, all the days of prayer and public worship, set apart

by the Church, with the exception of Sundays. To assist us in determining in what manner they should be kept, it may be well to inquire for what purpose they were instituted, and how they were observed in the primitive ages.—And first of Festivals.

St. Augustine saith, "By festival solemnities and set days we dedicate and sanctify to God the memory of his benefits, lest unthankful forgetfulness thereof should creep upon us in course of time." So in our own age too, "we assemble and meet together," particularly on our festival days, "to render thanks for the great benefits that we have received at God's hands, and to set forth his most worthy praise." This was done by the early Christians, not merely from motives of prudence, to preserve in their minds the knowledge and the love of God; not solely for the purpose of making more rapid progress in holiness and righteousness of life, though these considerations undoubtedly had also their due influence; but apart from these, ardent love and gratitude to Him who had bled and died for them, and had gratuitously made them the inheritors of everlasting life, were sufficient inducements for them to glorify God, by proclaiming in the public congregations and to all the world, his wonderful goodness.

In the frequent recurrence of these joyful seasons, it was their design to bring their minds frequently to contemplate the amiable character of the Deity, who was towards them in a peculiar manner "merciful and gracious, long suffering and of great goodness." It was to comfort each other, it was to rejoice even in the midst of cruel persecutions, if their glorified Lord and Master only smiled upon them. It was their design likewise to preserve in the Church the memory of those Apostles and blessed Martyrs, who by their unwearied labors, their sufferings, or their deaths, purchased for the Church peace and augmented strength, and nobly testified to the glory of God among men. Their names were very probably embalmed in the memory of the Church, and handed down with honor and veneration to posterity. For, it has been well said by a pious and learned author, "The memories of the saints are precious to God, and therefore they ought also to be so to us; and such persons who served God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honor, and God be glorified in them, and their holy doctrines and lives published and imitated: and we by so doing give testimony to the article of *the communion of saints.*" By thus maintaining a lively remembrance of such distinguished blessings, they not only kept their hearts warm with holy gratitude, but also strengthened their faith and trust in Him whose watchful care is over all His works, who extendeth his favor and protection to all that are his children in Christ Jesus, and who is particularly mindful of the Church implanted by his Son, raising up for it able advocates and defenders as need required, and solemnly promising that not all the powers of darkness, nor the violence and machinations of evil men, nor the gates of hell should ever prevail against it. And while they were blessing God for the gift of those persons who had been, under him, the authors of great good in the infant Kingdom of the Redeemer, both by precept and by example, both by their doctrines and by their deeds, they were at the same time holding up before their eyes the most exalted human patterns, especially of christian patience and fortitude; and endeavouring "to provoke each other to good works," to infuse into each others

breasts a portion of that dauntless spirit, and to enkindle among themselves the flame of an holy ambition to emulate those Godlike virtues, which they eulogized.

Here I would observe, that some people especially those who are enemies to our holy Religion, are always inclined to be over-critical and nice in their comparisons of Christianity with paganism. At every turn and in almost every thing that is said or done, these men of wisdom fancy that they can discover a resemblance, if not an identity in their respective rites and ceremonies. They claim the superior sagacity of having discovered that polytheism sprung from the same source, and is in substance the same, with the true worship of the true God. The two systems, they say, differ from each other in only some adventitious, and perhaps trifling circumstances. But I have not room here to detail nor to refute their numerous and frivolous comparisons, upon which, as upon a foundation of sand, are built many of their equally frivolous and sophistical arguments against Divine Revelation. I will mention that only which is pertinent to my subject and concerns my present purpose.—Speaking of Saint's days, they pretend that as the gentiles glorified their heroes and great men by apothesis, solemnly invoking and regularly worshipping them as mediatorial and tutilary gods; so in like manner the christians, following their example, gave religious worship to their departed Apostles and Martyrs, propitiating them by prayers, and reposing in them a part of that trust which we say belongs exclusively to God. In this assertion there is as much ignorance or malice displayed, as there exists falsehood at the bottom of it. The primitive Church did not, neither does ours consider them tutilary saints, or as possessing the least influence upon human affairs, any otherwise than by the good works and good examples which they left behind them. Neither are prayers or invocations of any kind whatever offered up unto them; nor is God addressed through their mediation. As benefactors to mankind and most eminent servants of our Lord, they are justly held in higher esteem and veneration, but they certainly receive no more adoration or religious homage, than Washington, or any other person whose exertions have benefited the world, and whose virtues are annually brought up afresh to our remembrance. If the Romanists have corrupted this as well as other parts of the Liturgy, it is clearly our duty, not to throw away the Liturgy itself, but to expunge the errors with which they have encumbered it.

In short, the sole reason that these holy men were thus honoured by the early christians, I conceive to be the following:—They were well aware of the propriety, and indeed of the great importance, of dedicating to God a number of days, to be subducted from the time usually devoted to worldly concerns, as a kind of "free-will-offering," if I may so term it. Many of these days were to be festivals, instituted for the purpose of praising God for his acts of mercy, and rejoicing in the fruition of his innumerable benefits. Of these festivals, some were indicative of, and had immediate relation to particular instances of his divine goodness, as Christmas and Easter: while others were intended to show forth their gratitude for his more general blessings, which were abundantly experienced in the rapid growth and extensive diffusion of Christianity. Now then the question would be, what days should be selected for these latter festivals? The Fathers wisely apprehended that the above mentioned double purpose might be answered, by choo-

sing such days as would at the same time remind them of those blessed Apostles who had in a variety of ways been the chief instruments of establishing, supporting, and extending the Church of Christ. To this may be added the consideration, that our hearts are always more deeply affected, and our thanksgivings always more fervent, and the beneficial effects produced on our minds always more lasting, when we keep in view some great and particular blessings, for which we desire to express our gratitude, than when our thanksgivings are of a general and indeterminate nature. Hence one of the principal beauties of our most excellent Liturgy. It is sufficiently general and comprehensive, and at the same time it descends to particularity and minuteness, as much as is either convenient or possible to be done in a form of service for the use of public congregations.

Reverting now to the manner of observing our festivals, the following rules may be found appropriate and useful.

1. On a festival day, as on Sunday, lay aside your ordinary employments, and let it be to you, not a season of idleness, but a day of rest and of spiritual refreshment. Banish from your mind all worldly thoughts, all vexatious cares and sorrows; and engage yourself in a joyful contemplation of your heavenly Father's abundant goodness, which maketh glad the hearts of all who trust in Him.

2. If practicable, fail not to seek God in "the place where He hath put his name," where He loveth to dwell, even in the assembly of his saints. The excuse that you can observe the festival at home or elsewhere, is unworthy of you, and as frivolous as it is unavailing in the sight of God and his Church. How can a man publish to the world his thankfulness for divine favors, and how can he benefit others by his example, if he remain in private, sequestered from the public exercises of devotion? And besides, such indulgence, or rather indifference, it may be feared, is commonly attended, if with nothing worse, at least with a total neglect of all the duties of the day.

3. Let the day be distinguished by unusual liberality of your earthly goods. Joy is sympathetic and communicative. It displays itself by cheerfulness, and endeavours to diffuse happiness to all around it.—"God loveth a cheerful giver" like Himself; and think you He will accept your thanksgings, if you pass heedless by the poor, the destitute, and the suffering? Will He smile upon you, or say rather, will He not frown upon your pharasaical behaviour, if while your eyes are raised to heaven in gratitude for favors thence received, your hands are firmly grasping the mammon which He commands you to let go to the relief of the unfortunate? "Be not deceived; God is not mocked." Remember that you are but a steward, and with all meekness and fidelity render obedience under your Lord and Master. Deal out unto others, especially unto your brethren in Christ, as bountifully as your heavenly Father hath unto you; for this is a method of thanksgiving well pleasing in his sight.

The Festivals are very properly the seasons which should witness the greatest exercises of your charity. There is no paucity of objects which loudly demand it, and upon which it may be profitably bestowed. On the contrary, the multitude of them is so great, that your reason must be employed to make a judicious selection. Next to relieving the absolute wants of the poor and distressed around you, the noblest objects and most worthy your attention, are undoubtedly the infant societies and public institutions of our Church, which are struggling into existence.

Their designs, it must be well known, are such as ought to secure the coincidence and cooperation of every friend to religion. They are to extend the knowledge of Jesus the Savior, to diffuse the waters of life, to build up the waste places of Zion, to support, qualify, and send forth into our Lord's Vineyard, duly ordained and faithful ministers, who by their preaching may animate the desert, and make "the hills joyful together" at the sound of "good tidings from afar." In brief, their designs are to enable millions who now perhaps grovel in iniquity and rejoice in sin, to soar to the sublimity of the Gospel, and unite with you on these days of festival rejoicings in your God. But however humane and exalted be these objects, forget not that their accomplishment depends upon you. What greater or what nobler field can the wealthy and the generous, the philanthropist and the christian desire for the exercise of their liberality?

4. Let the residue of the day, that is not spent as above, be devoted as usual on Sundays, to edifying and religious conversation, reading and meditation. I need not here lay before the conscientious christian any motives to this duty: The language of the Bible and of his own heart will be plain, and that divine monitor within, his conscience, will guide him.

There is one circumstance sometimes connected with the observation of festivals, which I think highly deserving of reprehension. Few of my readers can be ignorant that the bulk of the common people in England, and a great many in our own country, look forward to a festival, not as to a day in which they are to pour forth unto God the devout effusions of a christian's gratitude; but as to a day in which they can interchange visits with their friends or relations; in which they can indulge themselves in sports and pleasures; or in which they can chase the swift hours in mirth and revelry; and during which the transient thoughts of God and his goodness scarcely flit across their intoxicated minds. On such days, instead of calmly and reverently drawing nigh unto the "giver of every good and perfect gift," they remove farther from Him, and sink yet deeper into that worldly and carnal spirit, which is enmity to God.—Persons of this character, it is to be hoped indeed, are very seldom found among those who profess to regulate their lives by the pure principles of the gospel, but whoever they may be, do they not seem more like the votaries of worldly pleasure, than like the joyful but consistent followers of the Lamb of God, of Him whose kingdom is spiritual and not of this world? They make the privileges of the gospel, by perversion, a snare unto their souls; and what was intended to mollify and elevate their hearts, serves, by their own misconduct, only to harden and debase them. LATIMER.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

Mr. Beach lost no time, nor did he meet with any difficulty in obtaining ample testimonials; and he soon embarked for England—where he was ordained, first Deacon, and then Priest;* and was appointed a Missionary from the incorporated *Society for Propagating the Gospel in Foreign Parts*, for the towns of Newtown and Reading. Having left a wife and three small children, he returned the same year. Instead

* The letters of orders, with other interesting papers, relative to the cordial reception of Mr. Beach in England are all lost.

of being welcomed by his former parishioners, he found all his labors of love forgotten. They were not only cold, reserved, and unsocial, but hostile, even to such a degree, that very few of them would shake hands with him in common civility. He endeavoured, by every suitable means, to conciliate their affections. He acknowledged their past favors; and expressed his willingness to remunerate and refund their benefactions. To this they listened; and with a generosity altogether unparallelled, he not only repaid the principal, but actually offered to pay the interest!

Therefore, as they could not assail his character with any hope of success they attacked his principles, (and the Church to which he had conformed, as a matter of course,) manifesting all the malice of a Cromwell, and falling nothing short of Neal, the reputed historian of the Puritans, in calumny and misrepresentation. As if *hypocrite, heretic,* and *bigot,* were epithets not sufficiently odious to blacken his character and destroy his influence, they called him a *Papist*—the Church, a *rag of Popery*—and the Book of Common Prayer, a *Mass-Book.*—Following the example of his divine Master, Mr. Beach *reviled not again.* He opened his doors for public worship, and celebrated the morning and evening service of the Church every Sunday; but his whole audience consisted of the few families above mentioned, with his own domestics. He continued this practice for nearly a year, before a single dissenter ventured to enter his house; some being deterred through fear of being *put out of the synagogue,* and others probably by envy. But it so happened, that one of his little flock, returning home from Church, lost her prayer-book. It was picked up and read by several persons as a great novelty, till some one noticed in the title page, that it was designed for the use of the *Church of England.* This led to the discovery that it was a *church book*; and Mr. ——, into whose hands it fell, declared it to be a *mass-book.* He read it privately, and then gravely told his family *how many wicked things that mass-book contained!* It was left, however, one Sunday morning, among his other books; and, after the family had gone to meeting, a poor boy who had staid at home, had the curiosity to read it. After the sun was set and the Sabbath ended, the boy (according to the usual practice of that age) went to play; and told his playmates, "that Mr. ——, had a mass-book—that he had been reading it, and that he had found a great deal of Bible in it." This story, not only enabled the owner to find his book, but the report that there was so much of the Bible to be found in it, excited a desire in many others to see it. Mr. Beach, among many other valuable books, had received a number of copies of the Book of Common Prayer, for gratuitous distribution. He immediately embraced this favorable opportunity for putting them in circulation. People began to read; the alarm was given—and every possible measure was adopted to check the progress of what many undoubtedly thought a most pernicious error. But the opposition, only increased the anxiety. The prayer-book was found to contain, not only much of the Bible, but also some of the very prayers which Mr. Beach, as it was well remembered, had used previous to his leaving his former charge, and at a time when it was remarked, "that he was a very *growing* man, and had increased *gifts* in prayer." The consequence was, that in the course of about a year, there were eight families added to the little flock, making in all about seventy souls.

This little band, united by the strongest ties of Christian love, a-

proached near to the example of the first disciples in having *all things common*, and weekly contributing to the necessities of the poor. Having assembled in the house of Mr. Beach about two years for public worship, the building of a small church was suggested: and no sooner was it suggested, than every one *offered willingly*. The materials for the outside, were all prepared in the course of a week; and they raised the frame of a building on Saturday, Sept. — 1734, twenty-four feet in width and twenty-eight in length. They put on the roof boards the same evening, and the next day assembled in it for divine service—sitting upon the timbers, and kneeling upon the ground! The presbyterians, passing from meeting, sneeringly remarked—"You have began to build, but need not finish: You will never have enough to fill the timbers." While this ill-natured reflection excited nothing but pity in the breasts of Churchmen, who knew that the church had been persecuted from the beginning; it roused the indignation of a few of the more charitable of the opposite party, who privately contributed towards finishing the new church.—The work was prosecuted with so much spirit, that in two weeks, the building was handsomely enclosed, the floors laid, a temporary desk erected, and common benches provided: So that the second Sunday from the first assembling in their new building, Mr. Beach and his increasing congregation found themselves well accommodated, and had the further gratification of seeing several new members added to the flock.

Mr. Beach, from the begining, officiated one half of the time in Reading, where he had a larger congregation than in Newtown. The commencement and progress of that Church, will be further noticed in the course of these memoirs.

For about two years, all things went on well. The Church being at peace *within her own walls*, silenced the clamor and calumnies without: And several families took rest in her peaceful bosom. But in 1736, the Rev. Jonathan Dickinson, of Elizabeth-Town, New-Jersey, published a sermon, entitled, *The vanity of human institutions in the worship of God*—in which he made a most violent attack upon the Liturgy and formularies of the Church of England; and asserted, among other things, "that she, Pharisee-like, *taught for doctrines the commandments of men*—that forms of prayer were not apostolic—that the Book of Common Prayer was no more nor less than the Romish mass-book new-modelled—and that every conformist to the Church was a dissenter, and made a schism, and not only rent the garment but the very body of Christ." The high standing of Mr. Dickinson, and the real talents which he possessed, rendered his sermon very popular; and copies were gratuitously distributed among all sorts and conditions of men. Church people found them in their houses, not knowing from whence they came: And it was tauntingly remarked, that even Mr. Beach would not be able to answer it.

Mr. Beach now found it necessary to enter the field of controversy; and he accordingly wrote a small pamphlet, entitled, *A vindication of the worship of the Church of England*—in which it was his first object to shew, that she did not consider her formularies of prayer and praise, and forms of administering the sacraments, as of special and divine appointment, but as ordained by the authority of the Church: And he proved, that the Church had a right, from the precepts and examples of the apostles, to set forth things that were wanting—that *all might be done decently and in order*. He further proved, from reason and scripture, that notwithstanding the

difference between institutions of divine appointment and rites and ceremonies indifferent in themselves, yet the latter were binding when sanctioned by those whom God had appointed to rule over his church. And he also shewed, that precomposed forms of prayer *were* of divine appointment; and that there could be no joint prayer or social worship without a form: "For" (he says) "if the minister does not use a set form of words, but prays extempore, the people make the minister's words their own by using them, and consequently the minister and people do pray to God in the same words: Or, if they only listen to hear the minister pray (as I am confident is generally the case in dissenting congregations) then there is no joint prayer."

After illustrating this position, by many familiar examples, such as teaching children to read, &c. he says—"'Tis true, the set form which the people do in such a case use, was conceived extempore; yet when once it is uttered, 'tis most undeniably a set form, although it was not so before uttered. For let us suppose the prayer taken in short hand, by a person who uses it in twenty different places, and perhaps as long as he lives; (and this is frequently done) in this case, 'tis granted the prayer was no form to him that conceived it; yet nothing can be more plain, than that it is a set form to that person who afterwards uses it, whether he has committed it to memory, or reads it from a manuscript or printed book. And where is the difference, as to its being a set form to him that did not conceive it, whether he offers it to God as his own immediately after the utterance of it, as he catches it from the conceiver's mouth in the very same breath in which he hears it, or whether he keeps it in writing by him an hour, month or year, before he offers it as his own?"

After shewing the utility of forms of prayer, inasmuch as they are "great helps to devotion," and that the worshipper, knowing the language and form which his minister is to offer up, without being interrupted by listening to hear what words and sentiments are uttered, "pours out the secrets of his soul in the exalted, yet simple language of the Church" —he proceeds to advance and prove the three following things:—

1. That the ancient Jews, our Saviour, his apostles, and the primitive christians, never joined in any prayers but precomposed set forms only.

2. That these precomposed set forms in which they joined, were such as the respective congregations were accustomed to, and thoroughly acquainted with.

3. That their practice warrants the imposition of a precomposed Liturgy.

Upon the first head, he remarked —"the undeniable proofs that the Jews joined in set forms, render it unnecessary to detain the reader a moment, only to refer him to the song of Moses, and compare the following passages of scripture with the history of the Jews by Josephus. Ex. xv. Deut. xxi. 7, 8. Judges v. 1 Chron. xxiii. 30. Neh. xii. 24, 45, 46." To which he might have added, the whole Book of Psalms, and their whole temple and synagogue worship.

"As for our blessed Saviour (he says) there is not the least doubt, but that he continued and died in communion with the Jewish church; and was zealous and exemplary in their devotions, and joined in those precomposed set forms, that were daily used."

"And the practice of the apostles and our Lord's other disciples was doubtless the same till our Saviour's ascension; after which I shall prove, that they used precomposed set forms in their Christian assemblies during the remainder of their lives; from their joining in the use of the Lord's

prayer, in the psalms, and in divers precomposed set forms."

It might be better to copy, than to attempt to shew by any analogies, the depth of thought and extensive reading, which Mr. Beach exhibited on this subject: but I must content myself—(and if the reader is not contented and satisfied, let him read the authors quoted)*—with remarking, that no argument was ever more ably supported; and will only add, that after proving that the Lord's prayer is a set form enjoined to be used *according to the letter*, he answers the popular objection—"that it is only a directory, because our Saviour says, *after this manner*." The prayer was first given, or rather delivered, in Christ's sermon on the mount; and it may be possible, that his disciples did not fully understand him; and, therefore, one of them, more than a year afterwards, said unto him, Teach us to pray as John also taught his disciples: Then he said unto them, (giving them the same prayer) when ye pray, *say*, *Our Father*, &c. Luke xi. 1, 2. The Jewish doctors were in the habit of giving short forms of prayer to their disciples, to be added to their other daily devotions. Accordingly, John composed a form for his disciples; and our Saviour is requested to do the same. He grants their request, and commands them, when ye pray, say, Our Father, &c. Can any thing be more plain, than that his disciples were bound to use it? A set form was desired; and what they desired, he granted, and said, When ye pray, say, Our Father, &c. I repeat this, for the same reason that our Saviour frequently said, Verily, verily—that is, to impress the truth upon the mind, that a more positive command is not to be found in the Bible; and that the apostles, and every branch of the apostolic church, have been in the constant practice of obeying the command.

Mr. Beach here cited a variety of testimony from the fathers. A few instances only can be noticed. "Origen assures us,* it was commanded by Christ and used in the church. St. Cyprian† tells us, that Christ not only gave and commanded us to use a form; but we are assured, that no prayer is more spiritual or true—ergo, we exhort all men when they pray to use it. St. Cyril of Jer. calls it the prayer which Christ gave his apostles, and has taught us to use it. St. Chrysostom, St. Austin, to the same purpose; and declaring that *all* christians used it. He says that catechumens, for eight days after baptism, used it *every* day at God's altar."

To close this part of the memoir, the writer does not hesitate to call upon any, or all of the learned and respectable members of sectarian societies, to shew one branch of the apostolic church, in any age or part of the world, for 1500 years, that was without an established Liturgy. How absurd then is the pretence, that our formularies are taken from the mass-book. It might as well be said, that the Bible was taken from the traditions of the Jews. The pretence, indeed, has become too stale in this enlightened age, to require any refutation. For the better informed among all the dissenters, know well that our present Liturgy was compiled from ancient Liturgies, of longer continuence than either themselves or the pope.

We hasten, then, to a more singular, and, if possible, a more groundless charge, viz. *that every conformist to the Church is a dissenter, and guilty of schism; and of rent-*

*Thomas Bennet's History of precomposed set forms of prayer; and Dr. Comber, on the Liturgy.

*De Orat. p. 78. Basil 1694.
†De Orat. Domini p. 139.

ing, not only the coat, but the body of Christ.

To this charge, Mr. Beach replied—"This is awful guilt indeed; and if I could think these things done by conforming to the CHURCH, I should persuade every body to keep to their conventicles of whatever denomination." For "schism is very criminal in the sight of God, and never to be justified before men:"* "I trust it will be allowed, that lawful and justifiable separations contract no guilt; much less, such as doing men's duty to God makes necessary. It lies ergo upon our opponents to prove their societies to be regularly instituted churches of Christ, before the guilt of rending the body of Christ can be fixed upon separaters from them."

How blind are men to their own weakness! How liable to open their most vulnerable part? Whenever the sectarians have attacked the Church upon the subject of Episcopacy, or charged them with schism, it has opened the eyes of thousands to see the *one church* standing secure on the foundation of divine institution, and the dissenting sects, tottering on the sandy basis of human power. By this pamphlet alone, Mr. Beach nearly doubled his congregation in one single year: And the church in New-Jersey was much indebted to Mr. Dickenson for his attack. So rapid was the increase, that Mr. D. felt himself under the necessity of making a reply: And notwithstanding all his talents, his passions, and particularly his hatred of the Church, were predominant. He wrote a pamphlet of more than an hundred pages, entitled, *A defence of a Sermon, against the exceptions of Mr. John Beach, in a letter to him.* In this, he not only reiterated all his former charges, but forged new weapons, and weilded them with the same puritanic zeal that deluged England in blood for about 30 years. After calumniating the service and institutions of the Church, calling them *beggarly elements—the letter that killeth—dead and dry forms*—and those that used them, *bigots* and *hypocrites*,—he ridicules the stated festivals and fasts, and styles their observance, *will-worship*—renews his virulent attacks upon forms of prayer, canonical vestments, the cross in baptism, kneeling at the Lord's Supper, and in a breath forms his anti-climax in belabouring arch-bishops, bishops, &c. &c. He comes at last to what he seems to consider as the finishing blow; and levels *mass-book* and *prayer-book* in one common ruin, and is already on the point of proclaiming his victory. But before he has time to enjoy his imaginary triumph, his antagonist again unfurls his banner: Or, to drop the figure, Mr. Beach came out in another pamphlet, under the following title:—*An appeal to the unprejudiced, in a supplement to the vindication of the worship of God, according to the Church of England, from the injurious and uncharitable reflections of Mr. Jonathan Dickinson—by John Beach.*

(*To be continued.*)

*What is *schism?* For an answer to this important question, the reader is referred to Daubeny's Guide to the Church, Discourse III.

For the Churchman's Magazine.

On one of the proofs that the Christian Ministry originally consisted of three Orders.

I have always been pleased with the following argument in proof of Episcopacy, the substance of which is taken from the writings of Chillingworth. The divine origin of Episcopacy rests upon the draft of the christian priesthood in the New-Testament, and upon the testimony of the Fathers of the first four cen-

turies. But this argument, drawn from the concessions of the most distinguished opponents of Episcopacy, amounts, in my view, to a demonstration that it was originally planted in the Christian Church.

Episcopacy consists in the appointment of one man distinguished for his talents, learning and piety, to have the charge of all the churches within a certain district, and invested with authority from the great head of the Church, to ordain and commission pastors, and place them in particular cures within his diocess, invested through him with the order of Deacons or Priest.

That Episcopacy was universally received in the Churches, either in the Apostles' time, or soon after, is so evident and unquestionable, that the most learned adversaries of it have not hesitated to confess the fact.

Peter Molinæus, in a book which he wrote in defence of Presbyterianism, acknowledges, "that presently after the Apostles' times, or even in their time, it was ordained in every city, that one of the presbyters should be called a Bishop, who should have the pre-eminence over his colleagues, to avoid confusion which oftentimes ariseth out of equality. And truly, this form of government all Churches every where received." Beza confesses, that it existed in the time of Ignatius, who was ordained by one of the Apostles. Blondel, Salmasius, Chamier, Bochart, and other Presbyterian writers, place the universal prevalence of Episcopacy as early as the middle of the second century, or within the two first centuries after the christian era.

The universal prevalence of Episcopacy at this early period, is sufficient evidence of its being an apostolic institution. It must have been either of apostolic institution, or it must have been an innovation or usurpation. If it had been an innovation or usurpation on apostolic order, it could not have received universal sanction, at a period so near the apostolic age, without opposition, and without the most explicit and marked record of so extraordinary a change or usurpation. But no such record appears: no tradition even of such an event is mentioned in any of the writers of the three first centuries. No change or usurpation, therefore, could have taken place in the constitution of the Christian Church. The Episcopacy, therefore, which universally prevailed in the latter part of the second century, could not have been an innovation or usurpation. It must therefore have been of apostolic institution. "Had Episcopacy been a corruption of the government left in the Churches by the Apostles, it is unaccountable that it should have been received in any one Church so suddenly, or that it should have prevailed in *all*, for many ages after. That the constitution of the Church, should have been so early altered, and so universally received, is clearly impossible. No universal cause can be assigned for this universal apostacy. There was no coercive power, at this early period, to enforce it; but if there had been, such was the courage and constancy of the early christians, that they would have sacrificed their lives, rather than yield to such an innovation. It cannot be supposed, that all the presbyters and other christians were generally so ignorant of the will of Christ concerning the government of his Church, as to be indifferent whether that which was originally appointed, was preserved. Imagine that the spirit of Diotrephes had entered into some of the Presbyters, and possessed them with an ambitious desire of a forbidden superiority, was it possible that they should attempt, and achieve it at once, without any opposition or contradiction; and that this ambitious project should succeed in all

urches in the world, and yet
ce or record of the fact be pre-
, among the writings of chris-
ntiquity, and among the infin-
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nt, which have been handed
to us with all their particulars.
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into monarchies, then will I
to believe, that presbyterian
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h during the Apostles' times,
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les' doctrines and the will of
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ingworth's Works p. 298–300.

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s Editors of the Churchman's Magazine.

FLEMEN—
ave noticed in your number for
uary, the regret of Layman,
t your correspondent, B. Y.
ld have undertaken to dispatch,
brief paragraph of twenty lines,

the great controverted question," of baptismal regeneration; and Layman asserts, that "this paragraph, to say the least of it, contains a very careless representation of the doctrine of the Church, on this subject,—and admits of a construction, to which the Church does not hold, but which is contrary to the spirit and tenor, both of her articles and liturgy."

The paragraph to which Layman alludes, is the following: "By him, (the Holy Spirit) we are born a-new, at Baptism, and are thereby admitted into that state, which our Saviour pronounces necessary to salvation. "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God;" through the instrumentality of water, "sanctified by God to the mystical washing away of sin, we are regenerated by the Holy Spirit at our Baptism;" which is made unto us, by its inward grace, "a death unto sin and a new birth unto righteousness;" where we are "received for God's own children by adoption and incorporated into his Holy Church;" wherein we are "made members of Christ, children of God, and inheritors of the kingdom of heaven."

This paragraph, which Layman says "admits of a construction, contrary to the spirit and tenor, both of the articles and liturgy," contains just twenty-one lines; of which five are quotations from scripture and eight from the liturgy. It is very far from assuming a controversial aspect. Its design seems to have been, simply to describe the office and work of the blessed spirit, in the sacrament of Baptism. And in doing this, the author seems to have had no other object in view, than to express, in the language of the scriptures and liturgy, the truth which they equally declare in reference to this subject. I consider the controversy concerning *Baptismal Regeneration*, nothwithstanding the talents which it has cal-

led forth on both sides of the Atlantic, not of the most profitable kind; and I should deprecate any attempt to revive it, and especially in a work so catholic in its spirit and so evangelical in its doctrinal views, as the one which you conduct.

But as Layman speaks so decidedly of the spirit and tenor of the articles and liturgy of the Church, and perhaps but few of your readers have the time necessary to compare the different places where this subject is mentioned, I have selected for publication, every sentence in the articles and liturgy, which has occurred to me as having any relation to it. This will enable men of candour to judge for themselves, and may perhaps serve to set the doctrine of the Church on *this nice point of Theology*, in a clear and satisfactory light. "I speak as unto wise men: judge ye what I say."

In the 25th article, sacraments in general are thus defined: "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession; but rather they be *certain sure* witnesses, and *effectual* signs of grace, and God's good will towards us, by the which *he doth work invisibly in us*, and doth not only quicken, but also confirm and strengthen our faith in him." The remainder of this article is opposed to the errors of the Roman Church. The latter part of it contains a caution against the improper use of the sacraments.

The 27th article declares the doctrine of the Church on the subject of Baptism. "Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of *regeneration*, or *new birth*, whereby, as by *an instrument*, they that receive baptism rightly *are grafted* into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God *by the Holy Ghost*, are visibly signed and sealed: faith is confirmed, and grace is increased by virtue of prayer unto God."

The forms to be used at the administration of the sacrament of Baptism, coincide with, and illustrate the doctrine contained in the articles quoted above.

In the office for the baptism of infants, the exhortation, after declaring that "all men are conceived and born in sin," and that "none can enter into the kingdom of God, except he be *regenerate* and *born anew* of water and of the Holy Ghost," calls upon the congregation to beseech our Heavenly Father, "that of his bounteous mercy he will grant to *this child* that which by nature *he* cannot have, that he may be baptized with water and the Holy Ghost."

In the first prayer, the introduction contains the following declaration, and the body of it the following petitions: "didst save Noah and his family in the ark from perishing by water;" "didst *safely lead* the children of Israel thy people through the red sea, *figuring thereby* thy Holy Baptism;" "and by the baptism of thy well-beloved son in the river Jordan, didst sanctify *water to the mystical washing away of sin*;" "*wash him, and sanctify him with the Holy Ghost*, that he being delivered from thy wrath may be received into the ark of Christ's Church;" "that he, coming *to thy Holy Baptism* may receive remission of sin, *by spiritual regeneration.*"

The exhortation which follows the portion of the Gospel appointed to be read, has the following words: "doubt ye not therefore, but earnestly believe that he will likewise favourably receive *this* present *infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life." In the form to be used at the baptism of adults, the corresponding exhortation, is thus varied: "truly repenting

and coming unto him by faith, that he will grant *them* remission of sins, and bestow upon *them* the Holy Ghost."

The thanksgiving which follows this exhortation, contains the following petition, which may be considered as suggested by the preceding comforting declarations: "Give thy Holy Spirit to *this* infant, that *he* may be born again, and be made *an heir* of everlasting salvation."

In the prayer immediately before the baptism, is the following petition: "sanctify this water to the mystical washing away of sin, and grant that *this child* now to be baptized therein may receive the fulness of thy grace."

In the exhortation which follows, calling upon the congregation "to give thanks for these benefits," and to offer up their united prayers "that the persons baptized may lead the rest of their life according to this beginning;" referring to the sacrament which they have just received, it is said, "seeing now dearly beloved brethen that these *persons or children are regenerate* and grafted into the body of Christ's Church." Then follows the form of thanksgiving: "we yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate this infant* with thy Holy Spirit." The form of thanksgiving in the Baptism of adults, is thus varied: "give thy Holy Spirit to *these persons*, that being *now born again*, and made heirs of salvation through our Lord Jesus Christ."

The order of confirmation, expresses the same sentiment on this subject, with the articles and baptismal service: "Almighty and everlasting God, who has vouchsafed to regenerate these thy servants by water and the Holy Ghost." The catechism, though quoted in the paragraph objected to, is introduced again in this place for obvious reasons. "Baptism wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." "I heartily thank our heavenly Father that he hath called me to this state of salvation." The catechism defines a sacrament, "an outward and visible sign of an *inward and spiritual grace*, given unto us;—a means whereby we receive the same and a pledge to assure us thereof." And it defines the *inward and spiritual grace* in baptism, "a death unto sin and a *new birth unto righteousness;* for being by nature born in sin and the children of wrath, we are hereby made the children of grace."

The collect for Christmas day has the following petition: "grant that we being *regenerate and made thy children by adoption and grace*, may daily be renewed by the Holy spirit;" which is to be interpreted by the use of similar terms in other parts of the liturgy.

These are, I believe, the only pasages in the liturgy, which throw any light on the subject of Baptismal Regeneration, as that subject is set forth in the articles and liturgy of the church. A candid and unprejudiced inquirer after the doctrine of the church on the subject of the operations of the divine spirit, as connected with the sacrament of baptism, will not remain in doubt, on comparing these passages, as to the correctness of the representation of your correspondent B. Y. The *unqualified* and *unguarded terms*, in the communication of B. Y. are these: "By him (the Holy Spirit) we are *regenerated*, or born a-new at Baptism, and are thereby admitted into that state which our Saviour pronounces necessary to salvation."—Your readers will judge whether these terms, (terms which express the ordinary operations of the Holy Spirit in the sacrament of Baptism) are the same with those used on the same subject in the articles and liturgy, and whether any ingenuity can

give them a construction contrary to their spirit and tenor.

I have cautiously abstained from any comment on the passages quoted in this communication, because I am unwilling to provoke a controversy, which I am persuaded would be productive of no good. Besides, I think that the doctrine of the Church, is so explicitly declared in these quotations, that men of reason and candor may be safely left to their own judgment, in the opinions which they shall adopt. And if Layman feels as little uneasiness with respect to the result, as I do, he will not trouble himself, much less your readers, with any more *regrets, or ardent wishes*, in reference to the subject. Fortunately, the church in this State has been preserved from this "angry controversy;" and I ardently hope that there is no one of our number disposed to provoke it.

CLERICUS.

[NOTE.—As our correspondent has stated the language of the Church pretty fully on the subject of Baptismal Regeneration, we think it may be well to add a few words, by way of explanation, to those who are not familiar with this application of the language. Much of the controversy concerning Baptismal regeneration, has been a mere *dispute about words*, and in England the controversy has been nearly set at rest, by mutual explanations. Unfortunately the word *regeneration* has come to be used in a sense wholly unknown to the compilers of our Liturgy, or any ancient writers. Till within the last two centuries, this word was uniformly used to denote that *change of state* which takes place when a person is taken from the world, and engrafted into the Christian Church by Baptism: and this is the sense in which our Church uses it in her offices and articles. But the word is more generally used by dissenters, and sometimes by good writers of the Episcopal Church, as synonymous with *conversion*, or that *change of heart and character* which takes place when a person turns from a sinful course to a holy life. It is obvious that here are two very different *things*, and the employment of the same *word* to denote them both has been the source of much confusion. The fault of this innovation rests not with the Church, which has adhered to the primitive use of the word. Its modern application was introduced during the agitation of the Quinquarticular controversy. Much was then written concerning "the method of converting grace," and the divines, in order to vary their expressions, began to use *regeneration* and *conversion* as synonymous terms. The Puritans became particularly attached to the modern acceptation of the word, and in their extravagant notions of the nature of the *new birth*, run through its metaphorical applications, with a grossness of ill-directed fancy which excited much ridicule from the profane. But all the writers of the Greek and Latin Churches, for the first sixteen hundred years, invariably use the word in the same sense as it stands in our Liturgy. It is moreover used in this sense by all the great divines of the reformation: so it is used by Peter Martyr, Bucer, and Calvin, and so it is used in the acts of the Synod of Dort. Let not Episcopalians be blamed, then, for speaking the language of their Liturgy, which has been sanctioned by the use of so many centuries; and when they maintain the doctrine of baptismal regeneration, let them not incur the imputation of annexing to the phrase a meaning wholly unknown to the compilers of the liturgy, and which would be disavowed by every well informed Churchman.

Concerning the *special efficacy of Baptism*, and the nature of that *change of state* which takes place when a person is thereby initiated into the Christian Church, it is not necessary, in this place, to enlarge. It may be sufficient to observe that the sentiments of the Church are expressed with great moderation. The popular opinion of many denominations with whom we are surrounded may undervalue the efficacy of Baptism.—Indeed there is one respectable denomination which rejects it altogether, but if we examine the *confession of faith*, of the Presbyterian church, the *standards* of the Dutch reformed church, and the *platforms* of the congregational churches, we shall find that they use stronger language on this subject than any which can be found in our Liturgy.—*Ed.*]

ADDRESS.

To the Protestant Episcopalians of the United States.

THE Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, present to you the annexed statement of the measures which they have adopted for carrying into effect the great and interesting object committed to their charge.

In the arrangements which they have made for giving efficiency to the design of the General Convention in the establishment of this Institution, they have deemed it right, in dependence on Divine Providence, and the zeal of the friends of our venerable Church, to lay at once the foundation of a widely extended system of theological instruction; while it was necessary that they should accommodate their expenditures, as far as practicable, to the means placed at their disposal. To accomplish both these desirable objects, they have availed themselves of the assistance of several Professors, whose services will be, for the present, gratuitously rendered; under the expectation, however, that suitable provision will be made for their just remuneration as soon as the state of the funds will warrant.

The appeal is now made to your feelings of attachment to the doctrine, ministry, and worship of the Church; to your desire for the promotion of a spirit of enlightened piety among her members; and to your anxiety for the extension of her principles, as intimately connected with the advancement of primitive truth and order, with the well being of the social state, and with the salvation of men. And the Trustees cherish the confident hope, that under the influence of these considerations, your contributions will be proportioned to the superior magnitude of the objects of the institution, and will afford the means of an adequate remuneration to the Professors, and of pecuniary aid to pious but necessitous students.

Your prompt and vigorous assistance is the more earnestly solicited, because the generous bequest which has so materially influenced the authorities of the Church, in the establishment and location of the General Seminary in New-York, though munificent as an individual benefaction, is not likely to equal in amount the expectations that have been indulged, and with all the other resources in the possession of the Trustees, will fall far short of the present exigences of the institution. While they venerate the memory of the departed benefactor of the Church, and gratefully appropriate the proceeds of his bounty to its destined uses, the Trustees indulge the hope that his generous beneficence will operate as a stimulus to new and spirited exertions. They will not for a moment suppose that this act of pious liberality will be considered, by any of the friends of the Church, as rendering unnecessary their vigorous efforts in behalf of an institution, the respectability, usefulness, and permanency of which must depend on the general and liberal support which it shall receive.

The present Constitution of the Seminary is calculated to give to every diocess a just influence in its affairs, and to secure a correct management of them. This Constitution was adopted by the late General Convention with singular unanimity. The same harmony has prevailed at the meeting of the Board of Trustees, where the strongest desire has been manifested by all present to conduct the institution with a reference to the interests of every part of the Church. They trust that the feelings which have thus happily influenced the measures by which the Seminary has

been established, will pervade the great body of Episcopalians. Their increasing numbers, liberality, and zeal, forbid the anticipation that they will suffer an institution to languish, which is essentially connected with the respectability, influence, and extension of their Church, and with the advancement of the great concerns of religion and the best interests of mankind.

The Trustees are happy to state, that a number of pious and well educated young men are ready to prosecute their studies under the several Professors, at the opening of the first session.

The Trustees confidently hope that the period has now arrived, when our Church, mindful of her divine origin and glorious design, will, by a simultaneous effort in her different branches, zealously engage in the important undertaking which her ecclesiastical authorities have so cordially begun, of preparing for the work of her ministry a succession of faithful labourers, who, being rightly called, shall be also duly qualified, for the momentous trust. Thus will this venerable member of the mystical body of Christ become an instrument, under God, of perpetuating in our land the inestimable blessing of a learned, pious, and faithful ministry.

May the great Head of the Church, to whose glory we desire that all our labours should be consecrated, give effect, by his Spirit, to the appeal now made; and may you, beloved brethren, reap the rich reward of a beneficence excited by the love of God and of your fellow men, in the present conciousness of well doing; in the approbation of your Redeemer at the last day; and in the enduring blessedness of his heavenly kingdom.

J. H. HOBART,
T. C. BROWNELL,
J. MILNOR,
} *Committee.*

For the Churchman's Magazine.

THE WATCHMAN—No. II.

In our defence of the Church, we may frequently find it necessary to notice attacks of a very singular character. At this day, it can hardly be expected, that any man of ordinary understanding or information, will sit down to write an elaborate treatise against the characteristics which distinguish the Episcopal Church from the numerous sectarian denominations in Europe and America. But in memoirs and biographies, in travels and tours, we may now and then turn over a leaf, where the authors sufficiently betray their hostility to the Church, without venturing on a formal discussion of the merits of the question—attempting to accomplish by a side-blow, a purpose which could not be effected by a direct assault. Something of this nature, is found in a book of travels, prepared for the press by the late eminent and learned President of Yale College, previous to his death, and now publishing under the inspection of his family. Of the work itself, we cannot speak from actual observation; but if we may judge from the extracts which appear in the newspapers and reviews, we must suppose, that it is capable of affording at least as much amusement as any other work of equal bulk, (four octavo volumes) either of foreign or domestic manufacture.

It is in a review of Dr. Dwight's Travels,* that the following extract is given, as an evidence of "the truly catholic liberality of his sentiments," on religious subjects:

"I could have submitted to the ecclesiastical government of a Bishop: for I believe a Bishop to be an

* Christian Spectator, for March, 1822—p. 151.

authorised minister of the gospel: although I cannot find a single trace of the Prelatical character in the New Testament."

On reading such a declaration from the pen of so eminent a scholar and divine as the late president of Yale College, we feel constrained to express our regret, that he should have been placed in a situation, where he felt bound to defend those modern notions of ecclesiastical polity, which have laid the foundation for so many schisms and dissentions in the Church of God.

That the reader may understand the full force of this remark, it may be necessary to recur for a moment to the very singular and extraordinary *test-laws*, under which Dr. Dwight entered upon the Presidency of Yale College.

In the "Annals or History of Yale College," written by President Clap, and published during his lifetime, we find the following curious records:

A. D. 1722—p. 31. "The College seemed now to be in a settled and flourishing state, but there was a sudden and unexpected change; for at the next commencement, it was discovered, that the Rector, one of the Tutors, and two of the neighbouring Ministers had agreed to leave the communion of the Churches in the colony of Connecticut, and to go to England for Epsicopal ordination. This event was somewhat surprising to the Trustees and to the body of the people; for at that time there was not one episcopal minister in the colony of Connecticut; and but very few of the laity, who were episcopally inclined. Whereupon the Trustees met, and passed the following votes:

"At a meeting of the Trustees of Yale College, in New-Haven, Oct. 17, 1722.—Present—[Here follow the names of nine congregational ministers.]

"Voted, That the Trustees, in faithfulness to the trust reposed in them, do excuse the Rev. Mr. Cutler from all further service, as Rector of Yale College.

"Voted, That the Trustees accept of the resignation which Mr. Brown hath made of his office, as Tutor.

"Voted, That all such persons as shall hereafter be elected to the office of Rector or Tutor in this College, shall, before they are accepted therein, before the Trustees, declare their assent to the Confession of Faith owned and consented to by the elders and messengers of the churches in the colony of Connecticut, assembled by delegation at Saybrook, September 9, 1708; and confirmed by act of the General Assembly; and shall particularly give satisfaction to them, of the soundness of their faith, in opposition to Armenian and prelatical corruptions, or any other of dangerous consequence to the purity and peace of our churches: But if it can't be before the Trustees, it shall be in the power of any two Trustees, with the Rector, to examine a Tutor, with respect to the confession and soundness of his faith, in opposition to said corruptions.

"Voted, That upon just ground of suspicion of the Rector or Tutor's inclination to Armenian or prelatic principles, a meeting of the Trustees shall be called, as soon as may be, to examine into the case."

A. D. 1753—p. 61.—After Mr. Clap himself became President of the College, the same tests were still more formally established——as the following preamble and resolutions, will abundantly shew:

"At a meeting of the President and Fellows of Yale College, November 21, 1753.—Present, the Rev. Mr. Thomas Clap, President, and [eight congregational ministers] Fellows.

"Whereas the principal design of the pious founders of this college was to educate and train up youth for the ministy, in the churches of this colony, according to the doctrine, discipline and mode of worship received and practised in them; and they particularly ordered, that the students should be established in the principles of religion, and grounded in polemical divinity, according to the *Assembly's Catechism, Dr. Ame's Medulla*, and *Cases of Conscience*, and that special care should be taken in the education of students, not to suffer them to be instructed in any different principles or doctrines; and that all proper measures should be taken to promote the power and purity of religion, and the best edification and peace of these churches.

"We the successors of the said founders, being in our own judgment, of the same principles in religion with our predecessors, and esteeming ourselves bound in fidelity to the trust committed to us, to carry on the same design, and improve all the college estate descended to us, for the purposes for which it was given, do explicitly and fully resolve, as follows, viz.

"1. That the Scriptures of the Old and New Testaments, are the only rule of Faith and practice, in all matters of religion, and the standard by which all doctrines, principles and practices in religion are to be tried and judged.

"2. That the *Assembly's Catechism* and the *Confession of Faith*, received and established in the churches of this colony, (which is an abridgement of the *Westminster Confession*) contain a true and just summary of the most important doctrines of the christian religion; and that the true sense of the sacred scriptures is justly collected and summed up in these compositions: And all expositions of scripture, pretending to deduce any doctrines or positions contrary to the doctrines laid down in these composures, w of opinion are wrong and erro

"3. If any doubt or c should happen to arise abou true meaning and sense of an ticular terms or phrases in th composures, they shall be unde and taken in the same se which such terms and phrase been generally used in the writ protestant divines, and especi their public confessions of faitl

"4. That we will always t proper and reasonable me such as Christian prudence sl rect, to continue and propaga doctrines contained in these s ries of religion, in this colleg transmit them to all future s sions and generations; and the like measures to prevent tl trary doctrines from prevail this society.

"5. That every person wh hereafter be chosen a Presiden low, Professor of Divinity, or in this College, shall before ters upon the execution of his publicly give his consent to th *Catechism* and *Confession of* as containing a just summary Christian religion, as before sed; and renounce all doctri principles contrary thereunto shall pass through such an ex tion as the corporation shall proper, in order to their being satisfied that he shall do it without any evasion or equivo

"6. That since every such is admitted into his post up condition aforesaid, if he shal wards change his sentiments, tain any contrary set of princi scheme of religion, and disbeli doctrines contained in the saic chism or Confession of Faith, l not, consistent with common h and fidelity, continue in his pc is bound to resign it.

"7. That when it is suspec any of the corporation, that an officer is fallen from the pro

of his faith, as before mentioned, and is gone into any contrary scheme of principles, he shall be examined by the corporation.

"8. That inasmuch as it is especially necessary, that a Professor of Divinity should be sound in the faith; besides the common tests before mentioned, he shall publicly exhibit a full confession of his faith, drawn up by him in his own words and phrases, and shall in full and express terms renounce all such errors as shall in any considerable measure prevail at the time of his introduction. And if any doubt or question should arise about any doctrine or position, whether it be truth or error, it shall be judged by the word of God taken in that sense of it which is contained and declared in the said Catechism and Confession of Faith; as being a just exposition of the word of God in these doctrines or articles which are contained in them.

"9. That every person who shall be chosen President, Fellow, Professor of Divinity or Tutor in this College, shall give his consent to the rules of Church discipline established in the ecclesiastical constitution of the churches of this colony: It being understood, that our ecclesiastical constitution may admit of additions or alterations, in such circumstances as according to our Confession of Faith are to be regulated by the light of nature, and the rules of christian prudence. And it is especially declared, that if any person shall deny the validity of the ordination of the ministers of this colony, commonly called *Presbyterian* or *Congregational*, or shall hold, that it is necessary or convenient that such ministers should be re-ordained, in order to render their administrations *valid*, it shall be deemed an essential departure from our ecclesiastical constitution; and inconsistent with the intentions of the founders of this college, that such person should be chosen an officer in it.

"10. Yet, we would suppose, that it is not inconsistent with the general design of the founders, and is agreeable to our own inclinations, to admit protestants of all denominations to send their children to receive the advantage of an education in this college: Provided that while they are here, they conform to all the laws and orders of it."

Such are the tests, under which Dr. Dwight entered upon the office of President and Professor of Divinity of Yale College: And although we do not intend to deny the right of the Corporation of that or any other college, to establish such tests; yet it must be confessed, that it is unfortunate for the cause of truth, that men of enlarged minds and liberal views, should ever be bound down by regulations of this nature; and more especially, that they should be so situated, as to feel obligated, either to defend, or acquiesce in, such narrow schemes of ecclesiastical polity. To what other cause can we impute the declaration of Dr. Dwight, *that he could not find a single trace of the prelatical character in the New Testament?* Surely, any man of common discernment, who felt at liberty to examine, could not fail to discover abundant traces of this kind.

But let us understand what it is that distinguishes the prelatical character from that of any other minister of the gospel. What, according to the Episcopal Constitution, are the powers which belong peculiarly and exclusively to the prelate? 1. Ordination. 2. The oversight of the churches, and the exercise of discipline over the subordinate orders of the ministry. And 3. Confirmation, or laying on of hands upon baptised persons. And now, if it be a fact, that there are no traces of these characteristics in the New-Testament, as belonging exclusively to the episcopal office, that office must indeed be a "prelatical corruption," and eve-

ry bishop must be considered as usurping prerogatives to which he has no lawful claim; and we confess that we could not, in this case, find in our hearts, enough of "truly catholic liberality," to submit to his government and jurisdiction. But, as we before remarked, these traces are abundant: And the readers' patience is solicited, while we recur to a few of the instances, in which they are to be found.

At the time of our Saviour's ascension, the number of persons whom he had commissioned to preach and perform miraculous works in his name, was very considerable; and yet, it was on a small and select number only, that he bestowed the great apostolic commission. The power of appointing and sending others to preach the gospel, was not delegated to any body of men, until the period when the Great Head of the Church was on the point of leaving the earth, to ascend to his heavenly throne. Then it was, that the eleven were taken apart by themselves—then it was, that Jesus sent *them*, as his Father sent *him*—then it was, that he authorized them to perpetuate the gospel ministry to the end of the world. Then, the power of ordination was undoubtedly given to the apostles and their successors; and until the advocates of presbyterian or congregational ordination, can show us an instance, in which the same power has been given to elders or presbyters, we have a right to claim, that it was exclusively given to the apostolic order of the ministry. This, then, furnishes at least *one trace of the prelatical character in the New-Testament.*

And when we proceed a step further, and find these apostles actually exercising the authority thus bestowed upon them, in the ordination of the seven deacons, (Acts vi—6) we think we discover another very distinct *trace* of the same kind.

Again—when St. Paul informs Titus (i—5) for what cause he left him in Crete—that is, "to set in order the things that are wanting, and ordain elders in every city"—another *trace of the prelatical character* clearly appears.

When the same apostle also addresses Timothy, describing the character and qualifications of different orders in the ministry, and instructing him as to the proper mode of exercising discipline over them—when he charges him to "lay hands suddenly on no man"—and where he says, "against an elder receive not an accusation, but before two or three witnesses"—he exhibits an indisputable *trace of the prelatical character.*

And when, in addition to all this, we read in Acts viii.—14—17, that Peter and John went and laid their hands on the baptized converts, in Samaria—and again, xix.—1—6, that Paul did the same at Ephesus—and xv—41, that "he went through Syria, and Cilicia, confirming the churches"—we are perfectly satisfied that the New-Testament abounds in *traces of the prelatical character.*

Without attempting, then, to account for Dr. Dwight's difficulties on this subject, we will only add, that we trust the church will be enabled to maintain her apostolic constitution of government and discipline, even though the distinguished men of our age, should bind themselves by still stronger tests and pledges, to close their eyes against the evidences on which her claims are founded.

THE FAMILY PRAYER BOOK:

Or

THE BOOK OF COMMON PRAYER, &c.

Accompanied by

A GENERAL COMMENTARY,

HISTORICAL, EXPLANATORY, DOCTRINAL, AND PRACTICAL.

Compiled from the most approved Liturgical Works, with Alterations and Additions accommodated to the Liturgy of the Protestant Episcopal Church in the United States.

BY THOMAS C. BROWNELL,
Bishop of the Diocess of Connecticut.

PROSPECTUS.

THE Church of England has been eminently distinguished in the Christian world, by the labours of her Scholars and Divines, for the advancement of sacred learning, and the promotion of piety. No work, with the exception of the Bible, has profited so richly by these labours, as her Book of Common Prayer. The history of its several Offices has been successfully defended and established, and the whole has been commended to the judgment by the most ample illustration, and enforced upon the conscience and the heart, by the most earnest practical appeals. But the works of these writers on the Liturgy are diffused through a great number of volumes. Some of them have become in a measure obsolete in their style; and some of the most valuable of them are hardly to be obtained, even in England; while no complete work on the Liturgy has yet been published in this country. The result has been, that those who wished to profit by such works could only gratify their inclinations at great expense, and with much difficulty; while a very large portion of the members of our Church remain but imperfectly instructed in the full import of those services which constitute the formulary of her worship, and the administration of her sacraments.

A judicious compilation from the works of the best English writers on the Liturgy, so comprehensive as to contain all that would be most interesting and useful, and yet at so moderate a price that it might be brought into general use, would be a valuable acquisition to the Church. It will be the object of the Editor to endeavour to supply this *desideratum*, in the best manner that his judgment and his leisure will permit.

The title of his contemplated work (in the preparation of which he has made considerable progress) is placed at the head of this Prospectus. In the prosecution of such a work, originality of composition would be less valued than a judicious selection from the writings of others. It is his intention to present the Commentary on the Morning and Evening Prayers of the Church, in his own language, and somewhat at large; condensing what has been said by many writers into single articles, attached to each particular part of the service. As this portion of the work will probably be most frequently read in a devotional way, such an arrangement would seem to be useful, to preserve the connexion, and to prevent those interruptions which must otherwise occur, in passing from the observations of one writer to those of another. In most other parts of the work, and always, when any doctrinal point is involved, the name of the Authors will be annexed to the remarks: And on all controverted questions, those writers will be appealed to, who have been most distinguished for their judgment, learning, and piety, and whose opinions have received the most unanimous sanction of the Church. Those Comments for which the Editor may feel himself responsible, either as their author, or as having collected them from various sources with alterations, will be designated by the initials of his name subjoined to them.

It will be a leading object in the proposed work, to notice all the alterations of the English Liturgy, which have been made by the compilers of our American Book; and to state, as far as practicable, the considerations on which they were founded. In the performance of this task, the venerable Presiding Bishop has kindly promised his assistance. It is well known that this excellent prelate took a principal part in the re-organization of our Church, at the close of the Revolution. No other man living is so well qualified to explain the views by which our first General Conventions were actuated, in their revision of the Liturgy. From

his promised aid, as well as from information he has already communicated to the public in his valuable Memoirs of the Church, of which a free use will be made, it is hoped that this subject will receive a satisfactory elucidation; and that, on this account, the present work will acquire an interest to which it could not otherwise aspire.

In the use of the English Commentators, it is intended to make alterations and additions, accommodated to the state of the American branches of the Church; and on some subjects, illustrations will be sought, in the writings of American Bishops, and other Clergy.

The several parts of the Liturgy will afford a wide range for Comment and reflection. The history of their respective derivations, the ideas they were severally designed to convey or to excite, the doctrines of faith and practice which they inculcate or recognize; all these topics will, as occasion may offer, occupy the attention of the compiler; but it will be his main design to give the whole work a practical character, for the purpose of recommending it to the use of families, and as a help to their domestic devotions.—He is persuaded that many who habitually use the Book of Common Prayer, have a very imperfect apprehension of the full import of its several Offices, and catch but a faint inspiration from that spirit of piety which animates them.

If, by collecting together the lights which have been shed upon it, he can become a guide to its clearer comprehension, and a more pious use of it, his labours will not have been in vain.

THOMAS C. BROWNELL.

New-Haven, April 4th, 1822.

The views of the Bishops of our Church, in relation to the publication of this work, may be collected from the following letters and extracts.

Philadelphia, Dec. 29th 1821.

Rt. Rev. and Dear Sir,

I have just now received your letter of the 26th inst. informing me that you contemplate the preparing and the publishing of a Book of Common Prayer, with a Commentary on the different services, accommodated to the alterations of the English Liturgy by our American Church. The last circumstance is especially desirable, there being as yet nothing of the kind. And your connecting the Commentary with the Text, will very much further the purpose of introducing the former into families, and of promoting a more general information of the grounds of our Institutions. Wishing you success in your undertaking, I remain,

Your affectionate Brother,

WM. WHITE.

Rt. Rev. Thos. C. Brownell.

I do cordially concur in the foregoing sentiments of the Presiding Bishop.

JOHN HENRY HOBART.

Though we have several Commentaries on our Prayer Book, and explanations of the Liturgy, I am decidedly of opinion that no one of them is exactly what is wanted in families, and for common use. A work of this kind, so judiciously compiled as to comprise what is most essential and interesting in the history and exposition of the Book of Common Prayer, with the addition of a much larger proportion than we usually have of practical remarks, calculated to promote the right use of it, would be a valuable acquisition to our theological libraries; and I rejoice to learn that you think of devoting some part of your time to such a work.

I am, respectfully,

Your Friend and Brother,

ALEX. V. GRISWOLD.

Rt. Rev. Thos. C. Brownell.

Bristol, Jan. 4, 1822.

Richmond, Virginia, Jan. 19, 1822.

Rt. Rev. and Dear Sir,

I have received your communication upon the subject of the Liturgy, and shall be happy in affording you every encouragement in the accomplishment, and circulation of your intended work.

Never was there a system of devotional exercises constructed with so much piety, or so well calculated to meet the views of an intelligent worshiper. It is my fervent prayer, that the same spirit which animated those who arranged the service of the Church, may accompany your efforts in the explanation of its beauties, and the recommendation of its observance.

With sentiments of unfeigned regard, believe me, R. R. and Dear Sir, your affectionate friend and Brother,

RICHARD CHANNING MOORE.

Rt. Rev. Bp. Brownell.

Baltimore, Jan. 3, 1822.

Rt. Rev. and Dear Sir,

I am very much pleased to learn that you have determined to carry into effect the design you were pleased to intimate to me, at the last Convention,

gard to the Commentary on the f Common Prayer. It will be a aluable acquisition to the Episco- ilies in the United States. The ily Bible" and this Commentary, nstitute a very complete domes- rary.

h sincere regard and affection, your Brother in Christ,

JAS. KEMP.

v. Bp. Brownell.

New-Brunswick, Jan. 8, 1822.

v. and Dear Sir,

compilation of a Commentary Common Prayer Book of our h, which you express a design to ake, will doubtless be a very use- laudable work. For, though excellent Commentaries already they are in the hands of but few s; partly from the circumstance, ey are not adapted to the Book of on Prayer of the American h, as altered from that of the of England; and partly from rcity of copies.

des; but few people can conven- bear the expense of purchasing a r of works on the same subject. ful and judicious compilation from st esteemed among them, adap- the Common Prayer Book of the can Church, would therefore put e power of many persons, espe- Clergymen with small salaries, to themselves with whatever is seful of such necessary informa- Your design therefore, meets ıy approbation, and I heartily ou success in the performance of

a very great regard and affection, Rt. Rev. and Dear Sir, your and Brother,

JOHN CROES.

v. Dr. Brownell.

Charleston, Jan. 20, 1822.

v. and dear Sir,

work which you are contempla- certainly a desideratum; and e made the vehicle throughout urch in these states, of a kind of ation, which is too little found its members. The old standard on the Common Prayer are not ad by people in general; and ore recent popular works, of I esteem Shepherd's (unhappily finished) the most, having not printed in this country, are very nown. Persuaded that practical anity can in no way be better promoted, than by causing the Book of Common Prayer to be rightly understood and used, I look upon your design with very great satisfaction, and trust it will be blest to a result both honourable and useful to the Church.

I am, Dear Sir, with very great regard, your friend and Brother,

D. BOWEN.

Bp. Brownell.

Survey of Missionary Stations.

(CONTINUED.)

MADAGASCAR,

Is an immense Island, lying off the eastern coast of Africa, in the Indian Ocean; and is said to contain 4,000,000 inhabitants, in a partial stste of civilization. An attempt was made by the London Missionary Society, to establish a mission there; but the experiment proved fatal to every individual concerned, except Mr. Jones, who was obliged, by the declining state of his health, to retire from the Island. The station is now vacant; but the plan was cordially received by the natives.

MAURITIUS, or the *Isle of France*,

Is a small island to the eastward of Madagascar, inhabited by French Colonists, but now subject to Great Britain. The London Missionary Society has a station at Port Louis in the Island, which is going on prosperously. The communicants are 22, and the number increasing. Schools are supported by government.

On the *Eastern Coast of Africa*, the object of greatest interest is the Ancient Christian kingdom of ABYSSINIA.

The remains of Christianity are still visible in this once christian country, but they are gradually disappearing under the efforts made by the followers of the false prophet. Disjointed parts of the Ethiopic Version of the Scriptures, which is the translation read in the churches, have been long in existence, and in use. Measures are now executing under the patronage of the British and Foreign Bible Society, to give the Abyssinians the Scriptures in the Vernacular Languages of the country, of

which the Amharic, and the Tigre are the principal.

MEDITERRANEAN AND BLACK SEAS.

We unite these two scenes of labour in our Survey, as they are found to be intimately connected in the proceedings of the various Societies.

Nothing is more distinctly marked, and yet more singular, than the gradual change which has been operating among the professors of the Mahomedan Creed, wherever they have had communications with European Christians. The Greeks and Turks, we believe, are already supplied, to some extent, with Bibles in their own language, through the influence of the Bible Society.

Societies for printing and distributing the Scriptures in the languages used about the Mediterranean, are already organized in those quarters, under the patronage of the British and Foreign Institution. There is one at *Malta*, which has been led to regard the Northern coast of Africa as the chief object of its labours; while the Societies at *Ionia*, *Athens*, and *Smyrna*, are principally devoted to Greece and the Archipelago.

To these means of spreading Christianity in those parts, have been added a number of Missionaries, who are labouring with various success.

MALTA,

A celebrated Island in the Mediterranean—subject to the British—Inhabitants, with those of the neighbouring Island of Goza, 110,000—Religion, Roman Catholic.

The indefatigable *William Jowett*, and Dr. *Cleardo Naudi*, are stationed here by the *Church Missionary Society*. Mr. Jowett's time has been much occupied in excursions into Egypt and the surrounding countries, to prepare the way for future missionary labours. He has procured an Amharic Version of the Scriptures, and a translation of the Gospels into Maltese, and sent them to England for publication.

Mr. *Samuel S. Wilson*, *Missionary*, is pursuing the study of the modern Greek and Italian at Malta, under the London Missionary Society, with a view to a mission in the Ionian Isles. He preaches to a congregation in the Island.

ZANTE,

The most Southern and most fertile of the Ionian Islands—Inhabitants, 40,000, chiefly of the Greek Church The Town of Zante contains 16,000 souls.

Mr. Isaac Lowndes, of the *London Missionary Society*, commenced his mission here in 1819. Hitherto he has been chiefly occupied in learning the language, and in extending the connections of the Bible Society in the neighbouring Islands, and the contiguous places on the continent.

PALESTINE.

Levi Parsons, and Pliny Fisk, sailed from Boston in this country, in Nov. 1819, with a view of attempting a mission in the Holy Land. They were received at Malta with kindness by Mr. Jowett, and soon after proceeded to Smyrna, and thence to Jerusalem.—By the latest accounts, they had not fixed on any permanent Missionary station. Mr. Fisk was recovering from sickness at Smyrna, and Mr. Parsons was at Scio.

CONSTANTINOPLE.

The chief city of the Turkish Empire—Inhabitants, 400,000; being 200,000 Turks, 100,000 Greeks, and 100,000 Jews, Armenians, and Franks.

Mr. James Connor, under the *Church Missionary Society*, left Constantinople in October, 1819, on an excursion to the Islands in the Archipelago, and the neighbouring cities on the Continent, to open channels for the circulation of the Scriptures. The result of his journey is, that the minds of very many in those parts are prepared for the operations of the Bible Society, and the scriptures are offered for sale in most places of importance. Mr. Connor is superintending, at Constantinople, a translation of the Scriptures into *Romaic*, or *Modern Greek*, by Hilarion, a learned Archimandrite of the Greek Church.—What effect the late unhappy troubles at Constantinople have had on the prospects of Christianity in those parts, we are unable to state precisely. The cause has suffered a severe loss, in the death of the Patriarch, and other Ecclesiastics, who were warm friends to the Bible Society.

The *Scottish Missionary Society* has also established a Mission at Crimea, but with what success, is not accurately known.

CASPIAN SEA.

Under this head we unite the northern and western shores of this Sea, and whatever appears worthy of notice on the Persian side, as well as that part of Asiatic Russia, which runs out Southwestward from Siberia, and lies near the Caspian.

Four stations come, at present, under this Division—Karass, Astrachan, Sarepta, and Orenburg; to which will soon be added one among the Ossatinians of the Caucassian Mountains, and another at or near Baku on the Caspian.

PERSIA.

This great and populous Empire has latterly become an object of deep interest among the friends of christianity, and we are persuaded the time is not far distant, when Jesus and the Resurrection will be preached to the Persian disciples of the False Prophet.

Captain Gordon, a most enterprising Christian traveller in these parts, writes thus to the Scottish Missionaries at Astrachan:

"As to the Persians, if you will come among them, do not stop half way—Do not halt in the plains of Daghestan.—Come up, and possess the land. It is all before you. The enemy has such complete sway, that his subjects cannot but be weary of his yoke.

"I tell captain Harl, with whom I have met here, that I am calling you over. He says, "come along. The Persians desire nothing more than to talk about this *strange thing*, as they did with Mr. Martyn, who resided here three months." Had he been much longer at Shiraz, they say that he would have converted half the town. The Mollah who used to dispute constantly with him, now says that *he ought not to be spoken of amongst mortals.*

"Since Martyn's time, the English character has continued to rise in the esteem of the Persians; chiefly from the excellent character of the English Officers who have been with them of late, who are universally beloved and respected.

"You little think how the English Mollah Martyn, of Shiraz, is known throughout Persia; and with what affection his memory is cherished.

"Yet of course, there must be a dark side. The Great Enemy, in reliance on the fidelity of the Moslems, may have been off his guard for a moment; but will not give them up without a struggle. It would not be surprising, were an active Missionary, zealously engaged in the work, to receive a stab from some fanatic, as soon as his success became apparent—but that stab would pierce the heart of Mahomet! The Persians are not without a witness in their own minds—they know how to discern between good and evil."

Professor Lee, of the University of Cambridge, is preparing, in Persian and in English, the whole controversy of Mr. Martyn with the learned of Persia. With the additions of the Professor, it will form an excellent Manual for such Missionaries as may have to establish the truth of the Scriptures against the sophisms of Mahomedanism. Martyn's translation of the New-Testament into Persian has laid the foundation for the future conversion of Persia.

KARASS.

A large village in Asiatic Russia, between the Black and Caspian Seas.

Messrs. Jack, Paterson, and Galloway, who are stationed here under the *Scottish Missionary Society*, report a very sensible diminution of the bitterness of the natives towards the Gospel.—"In former times," say they, "their eyes, the tone of their voice, and their every gesture, bespoke the existence of a deep-rooted rancour, which, the moment it was touched, burst forth in angry words, and sometimes in rude behaviour. Now, however, the outward expressions of this spirit may be considered as a kind of exception to their general conduct towards us.

"There is also a considerable abatement of the horror, which the common people once felt at the idea of being accounted "Giaours," or Infidels, should they relinquish the religion of their countrymen."

"But if every syllable Luther had written were unexceptionable, it was not my disposition to run the hazard of my life for the sake of truth. It is not every man who has sufficient courage to be a martyr; and I am afraid, that in case of trial or persecution I should follow Peter's example. I follow the decisions of the Pope and the Emperor when they are right, which is acting like a religious man; and when they are wrong, I submit, which is taking the safe side!"—*Erasmus.*

Comfortable theology! But, "if any man will come after me, *let him deny himself and take up his cross and follow me.*" "Whosoever will save his life shall lose it."

For the Churchman's Magazine.

The enclosed lines are from the pen of the Rev. Samuel Wesley, the elder brother of the Rev. John Wesley, who is frequently mentioned by Southey, in his life of the latter, in terms of respect as a man of sound piety, extensive learning, and correct judgment. They were suggested by the following finely figurative texts:

"He cometh forth as a flower, and is cut down; he fleeth as a shadow, and continueth not."

"All flesh is grass, and all the goodness thereof is as the flower of the field."

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noon-day heats,
And fearless of the evening cold.

Nipp'd by the wind's unkindly blast;
Parched by the sun's directed ray,
The momentary glories waste—
The short lived beauties die away.

So blooms the human face divine,
When Youth its pride of beauty shews;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly rolling years,
Or broke by sickness in a day;
The fading glory disappears,
The short-lived beauties die away.

Yet these, now rising from the tomb,
With lustre brighter far, shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, and death devour,
If heaven must recompense our pains:
Perish the grass, and fade the flower,
If firm the word of God remains. R.

TO CORRESPONDENTS.

The Abstract of the Journals of the New-York Convention, sent to us for insertion, have been necessarily postponed.

B. R.; and S. will appear in our next.

THE

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For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE *to the clear comprehension,* and *pious use,* of the LITURGY.

No. IV.

THE LORD'S PRAYER.

PRAYER is the appointment of Heaven. God has designated it as the ordinary channel through which he is pleased to communicate the needful blessings of his providence and grace, to his intelligent creatures. And though he has promised to his faithful people deliverence from the guilt and dominion of their sins, independently of any merit of their own, yet he has commanded it to be written, "Thus saith the Lord, I will yet for this be enquired of by the house of Israel to do it for them;"—(Ezek. xxxvi. 37.) This is a duty which must be performed with unaffected devotion, with fervency, and with frequency. And that we may never be at a loss in what manner we ought to express our desires, and present our petitions at the throne of grace, the Saviour has kindly instructed us in that divine form called "*The Lord's Prayer.*"

This Prayer stands unrivalled in every circumstance that can combine to constitute the excellency of Prayer. It is so concise, that the most ignorant may learn it; so plain, that the most humble capacity may comprehend it: and yet it is so full that it comprehends all our wants, and intimates to us all our duty: it shews us not only what is fit to be asked, but what manner of persons we ought to be who ask it. Tertullian calls it "the epitome of the Gospel;" since it contains our persuasion of God's love, our desire of his honour, our subjection to his authority, our submission to his will, and our dependance on his providence; our need of his mercy to pardon former offences, and of his grace to keep us from future sin; and of both to deliver us from the punishment due to their guilt;—concluding with acts of faith, and praise, and adoration. And being drawn up by our glorious Advocate with the Father, who knew the treasures of mercy, as well as our guilt, it is complete in itself, acceptable to God, and exactly suited to our wants. It ought, therefore, to be united with all our religious offices, to make up for their defects, and recommend them to our heavenly Father; who will not deny us when we speak the words which his Son has taught us, if we use them with sincerity and devotion.

This Prayer was first dictated by the Saviour to his disciples, in his Sermon on the Mount, recorded by St. Matthew. It was set forth as a model for the composition of Prayers:—"After this manner, pray ye." It appears that the disciples did not then receive it as a set form, for about a year afterwards, as we are inform-

ed by St. Luke, they besought of him a special form of Prayer, such as the Jewish Doctors were accustomed to give to their pupils. "Lord teach us to pray, as John also taught his disciples." (Luke xi. 1.) Upon this, he prescribes it to them as a set form. It is not only a repetition of the prayer which he had before taught, but almost all the words and phrases of it are taken from the forms of prayer then in use among the Jews. "So remote was the Saviour," says Grotius, "from all affectation of novelty in devotion." Having been prescribed in so authoritative a manner, it has never since ceased to be used in the Christian Church. St. Jerome says, "It is recited in the Liturgy by our Lord's command." St. Cyprian, and others of the ancient Fathers, call it "the daily Prayer." And St. Augustine informs us that it was "daily used at the Altar," and that it was "repeated by the whole congregation," as our present Rubrick requires.

The devout men to whom the composing, and the arrangement of the Liturgy of our parent Church were committed, have equally displayed their judgment and their piety, by assigning to this prayer the first and chief place in the petitionary part of public worship. The introductory sentences, the general Confession, and the Absolution, which precede it, are more properly preparations for prayer than prayer itself. This prefatory portion of the Liturgy was first composed in the reign of King Edward the VI. Before this period, the public worship of the English Church, as well as of the Greek, and Romish Churches, began with the Lord's Prayer. But the venerable Reformers thought it not becoming in us to approach God as "Our Father," before we repented of our disobedience against him, and besought the pardon of our sins. And since it is the form of prayer taught by our Lord to his *disciples*, it seems most proper for us to use it when we have approved ourselves his real disciples by repentance of our sins, and faith in his offers of mercy:—And since it thus becomes a badge of our discipleship, the rubrick has provided that it shall be repeated audibly by the whole congregation.

The Lord's prayer consists of three distinct parts:—First an address to God, containing a recognition of his goodness and his greatness. Then follow six seperate petitions:—The three first of which relate to the glory of God;—beseeching that his name may be honoured, his authority advanced, and his will accomplished; the three last concern our own good; being offered for temporal supplies, for remission of sins past, for prevention of future sins, and for deliverance from evils and miseries, temporal, spiritual, and eternal. It then closes with a doxology, ascribing to God dominion and might, mercy and praise.

If we have fulfilled the designs of the Church in the preparatory part of the Liturgy;—If we have listened with reverence to the sentences from the Scriptures, and to the exhortation, and if we have joined with sincerity and fervency in the general Confession, and heartily responded our Amen, to the declaration of Absolution, we may approach God as our reconciled Father, and with filial confidence, address him as we are instructed by our Saviour, saying, "*Our Father who art in Heaven.*"

God dwells in Heaven, by way of eminence: There he has fixed his throne; there he unveils his divine Majesty, and reigns in the brightness of his glory. In his celestial presence, there is "fulness of joy," and at his "right hand, pleasures forevermore." But, blessed be his name, though he is enthroned in the heavens, his goodness is not confined to the "thousand thousands, and ten

times thousand" who bow before him there: he graciously looks down upon his worshipping creatures on the earth, and notwithstanding all their frailties, their errors and their miseries, encourages them to approach his footstool, calling him, "Abba, Father!" God is the Father of all mankind by creation; and he is more especially the Father of all who belong to his spiritual household, having begotten them again by the "washing of regeneration and the renewing of the Holy Ghost." But no man may call God *his* Father, in the sense of the Saviour's words, without the faith of the Gospel; nor can he with any propriety address him as *Our* Father, without the most perfect charity to all men, and especially to his brethren of the "household of faith." When, therefore, we approach God, in the address of this divine prayer, let us lay aside all envy, malice, and unbelief. And as we do it with united voices, let us do it with united hearts; sweetly blending our filial piety with universal charity.

Having, with suitable feelings and dispositions, addressed ourselves to God as our heavenly Father, we are instructed to pray that his name may be reverenced and adored;—"*Hallowed be thy name.*"

By his name, is meant himself;—His attributes, and perfections; and all that relates to his person and character,—his works, his worship, and his sabbaths. His name, therefore, will be hallowed by us, when we love his goodness, trust in his mercy, believe his promises, fear his threatenings, acknowledge his wisdom, adore his power, and live a godly life:—when we praise him for his works, worship him with humility and faith, with real affection, and fervent desires:—when we keep his sabbaths, respect his ministers, and love his people. The glory of God, being the principal end of our creation, ought to constitute the first and chief of our desires. And we are doubly bound to pray for the honour of his name, because he deserves it on account of the glory of his perfections, and because, approaching him as our Father, we owe him the more especial honour.

But since a great portion of the world lieth in wickedness, and is in subjection to vain idols; since even in christian countries, the world, the flesh, and the Devil, exercise their dominion, we are taught to pray that the reign of God may be extended through the world, that the reign of his grace may be established in our hearts, and that the ultimate kingdom of his heavenly glory may be hastened on;—"*Thy kingdom come.*"

In using these words aright, we pray that the religion of the Gospel may be spread over the whole world—that the power and riches of divine grace may be felt in every heart—that the spiritual kingdom of Christ may be erected on the ruins of the kingdom of darkness—that the nations of the world may learn righteousness, and that the name of the Lord may be the praise of the whole earth. We not only pray that the kingdom of God's grace may be extended where it has never yet been known, but that it may be more powerfully felt, and more clearly manifested where his dominion is already acknowledged. We therefore request that his kingdom may be established within us:—that by the energy of his grace in our hearts, our unruly passions may be restrained, and our sinful desires extinguished, till we unfeignedly submit to his authority, fear his displeasure, rejoice in his love, and obey his will. But besides desiring that the kingdom of grace may be established throughout the world, and in our own hearts, as true disciples, we should extend our thoughts, in this petition, to the coming of the kingdom of glory;—to that momentous period, and that

wonderful exhibition of the dominion of Christ, when he shall descend from heaven with power and great glory, with the voice of the arch angel and the trump of God, to give his final blessing to his faithful people, and to admit them to the participation of his bliss. Let us regulate every action of our lives with a view to this great event, and let us manifest ourselves the faithful subjects of his kingdom of grace, that we may share the blessedness of his kingdom of glory!

The next petition in this divine prayer, is intimately connected with the two which precede it; and has an immediate relation to the glory of God, as our spiritual and rightful sovereign:—"*Thy will be done on earth, as it is in heaven.*"

In heaven his will is done unfeignedly, cheerfully, and universally. The Angels, and the spirits of just men made perfect, join in concord to exalt and magnify his name. Their white robes are emblematical of their innocence and integrity: their songs of praise and adoration are the animated language of their hearts: and the wings, with which they are described, fitly represent the readiness and alacrity with which they obey his will. They serve him day and night in his temple above; and his service is their happiness and their glory. It is the purport of the petition now under consideration, that we may copy their example by the nearest imitation of which our present natures are capable;—"Thy will be done *on earth*, as it is in heaven."—God has given us his written word, for the guide of our lives;—for a lamp to our feet, and a light to our paths. If we act according to the import of this prayer, we shall obey all the precepts of his holy word with a willing mind. But are there not some who utter the petition in the house of God without any regard to its import? Are there not others who are resolved on only a partial obedience? And are there not some who are determined to pay no regard at all to the divine will? Let us beware of mocking God in so solemn a manner; since he requires of those who worship him, that they should do it in spirit and in truth. Besides a faithful, and willing obedience to the commands of God, the petition implies a cordial and cheerful submission to the dispensations of his providence. When he is heaping his tender mercies upon us, and crowning us with his goodness;—when he is giving us health, and food, and raiment, and all things richly to enjoy, there is no virtue in our acquiescence with the will of Providence. But when, in his insurmountable wisdom, he takes away the blessings he had lent us;—our health, our strength, or our possessions; when he removes from us, at a stroke, the desire of our eyes;—the friend of our bosom, an affectionate parent, a beloved wife, a tender husband, or a lovely child; then it is that our submission is put to the test, and then it is that nothing but the power of divine grace in our hearts, can enable us to say, with true christian resignation, "thy will be done."

Having thus considered the three first of these petitions, which relate to God; we proceed to the three following ones, which more immediately concern ourselves: The first of which is, "*Give us this day our daily bread.*"

The Israelites in the wilderness were directed to gather Manna every day, that no day might pass without a memento of God's Providence;—so we are instructed to ask of him each day our daily bread, that we may be constantly mindful of our dependance upon him. In this petition we ask for every kind of provision necessary for the support and comfort of body and soul. It is a prayer to be made by the wealthy, as well as by the indigent; for barns full of plenty, and coffers full of gold,

often disappoint their owners. Riches may take to themselves wings and fly away; and all the real sweetness and comfort of our possessions, depend wholly on the blessing of God. But the soul has its wants as well as the body; and these are to be supplied, not out of the abundance of earthly possessions, but from that spiritual fulness which is treasured up in Christ Jesus. To have communion and fellowship with him, through the assistance of the Holy Spirit, is the bread of life which cometh down from above, and in asking God each day for our *daily bread*, the unsearchable riches of his grace should always occupy the first place in our thoughts.

After having thus humbly requested the blessings which are necessary for our bodies and our souls, we proceed, as repentant sinners, to implore an interest in the divine mercy;—"*And forgive us our trespasses, as we forgive those who trespass against us.*"

The particle *and* denotes the intimate connection of this petition with the preceding. For what real comfort can our *daily bread* afford us, if we are conscious we are living in the guilt of unforgiven sin. That we have all transgressed, and are daily transgressing, are truths which no one can presume to deny. The Saviour was well acquainted with our nature, and with our circumstances as sinners: He knew what would be the efficacy of his holy life, and his precious blood-shedding; and he therefore wisely taught us to make it one of our earnest and daily requests, when we approach the divine footstool, "forgive us our trespasses." And blessed be God, that in making this petition with sincerity and faith, we have in the promise of the Saviour, an animating ground of hope; "Ask and ye shall receive." But in making the supplication, we must pay a particular regard to the state of our minds. We shall not receive if we ask amiss. We must ask "with an humble, lowly, penitent, and obedient heart:" with a sincere desire and intention of reformation, and amendment of life, and with an unfeigned forgiveness of all those who have "trespassed against us." "If ye forgive not men their trespasses," said the Saviour, "neither will your heavenly Father forgive you your trespasses." Let us then guard our hearts, when we come into the divine presence, lest any root of bitterness springing up within us should poison our petitions, and render both us and our services, an abomination to the Lord.

We are as much dependant on the Providence of God to guide our steps, as we are on his mercy to pardon our sins. We are therefore instructed, in the conclusion of this admirable form, to pray for deliverance from all temptations, and evils; "*Lead us not into temptation, but deliver us from evil.*"

We are not to consider these words as implying that the Lord ever enticeth men to commit sin. For in this respect "God tempteth no man." But such is his power and Providence in the world, that he is sometimes figuratively spoken of in scripture, as actually doing, what he merely permits his creatures to do, or suffers evil spirits to do for them. And when, after a profession of devotedness to him, we renounce our allegiance, despise his grace, and withdraw ourselves from his service, he may justly permit us to become a prey to our spiritual enemies, the world, the flesh, and the devil, in order the more deeply to convince us that "the way of transgressors is hard." But though God can not entice any man to commit sin, yet there is a sense in which he may be said to *tempt* mankind. For in scripture *to tempt* has sometimes the same signification as *to try*. Thus God is said to have tempted Abraham, that his faith might be more

fully known both to himself, and to his posterity. And so he still tries the graces of his people, by disappointments and afflictions. But such trials are tempered with mercy, and are designed as fatherly chastisements, or necessary admonitions, in order to wean our affections from the world and draw us nearer to himself.

Lastly;—as this divine prayer begins with a public acknowledgment of the paternal character of God, and a request that the attributes and perfections of his nature may be reverenced and adored; so it concludes with ascribing unto him the honour and praise due to his name: "*For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*"

This doxology contains the reasons for putting up the foregoing petitions; and it is added, as a becoming tribute of praise, and as a ground of hope and confidence, that we shall obtain the blessings which we have faithfully asked. Every word in it tends to add strength to our faith, and to confirm our reliance on the divine mercy. Praise and thanksgiving are so essential to real devotion, that prayer must ever be defective without them. Let us then, learn to model all our requests at the throne of grace, and perform all our religious exercises, according to this divine pattern which our Lord himself has given us; and let us constantly join it with our other services, as containing the substance of our prayers, and well suited to give to all our devotions savour and efficacy in the sight of God. And let us not consider the frequent use of it a "vain repetition:" for how can we too often join our Lord's most perfect prayer, with ours that are so imperfect, since it is through him alone that both we and our prayers are made acceptable to God.—The hallowing of God's sacred name, the spread of divine truth, and the reign of grace; the daily supply of all our necessities, whether relating to this life, or that which is to come; the forgiveness of our sins, our deliverance from present evils, and our enjoyment of future and everlasting blessedness;—these are the subjects embraced in this comprehensive and divine prayer: And since these are all at the wise and gracious disposal of God, we may well conclude our petitions with the doxology which the Saviour hath taught us; "For thine is the kingdom, and the power, and the glory, forever and ever. Amen."

C.

For the Churchman's Magazine.

THE CHRISTIAN CHURCH.

The Christian Church consists of those people, who are the Disciples of Jesus Christ; who acknowledge Him as their Guide and Saviour; and who engage to follow his precepts and institutions. They receive the Word of God as divinely inspired; believe the promises contained in it, and make it the rule of their actions. They live, in some measure, by faith, and not by sight. They believe many doctrines, because they rely on the veracity of God, and not because they can adduce any mathematical certainty of their truth.

In this Divine Word, they learn, that man was made pure and upright, but that he revolted against his Maker: that God provided a remedy by which, he might be recovered and saved. Those, who comply with his commands, are called his People. In every Age, there have been some, who have continued faithful to their God. He ever has had some followers, and in every period, He has had a kind of Church, or Assembly of faithful people. We find

this true in the Patriarchal, Prophetic, and Jewish dispensations. To them were given some hints of a Saviour, who should redeem them from the bondage of corruption.

The Faith of the Jew was a belief in a *Saviour to come.* The object of God, in every dispensation, has been the same, to redeem and save a ruined world.

In the discussion of the present subject, it will be unnecessary to comment on the nature of the Jewish Church. We will confine our remarks to the nature and design of the Christian Church.

At sundry times, God has manifested himself to the human race, and revealed his will according to their wants and capacities. The plain object of such manifestations was to produce right conceptions of the Deity, and correct sentiments of those duties, which created beings owe to their Maker.

The Law of Moses served as a kind of school master to correct idolatry so natural to mankind, and to prepare them for the last and perfect Revelation of the will of God by Jesus Christ. When the fulness of time was come, a Saviour was born, who made Redemption for the sins of the world, and published in his Gospel, a perfect and adequate rule of conduct.

Our Saviour established a Society on earth, which is called his *Body or the Christian Church.* While he was present with the members of his Church, he taught them the nature of the Government, Doctrines and Discipline of the Christian Society.

Before his ascension to Heaven, he organized his Church with duly appointed officers: and commissioned them to appoint their successors in office. The commission was, "Go ye, and disciple all nations, baptizing them in the name of the Father, Son and Holy Ghost—and lo, I am with you always, even to the end of the world."

It is necessary to the existence of any society, to have suitable officers or Governors. Our Saviour did not leave his Church, until he had provided for its wants in this particular.

As in the Jewish Church, there were three orders, High Priest, Priest and Levite: so we find three orders of the Priesthood in the Christian Church. Christ was the head of his church; and under him were the twelve Apostles and seventy disciples.

After Christ had accomplished the great work of atonement, and had seated himself at the right hand of his Father, we still find three orders in the Church. The history of the christian Church indeed has ever acknowledged three orders, Bishops, Priests and Deacons. The doctrine of a perfect parity of the priesthood was never known until the time of the reformation.

In the Scriptures then we find three orders, appointed by Christ and the apostles, for the perpetual government of the Church. This was a matter of divine appointment, and not a thing of convenience and discretion. It was to continue as a perpetual institution, and not to vary as the whims of mankind might dictate.

While Christ continued on earth, he himself commissioned his ministers. After his ascension, the Apostles, and not the Presbyters and Deacons, ordained their successors in office.

In the Revelation to the Seven Churches of Asia, the Bishops of those Churches are called Angels. The seven candlesticks are seven Churches, and the seven stars or angels were seven Bishops.

Timothy was made Bishop of Ephesus by St. Paul himself. It appears from ecclesiastical history, that there were twenty seven Bishops in that Church befor the council of Chalcedon in the 4th Century.

Titus was made Bishop of Crete, when there were Elders there al-

ready.—Timothy ordained Deacons. He examined them. He was directed not to receive charges against an elder, without two witnesses. If Elders imposed hands, it was done to shew their approbation. When St. Paul ordained, the preposition *dia* is used—which signifies, "by virtue." When the Elders assisted, the preposition *meta* is used, which means a "mere concurrence."

The primitive Church becomes a guide, when their examples coincide with the Scripture: or when their example may throw light on doubtful passages of the sacred writings. The fathers, so called, may be depended on for the three first centuries.

Whoever will carefully examine the writings of Irenæus, Clemens Alexandrinus, the Apostolical Constitutions, Tertullian, Origen, Cyprian, and the Apostolical Canons, will be satisfied it might seem, that the primitive Church was governed by three orders, Bishops, Priests, and Deacons. In these ages, the Bishops should govern the Presbyters and Deacons, as well as the people committed to their charge. They ordained Priests and Deacons, and thus preserved a continued succession in the Priesthood. I might shew, that from the beginning of christianity to the time of Calvin, we find no Church without Bishops, Priests and Deacons. But this is unnecessary—as it is acknowledged by the greatest advocates for a parity of order, that Episcopacy has prevailed from the third century, to the time of the Reformation in Switzerland and Geneva.

(To be continued.)

For the Churchman's Magazine.

IT is asserted that the 17th Article of the Church, inculcates the Calvinistic doctrine of predestination. The fact undoubtedly is, that this article is entirely independent both of Calvinism and Arminianism, having been drawn up without any regard to either of those systems, and designed to express what our Reformers conceived to be the doctrine of the Scriptures on this subject;—a doctrine, which when rightly understood, is most encouraging to the sinner, and most comforting to the devout christian. It is not my intention to enter into a discussion of this knotty point in Theology. The question, whether the article be Calvinistic or not, may be settled by plain matter of fact. If this article is expressed in the same language, contains the same ideas, or asserts the same doctrine, which is expressed by Calvin, and contained and asserted in his writings, and in articles of faith which are confessedly Calvinistic, or if the language, ideas, and doctrine be different, the question is, to all intents and purposes, settled by the fact. This fact is in the reach of every one, who will take the trouble to compare the 17th article with the Calvinistic articles on the subject of predestination. To assist your readers in making this comparison, I send you for insertion in the *Churchman's Magazine*, extracts on this subject from the Lambeth and Irish Articles, the Synod of Dort, Calvin, and the Assembly of divines' Catechism.

Lambeth Articles, "drawn up to correct things erroneous, and to supply things defective," in the articles of the Church of England, by persons professedly calvinistic.—1. "God, from eternity, predestinated certain men to life: certain men he hath reprobated.—2. The moving cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or any other things which may be in the person predestinated, but the sole pleasure of the sovereign will of God. The number of the predestinate is so

certain and definite, that it can neither be increased nor diminished.—7. Saving grace is not given to all men, by which they may be saved if they will. 9. It is not put in the will or power of every man to be saved."

Irish Articles of 1615.—"By the same eternal counsel, God hath predestinated some unto life, and reprobated some unto death, of both which there is a definite number. The cause moving God to predestinate unto life, is not the forseeing of faith, &c., but only the good pleasure of God himself. But such as are not predestinated to salvation, shall finally be condemned for their sins."

Synod of Dort.—"That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them by the sure decree, to eternal damnation, without any regard to their infidelity or impenitence."

Calvin's Common Prayer Book for the English Church at Geneva. "God, who of the lost sons of Adam, hath ordained some as vessels of wrath to damnation; and hath chosen others as vessels of his mercy to be saved. God not only foresaw that Adam would fall, but also ordained that he should. He fell not only by the permission, but by the appointment of God.—*Ins. book* 3. "All men are not created for the same end, but some are fore-ordained to eternal life: others to eternal damnation."

Assembly of divines.—"The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass. God by an eternal decree hath chosen some men to eternal life, and hath passed by and fore-ordained the rest to dishonour and wrath."

Presbyterian Church. "Some men are predestinated unto everlasting life, and others fore-ordained to everlasting death: and their number is so certain and definite, that it can neither be increased or diminished."

The language and doctrine on this subject, in each of these extracts, differ in no material point. They express fully and clearly the Calvinistic doctrines of predestination. But on comparison, it will be found, that the 17th Article of the Church, agrees not with these extracts, in language, or doctrine. On comparing this article with the scriptures, it will be found to inculcate this doctrine, as there taught;—a doctrine which in the article and in the scriptures, is encouraging to the sinner, and comforting to the accepted in Jesus Christ

B. R.

For the Churchman's Magazine.

HOLY DAYS.—No. IV.

I am next to speak concerning the observation of fast days; in doing which it may be proper to commence with some remarks upon the comparative importance of festivals and fasts.

It is the duty of christians to rejoice in the multitude of favors which they are continually receiving at the hands of a merciful God; to let their hearts be filled with gladness, and their mouths with praise; and, like the Psalmist, to remember, with the liveliest emotions of gratitude, Him, who hath given unto us even more than we could ask of his superabundant blessings. But if it is necessary that we thus *glorify God in our bodies and in our spirits which are God's;* that we joyfully ren-

der unto him thanks for his "goodness and loving kindness to us and to all men;" still more is it necessary that we acknowledge our manifold sins and wickedness, and humble ourselves in the dust for our utter unworthiness to be even door-keepers in the house of our God. For the very favors which cause our rejoicing, cannot be obtained but by humiliation and prayer. We cannot therefore properly rejoice in God, until we shall have first prepared ourselves by contrition and repentance, to become the peculiar objects of his grace. Of this godly sorrow, fasting is both an expression, and an important instrument. By means of it we mortify the flesh with the affections and lusts thereof, and bring it in subjection to the mind, and both body and mind in subjection to Christ.

As repentance for our sins is the chief ground of our acceptance with God through the Son of his love, and as it is more necessary, and should be more frequent, than any other act of our lives; so fasting is likewise more necessary and should be more attended to, than feasting; because it is a powerful instrument of repentance. Although we are on proper occasions, to manifest our joy in Him who hath redeemed us with his own blood, and to proclaim the lively hopes by which the souls of the regenerate are comforted in their pilgrimage through this vale of tears to a better world; yet it more becomes us sinful dust and ashes, to assume more frequently the weeds of mourning, and to adopt the language of the Psalmist, *I am a worm and no man.* We should remember that *man in his best estate is altogether vanity;* that he *is of few days and full of trouble;* that he is guilty of continual transgression of the laws of God, and that consequently he stands in need of continual repentance; for without repentance there is no remission. The christian life is represented to us as a life of mortification and self-denial, of watchfulness and prayer, of deep humility, of patience, and of suffering. It is in short, one great scene of repentance, in which we offer up unto God the sacrifice that He never despises, *a broken spirit—a broken and a contrite heart.—The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.—He forgetteth not the cry of the humble.* The promises of God are to the repentant, and we are more frequently called upon to fast and pray and lament for our sins, than to indulge in festal rejoicings for His mercy in pardoning them. The Old as well as the New Testament abounds with pathetic exhortations and sound maxims upon this subject. *Turn ye even to me with all your hearts, and with fasting and with weeping, and with mourning.—It is better to go to the house of mourning, than to go to the house of feasting. Sorrow is better than laughter. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.* Fasts therefore are of more importance than festivals, in the same degree as acts of self-denial, humiliation and repentance are more acceptable to God, and more entitled to his compassionate regard, than acts of thanksgiving and praise. Even the worldling, or the obstinate unbeliever, may often render unto God thanks for his benefits, and rejoice in the unmeasured flow of his exuberant goodness; but he never easily humbles himself by fasting and supplication, grieving for the intolerable burden of his sins. He is willing to enter into the house of joy, but not into the house of mourning. He is willing to pamper, but not to mortify the flesh; willing to gratify but not to restrain his appetites and passions; willing to appear in the robes of gladness, but unwilling and ashamed to acknowledge himself

vile, and to afflict himself, and, instead of pleasant garments, to put on sackcloth and ashes.

Fasting and prayer, unfeigned repentance, and earnestly seeking the Lord, are enjoined by the prophets upon all who would recover or secure His favor. *Blow the trumpet in Zion, sanctify a fast.—Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.—Who knoweth if He will return, and repent, and leave a blessing behind Him?* The efficacy of fasting may be seen, among other instances, in the case of the Ninevites, whose city had been doomed to destruction on account of their great wickedness. To avert the impending calamity, and appease the displeasure of the Almighty, the king of Nineveh proclaimed a universal fast, commanding that none of the people, from the oldest to the youngest, should taste any thing. *Let them not feed, nor drink water: but let them be covered with sack-cloth and cry mightily unto God.* This seasonable and humble behaviour, this deep repentance, solemn fasting and prayer, caused God to repent, and revoke his decree which had already been issued forth and published against them.

Its great prevalence with God, is also to be gathered from the words of our Saviour, when He told his disciples, that a certain fierce kind of demons could not be expelled in the common way, and by the ordinary means; but *this kind can come forth by nothing but by prayer and fasting.* Hence it seems evident, that prayer, when united with rigid fasting, becomes in a high degree more acceptable unto God, and more likely to be answered with a blessing.

In addition to this, fasting, as I before observed, is highly recommended in the New Testament, as a christian duty of considerable importance. Our Lord even prescribes the manner in which it should be conducted, and concludes, by promising a reward from our heavenly Father. St. Paul mentions it as one of the sublimest efforts of christian virtue and self-denial, in which the Apostles more frequently exercised, and for which they deserved no small commendation.

From all these encomiums upon fasting, however, it is not to be inferred that the mere ceremony has, in itself, any value to give it acceptance with God; but only that repentant, humble, and reverent frame of mind, of which fasting is strongly significant. Like all other good works and external duties, its efficacy depends altogether upon a proper disposition of the soul. If our motives are sinister, or not such as should actuate christians, ours will not be true fasting, but hypocrisy; and God will say unto us, as He said unto the Jews by the prophet Zechariah, *When ye fasted and mourned, did ye at all fast unto me, even to me?*

Festivals and fasts agree in this—that they are both parts of natural religion, and hence are to be found in every system that has existed. Both are calculated to improve our hearts, to animate our devotions, to glorify God, and to bring us more immediately into his presence and favour. But the difference between them lies in this—that the one kind expresses our joy, the other our grief—our joy for blessings, our grief for sore judgments, or for the iniquity which may soon bring them upon us. The one is especially for the purpose of exalting God; the other is intended to abase ourselves. The one shows forth our cheerful zeal and loyalty in his service; the other, our humble dependance, and absolute subjection to his will. Fasting moves his compassion, and obtains for us his mercy; festival rejoicing is a con-

sequent duty, and only serves to keep us in that state of divine favour, in which fasting hath placed us.

We will now proceed to the consideration of the rules, by which we should always be guided in the performance of this important duty.

1. In fasting, our first care should be to fast unto God. That is, the motives to this act should be a desire to comply with the will and pleasure of God, not of man. The command of the Church should not be our only reason for fasting; but we should be influenced by a deep sense of the necessity of turning unto God, with contrition and repentance, afflicting and wounding our own souls, that He may pour into them the precious balm of consolation and healing.

2. A fast day should always be a day of humiliation, of mourning and repentance. He who afflicts his body, and does not afflict his soul, labours in vain. He takes the instrument in hand, but effects nothing. He has the form without the substance. Should God say unto him, *hast thou at all fasted unto me, even to me?* His conscience must smite him dumb. His reason would convince him, that he has fasted only as a matter of course, because the church requires it of her members. He would know, that instead of bringing himself down to the dust, instead of kneeling in tears before his God, and endeavouring to crush the pride and pleasure of his soul, he has indulged himself as much as he could, consistently with the decent performance of the external duty. He must be well aware, that so far from having felt its great importance, and permitted it to impress his mind accordingly, he has conceived it an irksome duty, the sooner over the better. Even in the midst of his fast, he has looked forward with longing anticipation to its close, when he might again without restraint enjoy the pleasures and luxuries of life. And, if he understand the spirit of the Gospel, he must know full well too, that such fasting is not unto God, but unto men. By God he will be accounted a hypocrite, while by men he will be esteemed one of the righteous, and a fulfiller of the law. It was the error of many of the Jews, and of the Romanists, to suppose that the mere performance of the outward ceremony is sufficient; not considering that all parts of God's worship are spiritual, and that rites and ceremonies are of no use, but to assist our souls in rendering Him this spiritual homage. There is a sympathy between the body and soul, so that when we afflict the former, the latter may become depressed and sorrowful. Were it otherwise, fasting or abstaining from food would never have been required; for it is not the body, but the soul which is guilty before God, and which must be afflicted and humbled for its transgressions. But although formalists, who have more of the semblance than of the reality of religion, may thus fast outwardly unto men, without any of those inward afflictings and repentant actions of the soul, which constitute a true fast unto God; yet on the other hand, the humble christian, who sees and confesses the enormity of his transgressions, and who truly fasts in his soul, will also fast outwardly in the body, abstaining from all carnal delight and sensual gratification; knowing that to pamper the body is to feed the pride of the soul, and clog its spiritual exercises. Knowing how inconsistent penitential mourning is with feasting, he will neither presume nor desire to indulge in the latter, and defend himself with the poor excuse that he is really and sincerely engaged in the exercise of the former. He will not separate the instrument from the effect, or disregard so important a means as outward fasting, to the end of promoting that which is internal. Much less, especially, will he forget to observe strictly those seasons of

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(To be continued.)

'or the Churchman's Magazine.

s. EDITORS,—

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The following extract will
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adverting to "a set of fan-
new coined phrases" with
puritanism had clouded the
ty of the truth, he observes,
flatters himself that he has
full assurance of his salva-
ten, or twenty, or perhaps
thirty years; that is, in other words, the man has been *ignorant* and *confident* very long.

"Aye, but says another, I am a great *hearer* and *lover* of *sermons*, (especially lectures.) And it is this which is the very delight of my righteous soul, and the main business of my life; and though indeed according to the good old puritan custom, I use to walk, and talk out the *prayers* before the Church-door, or without the Choir, yet I am sure to be always *in at Sermon.* Nay, I have so entirely devoted my whole time to the *hearing* of sermons, that I must confess, I have hardly any left to *practise* them. And will not all this set me right for Heaven? Yes, no doubt, if a man were to be *pulled up to Heaven by the ears;* or the Gospel would but reverse its rule, and declare, that not the *doers* of the word, but the *hearers* only, should be justified.

"But then in comes a third, and tells us that he is a saint of yet an higher class, as having got far above all their mean, beggarly, steeple-house dispensations, by an happy exchange of them for the purer and more refined ordinances of the Conventicle; when he is sure to meet with powerful teaching indeed, and to hear will-worship and superstition run down, and the priests of Bael paid off, and the follies and fopperies of their great Idol the *Common-Prayer* laid open with a witness, by all which his faith is now grown so strong, that he can no more doubt of his going to Heaven, than that there is such a place as Heaven to go to.

"So that if the conscience of such an one should at any time offer to grumble, he would presently stop its mouth with this, that he is of such an one's congregation. And then, conscience say thy worst. Or if the guilt of some old perjuries or extortions should begin to look stern upon him; why then all those old scores shall be cleared off with a

comfortable persuasion, that such as he cannot fall from Grace, though it is shrewdly to be feared, that his only way of proving this must be, that there can be no losing or falling from that which a man never had."

Such is the testimony of Dr. South, to the vagaries which in his day were acted under the name of religion.—"South tells the truth, but he tells it with the tongue of a viper."

The following remarks on attending at one's own Church, instead of being seduced away by Dissenterism, are so sensible, that I cannot forbear transcribing them also.—They are found in a late Number of the Christian Observer.

"The question is as follows: "Is it the duty of religious persons to attend the service of God in their *parish church*, in cases in which the minister is notoriously deficient in exhibiting the peculiar doctrines of the Gospel: and where, in truth, they go in expectation of nothing beyond merely moral discourses?"

Now, it appears to me, that the whole difficulty arises from laying an undue stress on the mere *preaching;* in not attaching sufficient importance to the *reading*, as well as the public expounding, of God's holy word; and in not regarding the whole of the Liturgy as a system of sound *instruction*, as well as a form of pure and spiritual worship.* It will not be denied, by any "religious person," that faithful preaching is most commonly employed by God for the conversion of sinners, and the comforting and establishing of believers: but were all churchmen more in the habit of duly appreciating the other means of grace afforded them in the stated services of the church, and of using them conscientiously, with a view to their edification, they would know better how to bear, with humility and patience, the occasional defects of the preaching in their parish churches. As it is not possible for any human wisdom or foresight to secure a succession of faithful ministers in every parish church, the members of the Establishment have the greater reason for gratitude to the Giver of all good, who has provided them with a form of sound words and sound doctrine, whereby they may come to the knowledge of the truth, and worship him in an acceptable manner. Would they diligently *study* the holy Scriptures, and the Articles, and Homilies, and Liturgy of the church, with prayer for the Divine teaching, I am persuaded there would not be such a propensity in "religious persons" as there too frequently is, to desert their parish churches.

The New Testament undoubtedly speaks of *schism* as a great sin; and if our Reformers had not considered it in the same light, they would not have taught us to pray to be delivered from it. Now, with what sincerity can a churchman pray to be delivered from *schism*, if he hesitates not to promote it so far as his own example extends? Those churchmen who are not much acquainted with *facts*, are very apt to think, that if the prominent doctrines of Christianity be preached by a Dissenting minister, all is "unity, peace, and concord," in his congregation. But, whoever has been admitted into "the interior of a meeting-house," has soon, perhaps, been convinced, that upon the whole he might have reaped "the fruits of the Spirit" as abundantly by abiding in his own vineyard, as by going astray in search of richer pastures. A churchman should also consider, not only what *good* he may obtain by leaving his church, but also what *evil* he may produce by such a line of conduct. If he has real piety, why should he not let his own church have the be-

* The reader may consult on these points, *inter alia*, the forcible arguments of Hooker, in the fifth book of his Ecclesiastical Polity.

nefit of it? Why not let the clergyman have his prayers, and his neighbours the advantage of his example? Whereas, if he withdraw himself to other communities he raises prejudices against his personal religion, which is immediately considered by his neighbours as nothing more than his love of change and of novelty, and a desire of going over to another party. Perhaps he has derived all his knowledge and experience of spiritual subjects from that very *Liturgy* which he now begins to think lightly of. From a child, it has given "him line upon line, and precept upon precept; here a little and there a little;" he hardly knows how, and cannot tell when. But so it is, that under those alleged unfavourable circumstances of his parish church of which he now complains, he has been brought to the knowledge of the truth: and now that he is more able than ever to profit by the stated services of the church, he feels inclined to turn his back upon them, for the very reason that he ought the more highly to prize them, namely, the defectiveness of the minister's preaching. And then, with regard to "merely moral discourses," can it possibly be the *duty* of "religious persons" to neglect "the service of God," because they expect to hear from the preacher nothing but merely moral discourses? Surely not. The preacher may neglect to state the proper source of moral actions, or improperly exhibit them as *conditions* of our salvation, instead of showing them to be the necessary fruits of a saving faith in Jesus Christ; but still "religious persons" are as much under an obligation to attend to *morality* in all its various and minutest modifications as to thought, word, and deed, as if it were the ground of their salvation; for "without holiness no man shall see the Lord." Whatever, therefore, be the ignorance or the personal character of the preacher, "religious persons" are undoubtedly bound to profit by his "moral discourses." This is clear from our Lord's own admonition to his disciples, to observe and do all things that were bidden them by the Scribes and Pharisees who sat in Moses' seat. There is also abundant proof in the Gospels and the Acts, that our Lord and his Apostles thought it "their duty to attend to the service of God" in the synagogues of the Jews, and considered the reading of the Old-Testament Scriptures every Sabbath-day as preaching the Law. (See Acts, xv. 21.) How much more, then, are we favored than they in having the preaching of the Gospel in our parish churches, even although the officiating minister may happen to be a "merely moral preacher!"

It would be easy to show how many are the evils of *Dissent;* but as this, I conclude, would be inconsistent with the liberty and forbearance of your miscellany on these points, I shall leave your readers to their own reflections respecting them."

CAUTOR.

For the Churchman's Magazine.

THE WATCHMAN, No. III.

In my last number, I gave a specimen of the manner in which a former President of Yale College, contrived to accomodate his opinions on the subject of *Prelacy* to the test-laws of that institution. And now,—partly for the purpose of preserving on the pages of the Magazine a very curious piece of Church History—and partly with a view of shewing how another President of the same College could undertake to justify the schism of the New-England congregations, by taking shelter under the wings of the very prelacy of Old England, which the aforesaid test-laws bound him to oppose.—I send

for publication, the following extract from an election sermon, preached by the late Rev. Dr. Stiles, before the General Assembly of Connecticut, in the year 1783:

"The invalidity of our *ordinations* is objected against us, and so of consequence the invalidity of all our official administrations. And now that we are upon the matter, give me leave to exhibit a true, though summary state of it, as the result of a very full, laborious, and thorough enquiry. It was the mistaken opinion of some of our first ministers in New-England (than whom, there never was a more learned collection, for they embosomed all the theological and ecclesiastical erudition of all ages) it was, I say, their opinion, that the power of ordination of all church officers, was in the church by their elders. They well knew, from ecclesiastical and scripture antiquity, that the power of election was there; and they judged ordination the lesser act: but their great reason was, that the church might not be controlled by any exterior authority, whether episcopal or presbyterial, and so no more be harrassed by bishop's courts, or any other similar tribunals. Our fathers held to an eldership, for they saw it in all antiquity, as well as the Bible: and it was their judgment, that elders should be ordained by elders of the same church. The most of the first forty churches had ruling elders; a few had not. These few created an early difficulty; on which our fathers early made a mistaken decision, that where there were no elders in the church, ordination might be done by the laying on of hands of delegated brethren. The introduction of ministers, already ordained, into the pastoral charge of the particular church, was at first done by lay-brethren; and this was, from the beginning, *improperly* called *ordination*, how often soever repeated. A repetition of ordinations or baptisms, does not nullify the first regular administrations. All the first New-England ministers were ordained before. Thus Mr. Wilson was first ordained by a bishop in England; then, 1630, by governor Winthrop and others he was ordained *teacher* in *Boston;* he then ordained an elder; and upon the accession of Mr. Cotton, 1633, he was, by this elder and governor Winthrop, again, a third time, ordained and constituted pastor. So the learned and courtly Mr. Davenport, was ordained by a bishop, then by the brethren, pastor of the church in New-Haven, in 1639; and 1668, was again ordained, pastor of the first church in Boston, by elder Penn. Mr. Hooker was ordained a presbyter by a bishop in England, and then again by the brethren at Newtown, 1633, who removed with his church to Hartford. Mr. Bulkley, of Concord, and Mr. Noyes, of Newbury, and others, expressly adhered to their former ordinations in England by the bishops, though not as bishops, but as presbyters.* But in general the in-

* A few extracts from the first governor Winthrop's entries in a manuscript diary, may evince that the ministers relied upon their ordinations in England. At August 27, 1630, "We of the congregation kept a fast and chose Mr. Wilson our Teacher, and Mr. Newel our elder, and Mr. Gager and Mr. Aspinwall deacons. We used impositions of hands, but with this protestation by all, that it was only as a sign of election and confirmation, not of any intent that Mr. Wilson should renounce his ministry he received in England." Mr. Gager died 20th September, and October 25th 1630, "Mr. Colburne, who was chose a deacon by the congregation a week before, was invested by imposition of hands of the minister and elder."

"Nov. 22, 1732. "A fast was held by the congregation of Boston, and Mr. Wilson, formerly their teacher, was chosen pastor, and—Oliver a ruling elder, and both were ordained by imposition of hands first by the teacher and two deacons—upon the elder, and then by the elder and the deacons upon the pastor."

"Oct. 10th, 1633.—"Mr. Cotton was then chosen Teacher of the congrega-

duction of ministers of the first churches, was performed by lay-brethren, and this was called ordination, but should be considered what in reality it was, only induction or instalment of those who were vested with official power. These, as I said, were all ordained before by the bishops in England. Nor have I ever found, with certainty, more than one instance of lay ordination, of a person never before ordained, the last century, (and there are few but what I have examined) and this was done by the advice, and under the inspection of ministers ordained by the bishops in England, one of whom prayed at the solemnity of the consecration, and all gave their approbation and right hand of fellowship; which in my opinion, amounts to their performing the ordination themselves, they being present and assisting in the transaction. This was at Woburn, 1642. I believe there were two or three more similar ordinations of unordained candidates, before the ministers saw and corrected their error—which, indeed, was almost the only error, of moment, which the ministers went into the last century.

"Immediately upon publishing the Cambridge platform, 1648, our brethren in England remonstrated against allowing lay-ordination.—They alleged, that we had no example in scripture of lay-ordination; that the sacerdotal gift or office-power, was conferred and given *by the laying on of the hands of the presbytery*,* and that we had examples of presbyterian ordination in scripture, and not only that it was safest to proceed in this way, but that it was the only scriptural ground. These arguments convinced our fathers, and they immediately set about to remedy the practice, which had hitherto, providentially, wrought no mischief, as the body of pastors had been ordained by bishops. It instantly became a custom for some of the ordained ministers present to lay on hands in ordinations, it being for sometime judged necessary that the delegated brethren should join, in token of subjection of the church to the pastoral care of the minister. But at length it became a custom, so early as before 1660, that, at the desire of the church, the ordaining ministers per-

* 1 Tim. iv.—14.

tion of Boston and ordained by imposition of the hands of the presbytery. The pastor and two elders laid their hands upon their head, and the pastor prayed, and then taking off their hands laid them on again and speaking to him by name did thereby design him to the said office—and did give him the charge of the congregation.—Then the neighbouring ministers which were present did at the pastor's notice give him the right hand of fellowship."

"Oct. 11, 1633, "A fast at Newtown where Mr. Hooker was chosen pastor and Mr. Stone teacher in such manner as before at Boston."

"Mr. Bulkley's ordination was 2m. 6d. 1637. "The church of Concorde kept a daye of humiliation—for the ordination of their elders, and they chose Mr. Bulkley teacher and Mr. Jones pastor. Upon a question being moved by one sent from the church of Salem it was resolved by the ministers there present, that such as had been ministers in England, were lawful ministers notwithstanding their acceptance of the call of the bishops—but having come hither, they accounted themselves no ministers, until they were called to another churche, and that upon election they were ministers before they were solemnly ordayned."

"Another specimen of the first New-England ordinations we have in the church of Dedham, "April 24, 1639. John Hunting one of the brethren was ordained to the office of a ruling elder by fasting and prayer and the laying on the hands of Mr. John Allin their pastor elect and two other brethren. The same day Mr. John Allin was ordained to the office of pastor by prayer and the laying on of the hands of the ruling elder and two other brethren." Mr. Allin had been ordained by a bishop: and he communicated ordaining power to the elder. He died 1671 and was succeeded in the pastorate by Mr. Adams, who in 1673 was ordained by neighbouring pastors only."

formed the whole, both conferred office-power on the pastor elect, by the laying on of hands, and committed the church to his pastoral charge; which, with the joint fellowship of the pastors and churches, finished the ordination. Thus ordinations were recovered into their right state and order, the last century, and before lay-ordinations had wrought any evil. Thus office-power, by scripture-presbyters, continued to be transfused through the clergy.—I have reason and even assurance to believe, that there was no candidate ordained in New-England, before 1746, but whose ordination may be traced to the bishops in England. I have found no instance to the contrary, although I have searched and examined all the ordinations of the first half century here, and most of them for the first hundred years. And as to the wild and enthusiastic period between 1740 and 1750, though it gave birth to perhaps thirty little *separate* congregations, yet some have dissolved, others become regular, and the ten or a dozen now remaining, are more and more convinced of the duty of seeking ordination from among the standing ministers. And it is remarkable, that Mr. Thomas Dennison, now living, assisted, laid on hands, and gave the charge at the first ordination, in 1746, and at the three succeeding ordinations among the *separates* in New-England, from whence all the ordinations in the churches of that description have proceeded. And although in the first but not in the others, he acted as a brother delegated by the church, and in others as an elder of another church, yet it is remarkable, I say, that he himself had been ordained, in 1743, by one, whose ordination I have traced to the Mathers, and other Boston ministers, and through them up to the bishop of Chester, and other bishops in England. It is probable the few separate churches remaining, will, in time, become regular, by seeking ordinations among the pastors of the standing churches, where the ordinations are indubitable.

"For, as I have said, the ordination of our clergy is regular and scriptural, and may be traced in the line of presbyters, up to the apostolic age: and so in general may the ordinations, in this line, through the whole Christian world, especially in the great divisions of *Lutherans*, *Calvinists*, and *Church of England*. So wonderfully has Christ preserved the sacerdotal or presbyterian order in the Church, that the succession in this line is without a doubt. The first ninety-four ministers who came over and settled New-England, Long-Island, and the Jerseys, before 1669, and chiefly before 1640.—These, I say, were all educated in the English universities, and were ordained in England. Some of whom, as Hooker, Davenport, Chauncey, Lee, Bulkley, Noyes, Norton, were men of universal reading in theological literature, and were profoundly versed in the writings of the Greek and Latin churches, in the councils and historians, the fathers, the writers of the middle ages, and the reformers—especially those miracles of human and divine learning, Chauncey and Lee. Of those ninety-four, one or two only were ordained by the puritans; as the fourteen, who came over after the ejection of 1662, were ordained by the bishops, or more probably by the presbyterians in the protectorate: all the rest by the bishops. All these were ordained presbyters by the bishops in England: particularly the Rev. Mr. Richard Mather was ordained a presbyter by Dr. Morton bishop of Chester 1618.* The bishops did not intend to communicate ordaining powers; but they really intended to convey all the power of a scripture-presbyter; and *by the scripture, we find this power*

* Life of Dr. Mather.

conferred by the laying on of the hands of the presbytery."*—(pages 59—64.)

Such, it seems, was the best account that the learned Dr. Stiles could give of the authority of the congregational ministers of New-England, after "a very full, laborious, and thorough enquiry." It must be confessed, that this account exhibits some very singular expedients for throwing off the control of "exterior authority," of "bishops' courts," and "other similar tribunals." But it certainly falls very far short of proving that the pastors of the New-England congregational churches "are orderly and regularly set apart to the ministry, by the laying on of the hands of the presbytery, or of those who have regularly derived office-power, in lineal succession, from the apostles and Jesus Christ." It is true, that a part of the first New-England ministers were ordained by men, who had been ordained *presbyters* by the Bishops of the Church of England: But the learned and pious Doctor himself very frankly admits, that "*the bishops did not intend to communicate ordaning powers,*" to these presbyters: And a reference to the form of ordering Priests or Presbyters in the Church of England, will convince the reader that *the Presbyters themselves could not have intended to receive such power from the bishops.* The following is the form of one of the ordaining bishop's questions to the candidate for Priest's orders:—"Will you reverently obey your Ordinary [Bishop] and other chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?" To which the candidate answers, with all the solemnity of an oath—"I will so do, the Lord being my helper." And after the laying on of hands, the Bishop delivers to each of the persons ordained, a Bible, saying, "Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation, where thou shalt be lawfully appointed thereunto." Here, it will be admitted, no ordaining power is communicated: And in his vow of submission to Episcopal authority, the presbyter gives a very solemn pledge, that he will exercise no such power. Hence, it follows, that no presbyter of the Church of England, could have ordained presbyters, without violating his ordination vows, and usurping an authority, which had not lineally descended to him "from the apostles and Jesus Christ."—When President Stiles, therefore, claims a presbyterial succession through an episcopal line—and when he rests the validity of congregational ordination on the single fact, that a few of the first presbyters of New-England were ordained by English bishops—he is almost as unfortunate as those writers of the present day, who deny that any lineal succession from the Head of the Church is necessary to a valid ministry—and who contend, that our Lord's commission to his eleven apostles, confers full and complete authority to preach the gospel and administer the sacraments, on every person who is set apart for that purpose, either by "delegated brethren," or "ruling elders."

* 1 Tim. iv. 14.

For the Churchman's Magazine.

An abstract of the Journal of the Convention of the Diocess of New-York, *held in the City of New-York, Oct. 16th, 17th, 18th,* 1821.

This Convention was attended by about 70 clergymen, and about the same number of lay delegates, and 12 Clergymen from other States.

The Address of the Rt. Rev. Dr.

Hobart to his Convention required by the 45th Canon of the General Convention, details extensive labours during the last year, and gives an able and interesting view of the concerns of the Theological Education Society of that Diocess; since merged in the General Theological Seminary of the Protestant Episcopal Church.

The Bishop mentions the ordination of Peter Williams, "a man of colour, in the African Church of St. Philips in the city of New-York, where he officiates, and is collecting a large congregation, who exhibit much order and devotion in the exercise of worship."

During the year, the Bishop admitted 6 to the holy order of Deacons; and 4 to that of Priests; instituted 3 Rectors; consecrated 4 Churches; and confirmed 388.

"The rite of confirmation, has been so frequently administered in the various congregations, that it is not to be expected the numbers confirmed will be so great as heretofore. It is a circumstance, however, gratifying to every friend of our Church, to know that in the western district particularly, the persons confirmed, principally of adult age, were with few exceptions, those who, not educated in our Church, had embraced it from a conviction of the soundness of its principles, and of its affording eminently the means of spiritual edification, and those apostolic ministrations and ceremonies by which their communion is to be established and maintained with the Redeemer, who, through his Church, conveys the blessings of salvation."

"In thus recording the advancement of our Church, I beseech you to bear in mind that but for missionary labours, I should not have had the gratification of witnessing, nor you of hearing these animating events. Our church, in almost every instance, in the new settlements, has arisen from the smallest beginnings. A few Churchman, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that Church which, as that fold of their Redeemer in which they are to be nurtured for heaven, engrossed their warmest affections, communicated by conversation, and especially by regular meetings for worship, a portion of their zeal to others; and thus their small assembly gradually augmenting, and cherished by the occasional visits of a missionary, rose at last to a congregation, which, by extraordinary exertions, erected an edifice for worship. This is the history of the rise of our Church in almost all those many cases in which we see her exhibiting the standard of Apostolic truth and primitive order in those new settlements of our state, where abounds nearly all the variety of sects into which Christians are unhappily divided. And, Brethren of the Clergy and Laity, let me impress deeply upon you that this might be the history of the rise of our Church in innumerable more cases could we extend the sphere of missionary exertions. But our means are inadequate even to the slender stipend of our present missionaries, whose scanty support is principally furnished by the few, but onerous contributions of those who have to contend with the embarrassments and difficulties attending the settlement of a new country. Could every individual of our Church feel as I have felt when compelled to damp every hope, urged by the most affecting entreaties, of receiving even the occasional supply of missionary services, the means of furhishing them would be amply afforded. And I know not how these means are to be supplied; and how our Church is to be kept from a retrograde instead of a progressive course, unless you, brethren of the Clergy and Laity, in addition to your personal exertions, will im-

press on others the duty and the policy of appropriating this bounty to their own Church, while she thus needs it all, and resisting that popular and well meant, but injudicious and contagious zeal, which, dispensing its gifts towards objects of uncertain benefit to all men, neglects the immediate sphere of obvious good, and leaves some of its own household to perish."

After noticing several changes which had taken place in the Diocess during the last year, the Bishop proceeds to bring before the Convention in considerable detail, the subject of the Protestant Episcopal Theological Education Society, which has since been so happily merged in the Seminary of the General Convention.

The advantages of the Location of the Seminary in the City of New-York, and of the branch at Geneva, which is substantially the same with the present location of the General Seminary, are thus stated by the Bishop: "By this arrangement the students will enjoy the advantages which retirement affords for diligent application, and for the formation of those serious dispositions and habits which are essential to the ministry, as well as the benefits resulting from the Theological establishment in New-York, where the numbers of the clergy and the congregations in the Church, and the opportunity of more extended social intercourse, will afford to the Candidates for Holy orders peculiar facilities for strengthening and refining their minds, for obtaining that knowledge of human nature, which is so important and useful, and improving themselves in the performance of the various offices of the desk and pulpit.

"In the city of New-York, Columbia College, which is constantly rising in reputation, affords advantages inferior to no other institution in the Union, for the studies preparatory to the ministry; and the Corporation of Trinity Church having transfered the annuity granted to the Academy at Fairfield, to a similar institution at Geneva, opportunities will be thus furnished for these preparatory studies. The handsome stone building which is erecting for the use of the Academy, in which accommodations are also to be afforded for the Theological school, is situated in the village of Geneva, immediately on the bank of the Seneca Lake, commanding a view of this extensive and beautiful sheet of water, of the cultivated shores that confine it, and of the mountains that bound the distant prospect. It is considered by all who have viewed it as one of the most interesting situations which are any where to be found.

"Its relative advantages are not less important. Geneva is situated in the midst of a very populous, fertile and highly cultivated country, having a water communication of a few miles with the Grand canal which passes through the State, and being thus of easy access from the extensive countries watered by the western lakes, and from those on the Atlantic border. And, indulging the reasonable expectation, that the Academy thus will, at some future period, be advanced to the privilege of a college, we must be forcibly struck with the immense advantages of the contiguity of our Theological School to an institution of this description. The principal school in the city of New-York, and the branch school at Geneva, both enjoying the advantages of Colleges, in which there will be no influence unfriendly to the Church, will be placed under as commanding circumstances as could well be expected."

The address of Bishop Hobart was followed by several documents relating to the Theological education Society, which have ceased to be

of general interest, on account of that society having been merged in the General Theological seminary.—From the Parochial Reports, we judge the churches generally, in this diocess are increasing in piety and in number. The total number of Baptisms reported for the last year is near three thousand, and the number of Communicants about seven thousand.

The Journal contains the report of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the state of New-York. This is a long but very interesting report; and we regret that our limits necessarily prevent our giving only a few brief extracts from it. The Committee employ 13 Missionaries who are allowed $150 per annum, and Eleazar Williams who acts as Catechist and Lay Reader among the Oneida Indians. "It appears from the Treasurers accounts, that the receipts during the last year were $2859, 86, and the expences $2416, 38, leaving a balance in favour of the fund of $443,48. But this will soon be exhausted by the demands of the missionaries upon it for their salaries. And the Committee are apprehensive, that, without extraordinary supplies, they may be compelled to reduce the salaries of their present missionaries. And they deeply lament, that they are unable to extend Missionary aid to the numerous places which demand it."—The Rev. Mr. Fuller, stationed at Renssalaerville, reports, "that the congregation under his care has been respectable during the last year, and the worship has been conducted with order and propriety." The Rev. Mr. Jewet stationed in Washington County, Reports "that his labours had been chiefly devoted to Granville, though he had occasionally officiated at Hampton, during the last year. At Granville the affairs of the Church continue to wear a pleasing aspect—their numbers gradually increase—their zeal is unabated—and harmony and peace prevail. Communicants added in Hampton, 2; in Granville 11." The Rev. Mr. Rogers stationed at Turin in Lewis county, reports that he had the satisfaction to see an increase of the Church: number of communicants 30. He preached occasionally at Holland patent, Oneida County, to a respectable congregation, which has been recently organized, and which by the liberality and exertions of two persons in moderate circumstances have a church enclosed." The Rev. Mr. Nash, reports "that he had visited several Churches in Otsego county and parts adjacent, administered the Holy Eucharist to 40 or 50 of the Oneida nation, and baptized about 50 of their children." The Rev. Mr. Seabury stationed at Setauket reports "that the churches under his care are increasing in prosperity. During the last season there has been more than common attention to the duties of religion, and divine service has been more punctually attended than formerly." The Rev. Mr. Thompson, stationed in Green and Delaware counties, reports, that in some of the congregations under his charge, "the attention of sinners has been called up to realize more the importance of religion, than at any former period. Many feel heavy laden with the burden of their sins, and are inquiring what they shall do to be saved. In some of those places where I preach, there is a want of zeal and love for the Church of Christ; in others there is a want of knowledge; in general there is a good attendance on public worship, but the word of God does not seem to touch their hearts, and make them inquire in earnest, "what they shall do to be saved."

The Rev. Mr. Perry Missionary in Otsego county and parts adjacent, reports, "that at Unadilla, much unanimity prevails, and that the Church is in a flourishing state: that

he had officiated at Franklin at which place there are a number of interesting Episcopal families, at Windsor, Coventry, Paris, Sangersfield, Rome, Sidney and Sherburne. In these places a spirit of inquiry has been excited, and considerable interest manifested in favour of our ancient Apostolic Church."—The Rev. Mr. Gear, reports that "the Churches under his care in Onondago county had gradually increased in numbers." The Rev. Mr. Norton, Missionary in Ontario and Seneca counties, reports, "that throughout his extensive mission, an increased attachment to the doctrines, discipline and worship of our church had been manifested, and an earnest wish expressed for a continuance of his services. In his charge 66 had received the Lord's Supper, and 22 Baptism during the last year. The more I travel over the missionary ground of the western section of this extensive Diocess, the better am I persuaded that the most important benefits will result to the Church, if a competent number of labourers can be furnished for that portion of God's vineyard." The Rev. Mr. Bush, missionary in Chenango county, reports, "that he has the happiness to state, that the congregations under his charge, though no important change has taken place in their condition, have been gradually increasing in numbers, and in attachment to the peculiar doctrines and worship of the Church, and, I believe, in some instances in evangelical piety and Godliness. He officiates at Oxford, Guilford, Windsor, Coventry, and Lebanon. Communicants at Oxford 49." The Rev. Mr. Babcock Missionary in Erie county, describes "the congregations under his care as increasing,—communicants at Buffalo 20." The Rev. Mr. Pardee, Missionary at Manlius and parts adjacent, reports, "that at Manlius a number of additions have been made to the Church and the latter part of the present year has, in a religious point of view, exhibited better prospects than have been since he had been in the place; communicants 74. At Jamesville, where a short time since, only one Episcopal family resided, a respectable congregation has now been collected, and they are not only increasing in numbers, but also are apparently growing in grace and in the knowledge of God."

We thus present our readers with a brief and very imperfect sketch of the extensive and successful missionary exertions of the Diocess of New-York. They have already accomplished much; but still the demand for Missionaries is increasing, and new and interesting stations are daily presenting themselves. And while we express our regret that the Committee are unable to supply these stations, on account of their limited means, we earnestly hope that the great head of the Church may excite in all of his members more of the missionary spirit, and lead them to come forward in this great cause with a liberality and zeal which shall amply provide the means for building up the waste places of Zion. The fund for the support of the Episcopate in this Diocess amounts to $23756 20.

The Convention adopted three canons; one concerning the missionary fund; one concerning the episcopal fund; and one providing for a diocesan fund. This last canon is designed to provide "for defraying the necessary expenses of the convention, and particularly the expenses of those of the clergy, who may have to travel a considerable distance to the place of the meeting of the convention," by "recommending to every congregation in this diocess, to pay to the secretary of the Convention, on or before the day of the annual meeting thereof, a contribution of not less than one and a half per cent. on the amount of the res-

pective salaries of their clergyman. One half of the amount thus contributed, if necessary, shall be appropriated, under the direction of the convention exclusively towards defraying the necessary expenses of clergymen attending the Convention from a distance; and the remainder shall be appropriated to the defraying of the contingent expenses of the Convention: Provided, nevertheless, that no clergyman shall be entitled to any provision for travelling expenses, whose parish shall not comply with the provisions of this canon.

The whole number of clergymen in this diocess is 81, and of congregations 124.

For the Churchman's Magazine.

Messrs. Editors.

I should like to see on the pages of the Churchman's Magazine, an able and lucid view of the doctrinal and practical import of 1. Cor. iii. 16, 17. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I request that you will have the goodness to cause this to be published, in hopes that it may elicit from some of your correspondents a communication on the subject. I wish, among other things, to see the connection of these verses with the argument sustained by the Apostle in the three first chapters of this epistle, distinctly stated. S.

For the Churchman's Magazine.

The authority of Scripture to direct the faith and practice of men, is universally acknowledged by Christians; but if we are not deceived, its design is often defeated by the liberties we take in modifying, paring down, and explaining away the obvious meaning of many passages in the Sacred Writings, to make them *harmonize*, as we conceive, with the rest of the Book, and to make them *reasonable*. To an unsanctified mind, the Bible is full of *hard sayings*; and if many of the Jews turned away from the blessed Jesus, and followed him no more, because he made larger demands on their faith than they were disposed to allow, it is not to be supposed but that many will yet be offended in him, and receive his doctrines with hesitation.

It is hard to conceive the use of a Revelation which is not suffered to speak its own language, and how it can become an authoritative guide to a right belief, if it is not consulted with the honest desire of learning what it is. We must not, I conclude, form our opinions *first*, and then look into the Scriptures to confirm them: this is to invert the order of things; and it would be marvellous indeed if the Scriptures were not sorely wrenched in the process of the enquiry.

It is equally our duty to be ever on the watch against any undue bias, from prejudices insensibly cherished in favour of, or opposed to, any particular view of christian truth; for we shall feel ourselves hampered by them at every step, and be forced to part with that *godly sincerity*, which is essential to a right understanding of the word of God.

Above all things, we ought never to think we can come to a right understanding of the Scriptures, without earnest prayer to God for the illumination of his Spirit.—The expression of the Apostle on the inability of the *natural* man to comprehend Divine Truth, is very remarkable. "The natural man, receiveth not the things of the Spirit of God; for they are *foolishness* unto him; neither can he know them,

because they are spiritually discerned." Let us then, in the words of one of our Homilies,—"let us meekly call upon the bountiful Spirit, the Holy Ghost, to inspire us with his presence, that we may be able to hear the goodness of God to our salvation. For without his lively inspiration, we cannot so much as speak the name of the Mediator. No man can say that *Jesus is the Lord*, but by the Holy Ghost.—Much less should we be able to understand these great mysteries, that he opened to us by Christ. "For we have received," saith St. Paul, "not the spirit of the world, but the spirit which is of God for this purpose, *that we may know the things which are freely given to us of God.*" In the power of the Holy Ghost resteth all ability to know God and to please him. It is he that purifieth the mind by his secret working. He enlighteneth the heart to receive worthy thoughts of Almighty God."

D.

For the Churchman's Magazine.

Died, on the 24th of March, 1822, *after a short ilness, the Hon.* DAVID TOMLINSON. *His funeral was attended on the 26th, by a numerous concourse of people, at which time a funeral sermon was preached, at the close of which, the following address was delivered by one of the neighbouring clergymen.*

Very soon, again, my respected friends, are we called, by another afflictive and very grievous dispensation of divine providence, to mingle our tears and our sympathies with those of the bereaved survivors of our departed friend. Four times, ere this, within a few years, have I been called to perform the last sacred offices for some member, or near connection of the family of the deceased. A son, a grandson, a daughter, and a son-in-law, have, in quick succession fallen victims to the stroke of the last enemy, and followed each other to their long home, the house prepared for all flesh.

In each of the former instances, a lingering illness prepared the minds of the anxious relatives for the expected event. Sudden and unexpected has been the present mournful visitation. But one week only was allowed to intervene between cheerful health and activity, and the last closing scene; and that short space, under circumstances peculiarly distressing, and which almost precluded the hope of a favourable issue. Truly there is no order in death, and there is no discharge in that war. Man dieth and wasteth away, yea, man giveth up the ghost, and where is he? What is our life? It is even a vapour which appeareth for a little time, and then vanisheth away. All flesh is grass, and all the glory of man as the flower of grass; the grass withereth, the flower fadeth, because the wind of Jehovah bloweth upon it —The grass withereth, the flower fadeth, but the word of our God shall stand forever. And although clouds and darkness are round about him, yet righteousness and judgment are the habitation of his seat, and mercy and truth shall go before his face.

Great is the loss sustained, by this dispensation of providence, great indeed, to the bereaved family. To say that it is *irreparable*, or that any temporal loss is so, would, I conceive, be a reflection upon the wisdom and goodness of the God of providence and of grace, who ordereth all things after the counsel of his own will—who is able to bring good out of apparent evil, and who has promised that all things shall work together for good, to those who love him.—Our heavenly Father can heal the breach which he hath made; for he breaketh down, and he bindeth up; he woundeth, and his hands

make whole. Did we part with our friends in this world, without the hope of meeting them again, of meeting them again in peace, and in a confirmed state of blessedness, dreadful indeed would the separation be, and in many instances, irreparable the loss. But while reason suggests the probability of a future and better state, divine revelation confirms the rational idea, and our holy religion, the religion of our blessed Saviour, places the prospect full before us, and dispels the shadows, clouds, and darkness, which hover round our earthly tabernacle.

I am the resurrection and the life, said the blessed Redeemer: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. And, saith the Apostle, if we believe that Jesus died and rose again, even so, them also that sleep in Jesus will God bring with him. To the humble believer, these declarations are sufficient to disarm death of its greatest terrors; they even shed a lustre upon the tomb, for though worms destroy this body yet in our flesh shall we see God, and our own eyes shall behold him.

Eulogiums upon the characters of deceased persons, are perhaps, not generally useful to the living. They are often exaggerated descriptions, and sometimes bestowed where they have been little merited. Perfection is not to be found among the human race. If God should strictly mark what is amiss, who could abide the rigour of his justice? Should he weigh our merits, and not pardon our offences, we should be undone, and lost without a remedy. Our only hope is in the infinite atonement, and merits of the Son of God, our Redeemer and Saviour, who is the propitiation for our sins, and for the sins of the whole world.

Few men, perhaps, have sustained, through life, a fairer reputation than the honorable Mr. Tomlinson; few who have been more esteemed than he, by relatives and acquaintances. His many amiable qualities, should be justly appreciated, and over his failings, whatever they may have been, (for no man is without them,) we should spread the veil of charity.

His liberality and zeal for the promotion of public worship in this place, will long be remembered with gratitude, by those who assemble in this Church to worship the God of their fathers, and to celebrate the high praises of their Redeemer. The blessing of many, who were ready to perish in their sins, will, we hope, be upon him. My worthy brother, in the ministry of our common Lord, who officiates in this place, is doubtless sensible, that in the deceased he has lost one of his best and most efficient friends and parishioners. In the public concerns of the state, his honourable, but now vacated seat, will be deplored. Yet none can be so deeply sensible of the loss sustained, and of the hand of God which lieth heavily upon them, as the afflicted and bereaved family, the widow and the fatherless whom he hath left behind. O God, let the fulfilment of thy gracious promises, be their protection and support, and their exceeding great reward. "Leave thy fatherless children, and I will preserve them, and let thy widows trust in me."

Sorrow not, my mourning friends, as those who have no hope, yield not to immoderate grief; but endeavour to view the hand of God in his dealings with you, and be persuaded that he intends your good—that in the midst of apparent wrath, he remembers mercy, and forgets not to be gracious; for he will not contend forever, neither will he be always wroth, for the spirit would fail before him, and the souls which he hath made. Submit therefore, with patient and pious resignation to the divine will, saying, It is the Lord, let him do what seemeth to him good.—The

Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

My brethren all, who have assembled on this mournful and affecting occasion; let us reflect and endeavour to realize, how short and uncertain our own condition is in this world. Surely, man, in his best estate is altogether vanity; he walketh in a vain shadow, and disquieteth himself in vain. How precarious are all earthly enjoyments, and all worldly calculations! Disappointments and sorrows await us at every step; and every advance in life, is an advance also towards its close. We know not what a day may bring forth, for man knoweth not his time. Soon the persons and places which now know us, shall know us no more forever in this frail state. Surely then, nothing is of half so much importance to us, as how we may be prepared for our great and last change, whensoever it may come.

This is not our home—we have here no continuing city. O let us seek one to come, which hath foundations, whose builder and maker is God. This world affords us no place of rest, nor even of refuge. But there remaineth a rest to the people of God. A rest from sin, and from suffering and sorrow, and full of ineffable enjoyment. In our Father's house, are many mansions, they are prepared for our reception, let us seek to be prepared to enter them.

For us our elder brethren stay;
And Angels beckon us away;
And Jesus bids us come.

To that blessed place and state, we hope our departed friend is gone. We are swiftly passing through the pilgrimage of life, we shall follow him at no great distance, for we too, must soon go the way of all the earth. May thy blessed presence, O Lord, go with us, to sustain and comfort us, and to lead us to a rest eternal in the heavens. Even so, Amen.

REMARKS ON TEMPERANCE.

(Extracted.)

"If young men just entering life, and more especially students, would resolutely begin to practise such a strict temperance, as, in vulgar estimation, would be called abstemiousness, if not by a harsher word, they will find the benefit of it through life in habitual contentedness of mind, in activity of body, in a constant aptitude for physical exertion, or mental application: in tranquil nights and useful days; in prolonged health, and in a vigorous old age; besides those inestimable benefits which may be made to accompany it.

"Of the temporal advantages of abstinence, the greatest and most substantial are, that if they be not confined to a limited season, but extended through the year, it will be found, that a total abstinence from wine and fermented liquors, and, one or two days in the week, from animal food, will double your income, pay your taxes, augment your means of charity, and prolong your life.

"Cornaro carried his abstemiousness to what in England would be thought by many persons little better than starvation; for his usual quantity of bread, soups, eggs, and meat, was only twelve ounces daily. It is not my object to recommend any such scrupulous precision, which has done so much to make the duty of abstemiousness appear ridiculous; but only to urge upon my readers such a degree of habitual temperance, as by experience they find best calculated to promote mental and bodily health. The best practical rule, perhaps, is to take only just so much food, and of such a quality, as may leave the mind and body in full possession of their faculties. If a man cannot converse or study, or take exercise with perfect ease after his repast, he has exceeded either in kind

or in quantity what nature demanded. Let him, in such a case, instantly retrench his wine, or beer, or meat, or all these, till he finds, by experience, that his intellect is as clear, and his body as vigorous, after dinner as before it; and should this necessary reduction bring his maximum at length even to a glass of water and a few vegetables, he will have no reason to fear any injury to his health, provided he does not allow of too long intervals between his slender repasts. It is not, indeed, intended to recommend either strong bodily exertion or mental exercise while the process of digestion is going forward; but the *capability* to employ them with ease is no bad test of the fact whether or not the digestion has been put to an unnecessary and injurious expense of exertion.

"We should ever remember, both in a moral and a physical sense, that it is not what we devour, but what we *digest*, that really nourishes us; and that in many, perhaps in most, cases of debility amongst the affluent classes of the English community, the weakness complained of has arisen in no small measure from the habit of overloading the digestive powers, under the mistaken notion of strengthening the constitution. Many a person who could not fast three or four hours without a sensation of faintness and sinking, and a consequent craving for food or stimulants, has entirely overcome these unpleasant symptoms by a long couse of rigid temperance.

"I advise, therefore, all gentlemen of a sedentary life, and of learned professions, to use as much abstinence as possibly they can, consistent with the preservation of their strength and freedom of spirits: which ought to be done as soon as they find any heaviness, inquietudes, restless nights, or aversion to application; either by lessening one half of their usual quantity of animal food and strong liquors, till such time as they regain their wanted freedom and indolence: or by living a due time wholly upon vegetable diet, such as sago, rice, pudding, and the like, and drinking only a little wine and water. And if they would preserve their health and constitution, and lengthen out their days, they must either inviolably live low, or else *maigre* (as the French call it) a day or two in the week.

"Nothing conduces more to health and long life, than abstinance and plain food, with due labour.

"Where exercise is wanting, (as in studious persons,) there is the greater need of abstinence. For these, eight ounces of animal, and twelve of vegetable food in twenty-four hours, are sufficient.

"Tender persons ought to use as much abstinence as they possibly can.

"I have often heard valetudinary and tender persons, and those of sedentary lives and learned professions, complain of head-aches, sickness at the stomach, colicks and gripes, lowness of spirits, flatulency, and vapours, and yet pretend they were very moderate and abstemious in their eating and drinking: but, upon inquiry, I constantly found these very persons had taken down more than they wanted, or could digest.

"What can be the reason why the French people are so much less troubled with distempers, and are so much more lively in their spirits than the English? A gentleman of learning, with whom I had the pleasure of conversing at Paris, made this observation on the subject: 'You English people give no rest to your faculties: you take three meals every day, and live in constant fulness without any relief: thus nature is overcharged, crudities are accumulated in the vessels of the body, and you fall early into appoplexies, palsies, insanity, or hopeless stupidity. Whereas, if we are guilty of any excess, our meagre days, which are

two in a week, bring us into order again; and if these should be insufficient, the season of Lent comes in to our relief, which is pretty sure to answer the purpose."

Survey of Missionary Stations.

(CONTINUED.)

ASTRACHAN.

A city in Asiatic Russia—built on an island in the Wolga, 52 miles from its mouth, on the North-west side of the Caspian—Inhabitants, 70,000; of many nations.

Messrs. Dickson, Mitchell, and M'Pherson, with two or three assistants, labour here under the patronage of the *Scottish Missionary Society*. At present, they are preparing the way for more effective operations, by printing and distributing Bibles, Tracts, and School-books, in the Tartar dialect, and have already issued to the amount of about 60,000. "The Tartar Mollahs do not wish such books to be circulated; and pretend they cannot understand them, when all that is necessary to their understanding them thoroughly, is, to peruse them carefully." It is ascertained that some thousand Jews reside on the banks of the Caspian, and the *London Jews Society* have accordingly supplied them with some copies of the Hebrew New-Testament, and of the Prophets. A Seminary is about to be established at Astrachan, for educating the children of the Missionaries, and promising native youths.

Mr. Rahmn, of the *London Missionary Society*, has lately removed from Sarepta to Astrachan, for the purpose of bestowing his labours among the hordes of Calmuck Tartars, 100,000 of whom are supposed to roam about within a few day's journey of the city.

SAREPTA.

A settlement of the united brethren, on the river Sarpa, on the Wolga, and close to the borders of Asiatic Russia.

Messrs. Schill, Loss, and Dehm, have long laboured among the different Hordes of the Calmucks, but hitherto with little success. The roving habits of the latter seem to present a formidable barrier to the effectual introduction of Christianity amongst them. In the Koshot Horde, a change has recently taken place, which may have some good effects. Prince Tumen, although no friend to Christianity, has lately, from political motives, reduced the number of Priests in his tribe from 800 to 250. The Lama too, or Chief Priest, who, in religious matters claims ascendency over the Prince himself, having boasted his own royal decent, so offended the Prince, that he ejected him from his office, and no Lama has since been elected in his room.

ORENBURG.

A Town of 2,000 houses, North-by-east of the Caspian—the great thoroughfare, by caravans, between Siberia and European Russia.

Messrs. Gray, Fraser, M'Alpine, and Selby, are stationed here under the *London Missionary Society*. They give a deplorable account of the ignorance in which the destitute wanderers through the Steppes are sunk: but many of them listen with eagerness to the instructions of the Missionaries. One of them said, "these words must be the words of God, for they go to my very heart as soon as I hear them. But the words of our Mahomedan Priests and of the Koran never affect my heart in this manner. All that they tell me, is, that if I mind my prayers and my washings, and keep my beard neat, I shall get to heaven. But now I see that none can get there, but by Jesus Christ; for I see he is the only way to heaven."

At SELINGISK, a city in SIBERIA, the *London Missionary Society* has a station supplied by three Missionaries, Stallybrass, Swan, and Yuille. The city lies about 160 miles to the South-East of Irkutsk, in the midst of 10,000, or 12,000 Buriats, the most learned tribes of that people. The Missionaries occasionally travel, and distribute Tracts among the tribes in the neighbouring country. Mr. Swan writes—"The Buriats are every where receiving the Gospels and Tracts with avidity; and are daily coming to us for them from all quarters, and from a distance of hundreds of versts. We have likewise daily applications for medicine and advice.—The Lamas, or Priests, themselves, not only come for the Gospel, but are sometimes seen, sitting at our door, reading it to a listening audience of their own people."

A translation of the scriptures into Calmuck and Mongolian, the languages of the country, is in progress, under

the direction of the Russian Bible Society.

In THIBET but little exertion has yet been made towards introducing Christianity. Till lately, Mr. Schroeter has been engaged as a Missionary at Titalya, under the *Church Missionary Society*, but intelligence has lately arrived of the death of this exemplary man in the vigor of his years, and while engaged in an arduous work, on which no one had ventured before him—the preparation of the scriptures for the immense regions of Thibet.

CHINA.

The great work of translating the scriptures into Chinese, was completed on the 25th of November, 1819. A part of the Old Testament was translated by Dr. Milne. The remaining books, with the whole of the New-Testament, except from the book of Acts to the epistle of Philemon, inclusive, were translated by Dr. Morrison, a missionary at Canton, under the *London Missionary Society*. The last mentioned books were edited by him, from a copy of a Chinese manuscript in the British Museum, the work of a Roman Catholic Missionary; such alterations being made as Dr. Morrison judged requisite.

Between the years 1811, and 1817, the British and Foreign Bible Society assisted this work and the publication of the New Testament, by grants amounting to 50,000l. On the day on which the Old Testament was completed, Dr. Morrison writes—

"If Morrison and Milne's Bible shall, in China, at some subsequent period, hold such a place in reference to a better Translation, as Wickliff's or Tyndale's now holds in reference to our present English Version, many will forever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds which they have expended, or shall yet expend, in aid of the object."

The Anglo-Chinese College, now building at Malacca, opens a favourable prospect for the reciprocal cultivation of Chinese and European literature, and the general diffusion of Christian knowledge in the countries adjacent.

The religion of the Chinese is a species of Buddhism; but religious feeling of any kind appears to prevail but little among them; and this is indicated by the state of dilapidation in which their temples are frequently seen. The Natives are however a reading people, and the Bible will be read in Dr. Morrison's Translation, notwithstanding the political vigilance and restraints, and the inveterate customs and deep-rooted superstition of so many ages.

INDIA BEYOND THE GANGES.

One of the most important stations in this part of Asia is

MALACCA.

The *London Missionary Society* have four Missionaries stationed in this city —Dr. *Milne, Thomsen, Medhurst, and Fleming*. Mr. *Huttman* is superintendant of the printing department.

The most active operations are going forward at this station; and they promise, at no great distance of time, to produce the most important results in favour of Christianity in the East. Those who look to see an immediate and decided change take place among pagan and idolatrous tribes, from the efforts of Missionaries, have taken but a partial view of the subject. In many cases, no immediate effects are expected. Stations are occupied, for the purpose of opening Schools for the instruction of youth, for translating and diffusing the Bible, and thus laying a solid and permanent foundation for the *gradual* rise of Christianity. The Missionaries at this station have distributed their labours in the manner best calculated to forward their great object. *Mr. Thomsen* has charge of Malay, English, and Malabar Schools, and also of a Sunday School; while *Mr. Medhurst* labours principally in the Chinese Schools.

An extensive printing establishment is actively employed. The Chinese New Testament has already been printed, and the Old Testament is proceeding. The "Chinese Magazine," a periodical work in Chinese, is published monthly; and the "Indo-Chinese Gleaner," in English, appears quarterly. Various Tracts are also printed, both in Chinese and Malay.

But what renders Malacca a station of much importance, is, its connection with an Anglo-Chinese College, the buildings of which were in great forwardness at the close of 1819. The primary objects of this institution are, the cultivation of Chinese and English Literature, and the diffusion of Christianity, in the countries and Islands

which lie to the eastward of Pulo Penang. A number of learned Natives of China are connected with the institution, who are expected to return to their native country, carrying with them the Christian knowledge they have acquired at Malacca.

SINCAPORE.

A small Island, at the southern extremity of the Malay Peninsula—with a town of the same name—inhabited by about 5,000 people, chiefly Chinese and Malays.

To this new and promising Settlement of the East-India company, *Mr. Milton*, of the London *Missionary Society*, removed from Malacca, in 1819. Mr. M. had begun to visit and converse with the Settlers, and had distributed a number of Chinese and Malay Tracts. He performs Divine Service every Sunday with the English; and by the last advices, was about to open a School for Chinese Children.

PULO PENANG,

Or Prince of Wales' Island, lying off the coast of the Malay Peninsula—contains about 160 square miles, with 40,000 inhabitants, chiefly Malays and Chinese.

The *Society for the promotion of Christian Knowledge* have taken this Island under their care; and although it has but recently attracted attention, the field of usefulness promised to the occupation of the Island as a Missionary station, is immense. The Bishop of Calcutta visited the Island in 1819, when a District Committee of the Society was formed, under the name of the "Prince of Wales Island and Bencoolen District Committee." They give the following view of the importance of Pulo Penang.

"Bordering close on the shores of the Malay Peninsula, and maintaining a close and frequent intercourse with the vast country of Sumatra, with the numerous Isles of the great Indian Archipelago, and with China, it affords an important and valuable opening to an immense field for the labours of Christian Philanthropy. Its population consists of Natives of almost every country of the Indian World—of countries, in many of which the name of Christ is not unknown, although the true nature of his Gospel is not understood. Into the School at Penang, Children of all denominations are admitted; and it may not be uninteresting to remark, that among them are to be found two from the untutored tribes of the Island of Celebes, in one of whom a very superior intelligence discovered itself."

Nor have the *London Missionary Society* been backward in their attentions to this important Station. Mr. Beighton and Mr. Ince arrived from Malacca in 1819—the former taking charge of two Malay Schools, and the latter of the Chinese School begun by Mr. Medhurst. In the autumn of 1819, the Cholera Morbus made its appearance in Penang, and carried off great numbers of the Heathen; who being greatly alarmed, had begun to offer sacrifices to their gods. In this season of general dismay, the Missionaries embraced the opportunity of distributing among the people Religious Tracts, in Chinese and Malay. The prospects of the Mission here are encouraging.

RANGOON.

The chief Sea port of the Burman Empire—about 670 miles south-east of Calcutta.

Messrs. Judson and Colman proceeded some years ago, under the *American Baptist Missionary Society*, to this city, where they opened Schools for the instruction of youth, and declared the tidings of salvation as opportunities were presented. They had, at length, the happiness of baptizing three Burmans—the first fruits to Christ from among this people; and many appeared to have some desire to enquire into the Christian Religion, but were kept away by the dread of persecution.

As it had now become necessary to solicit toleration for the Christian Religion, Mr. Judson and Mr. Coleman proceeded to Ava for that purpose.—They obtained an audience of the young Emperor; but he rejected their petition, and refused a present of books which they laid at his feet.

We observe, by a late letter from Mr. Judson, that the prospects of the Missionaries, in regard to toleration, have lately become more encouraging, in consequence of the friendly disposition of the present Viceroy, and the probability of his holding his situation for some time.

(*To be continued.*)

POETRY.

[*By William Roscoe.*]

Holy ! Holy ! Holy !
Lord God Almighty !
Thou, to whom alone
Are praise and Glory due ;
Father everlasting,
Righteous, Just, and True !
Bending down before thee :
Lo ! Thy sons adore Thee—
Hand and voice declaring
JEHOVAH is thy name.
Winds, in Tempest blowing—
Waves in Ocean flowing,
To remotest regions
Thy boundless pow'r proclaim.
In the Heaven's expansion
Thou hast fix'd thy Mansion ;
Clouds of endless Glory
Encompassing thy Throne.
Heard, but in thy thunder !
Seen, but in thy wonder !
Through eternal ages,
Thou art God alone.
It is thy breath informs us ;
It is thy Spirit warms us :
If thy face were turned,
We should cease to be.
Height, nor depth oppose thee :
Trembling Nature knows Thee :
Through the vast creation,
There is none but Thee !
Holy ! Holy ! Holy !
Lord God Almighty !

TO CORRESPONDENTS.

"Latimer ;" "Translations from the French," and the Criticism on Isaiah IX. 6, have come to hand.—We were sorry it was not in our power to give the continuation of the "History of the Church in Newtown," as no more communications on that subject have been received. We hope we shall be able to resume it in the next Number.

Errata.

The reader is requested to correct the following errata, which occur, amongst others of less importance, in the last Number.—

page 103,	column 2,	for probably,	read properly.
104,	1,	apothesis,	apotheosis.
do.	do.	tutilary,	tutelary. (twice)
105,	2,	thanksgings,	thanksgivings.
do.	do.	pharasaical,	pharisaical.
do.	do.	under,	unto.
119,	2,	Armenian	Arminian. (twice)

Although we are willing to take our full share of responsibility for the errors which escape us in reading proof-sheets, [for we are sometimes compelled, through press of time, to read them very hastily ;] yet in justice to ourselves and to our publishers, we ought to remind those who may favour us with their correspondence, that the labour of publishing is not a little increased, when manuscripts are sent to us, *indistinctly*, or *inaccurately* written. We do not mean this as an apology for any negligence we may be guilty of, in correcting typographical errors ; nor that the *present* list of errata is to be assigned to either of the above causes ; but we give it as a general hint which it may be well to bear in mind. The most correct writers are liable to blunder, in punctuation, orthography, and the disposition of capital letters, unless they will take the pains *carefully to revise* what they have written. *Indistinctness* in a manuscript, however unexceptionable in other respects, is often the source of not a little trouble to printers.

THE

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From the Christian Remembrancer.

ON SPIRITUALITY OF AFFECTION.

NOTHING can place in a stronger light the nature and importance of moral preparation, than a passage which occurs in the second chapter of St. Paul's First Epistle to the Corinthians. In this it is expressly declared, that "to the natural man," who makes his senses, his passions, his worldly interest, and his reason the measure of divine truth, "the things of the Spirit of God are foolishness;" he can neither receive nor discern them. And for this plain reason; that they are not of this world, and cannot become the object of his senses; that they treat of the mysterious existence and infinite perfections of the Godhead, and cannot be brought within the compass of human comprehension; that they are holy and undefiled, and will not abide the impure touch of earthly desires; that they are full of disinterested love, and unbounded goodness, and cannot submit to the cold and heartless calculations of worldly prudence; that they are spiritual in their nature, and must be "spiritually discerned"—discerned through the preventing and co-operating, and sanctifying graces of the Holy Spirit working on the heart of man. Now the effect of this operation is to check what is evil in us, and encourage what is good, to strengthen and enlarge our own natural powers, and give birth to that spirituality of affection, which does in truth include the very virtues that I have been hitherto recommending. For the spiritual man is deeply impressed with the paramount importance of religion, and cannot but be serious and earnest in its pursuit; the spiritual man is conscious from his own individual experience, and the moral history of the world through all ages, of his utter inability to discover the truth without the Divine assistance, and cannot but be of an humble and teachable spirit: the spiritual man is convinced of the authority and excellence of the Divine will, and cannot but be willing to submit his own wholly and implicitly to its superior guidance. Lovely, however, as this picture already is, there would still seem to be another grace implied in the term itself, and essential to complete the spiritual character; I mean (if I may be allowed the expression) that heavenwardness of disposition, which lifts and inclines the soul to the contemplation of heavenly things. Our Lord frequently alludes to this, as where he says, "Lay up for yourselves treasures in heaven, for where your treasure is, there your hearts will be also,"—and St. Paul more expressly, "Set your affections on things above, not on things on earth." The pleasures and pursuits of the world—I do not mean, those that are innocent, and necessary for the relief of our temporal exigencies, (though over these we shall do well to keep a watch) but those that are guilty and excessive have a natural tendency to weigh down the soul,

and retard its upward flight to the nobler and more becoming objects of another world. Great however, and glorious and blessed as these are, they are yet distant; for "faith is the substance of things hoped for, the evidence of things not seen." But the objects of this world are ever present; its honours, its riches, and its pleasures meet our eyes at every turn, intrude themselves on our attention, and solicit our regard by the most seducing arguments. Before then that we can enter with any heart on the search of heavenly truth (and unless we do enter with all our heart, we are but deceiving ourselves,) we must have been convinced, either by the declarations of others, in whom we can happily confide, or our own experience, of the real vanity of this world, notwithstanding its vaunted pretensions to the contrary: we must have learnt that, though from its very seductions it may be, and is a fit state of moral probation, it can be no abiding place for a rational being with all his longings after immortality; that we are but strangers and pilgrims on earth, and are bound in common prudence to make all the enquiries that we can after that other world, that is alone our home, and therefore alone worthy of our chief and lasting concern. And when this conviction has once taken root in our minds, all our feelings will be engaged on the side of religion; its study will not be a mere act of duty, but our delight and solace; and we shall eagerly catch at every moment that we can spare from the necessary attention to our temporal concerns, to learn more of those eternal mansions, that await the righteous in the kingdom of heaven; more of those conditions on which they are promised, more of those high and blessed truths, on which they rest. We shall begin to hunger and thirst after righteousness; yea, our meat will be to do his will, that hath sent us into the world, that we may hereafter stand in his presence with exceeding joy. Thus will our heavenwardness of disposition lift and incline our minds to the search of divine truth; our seriousness will ensure a careful examination of all its grounds, and evidences; our humility and teachableness will open the door to the admission of its most exalted truths; and our readiness to conform our will to the will of God will have removed all those barriers, that pride and prejudice, and a corrupt inclination would have otherwise thrown in our way.

But here, we may well ask, who is sufficient for these things? Whatever goodness or strength we may yet retain, (and some we certainly do,) yet God knows, and we every one of us daily feel, that what we have, is but little, and falls far, far short of what we require. The very fact then, that we have not sufficient strength within ourselves, is a proof that we must look beyond ourselves for it. "The condition of man after the fall of Adam is such, (saith an Article of our Church,) that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." Whither then must we look for strength? Whither but to the "grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will?" "The preparations of the heart in man are from the Lord." All those goodly virtues of devout affection, seriousness, humility, teachableness, and conformity to the divine will, can only have, when possessed in their full perfection, one source—and that a heavenly and spiritual one; so that (to sum up all God's goodness towards us,) not only has the good and gracious Lord yielded up his only begotten Son to die for our redemption—not only has he revealed a law no less sublime in its doc-

trines than perfect in its precepts—not only has he confirmed its truths by the fullest evidences, and hedged round its obligations by the most glorious rewards, and most tremendous punishments—but out of his abundant mercy he has vouchsafed to incline our hearts to learn his law, to draw us to the study and practice of it, not by force indeed (for we are free and reasonable beings) but by the powerful, though resistable, grace of his ever-blessed Spirit, and to excite and improve all those affections that most effectually dispose the mind for its reception.—His Spirit is constantly striving with man to lead him to his good; and when, through our own perverse inclinations, his milder and more ordinary influences fail, how often is the thoughtless man awakened to a serious sense of religion, and the proud man taught humility, and the rebellious obedience to the divine will, by the more heavy visitations of sickness and affliction and the fear of approaching death? Mysteriously poured out in the waters of Baptism, the Spirit taketh up his abode in our hearts, even "the Spirit," as Isaiah characterizes him from his fruits, "of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Like the leaven in our Saviour's parable, he insinuates his powerful influence into every thought and desire of the heart, and leaveneth the whole lump. The work of grace commences; and if we quench not his light, and resist not his godly motions, if we neither grieve him by our perverseness, nor drive him away by our wilful walking after the flesh, but lend ourselves, give ourselves wholly up, and submit ourselves to his meek, and holy and unerring guidance, the words of God, as delivered by the Prophet Ezekiel, shall be assuredly accomplished in us: "Then," under the more full dispensation of the Gospel, "will I sprinkle clean water upon you, saith the Lord, and ye shall be clean, a new heart also will I give you, and a new spirit will I put within you; I will take away the stony heart, and give you an heart of flesh," a heart of tenderness, and aptness to be wrought upon by the word of truth; "and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them." Compare these words with the promise of our Lord, which though applicable in its full and primary intention only to his more immediate Disciples, may yet become under this limitation a sure anchor of hope to all throughout all ages, that would become his true and faithful followers. "I have yet many things to say unto you, but ye cannot bear them now;" your prejudices and the unprepared state of your minds render you incapable of that instruction, which you shall hereafter receive. "Howbeit when He, the spirit of truth is come, he will guide you into all [necessary] truth."

How fully this promise was accomplished let the day of Pentecost testify, when more than three thousand souls, struck by the instance of miraculous power exhibited in the persons of the Apostles, and "pricked to the heart" by the forcible address of St. Peter, and yielding to the efficacy of the divine grace, that was thus working outwardly by the mouth of the Apostle, and the gift of tongues, and inwardly by its most secret influence on their hearts, "were added to the Church." Let the Gentiles of Antioch testify, of whom "as many as were ordained to eternal life," as many as were fitly disposed and qualified for the Gospel to take root in their hearts by the workings of the Holy Spirit, believed and became Christians: let the noble and ingenuous Beræans testify, who receiving the word with all readiness of mind, and searching

the Scriptures daily, believed also: yea, let the positive declaration and experience of the Apostle testify, where he says, "I give you to understand, Brethren, that no man can say, that Jesus is the Lord, but by the Holy Ghost," and "I cease not to make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." In a word, it is by the workings of the Spirit, that we can alone hope to become fit to receive the knowledge of God, and "discern the things of the Spirit of God," for "where the Spirit of the Lord is, there is liberty,"—liberty from the thraldom of impure desires and the entangling cares of the world,—liberty from the shackles of prejudice and the obstinacy of ignorance,—liberty from that pride of intellect, that makes its own narrow views the boundary of all knowledge, essays to weigh the wisdom of the infinite and all-perfect God in the balance of its finite, weak, and unsteady judgment, and, closing the eye to the sunshine of revelation, leaves its deluded followers to grope their way by the glimmering taper of human reason.

For the Churchman's Magazine.

CONVERSION OF A CALVINIST.

We recollect to have seen, not long since, in a religious periodical publication, an article under the title of the "Conversion of an Arminian," in which it appeared to be the object of the writer to convey the idea, that salvation is attainable only on the ground of belief in the peculiar doctrines of Calvin. How far the following communication may be considered as a set-off against that article, it is not for us to conjecture. The case which it relates, is one of very common occurrence; and this, we doubt not, is a faithful narrative of facts. It is worthy of remark, that our correspondent, in one important particular, differs materially from the writer of the article above referred to. He does not suggest the idea, that no man can be saved, who holds to opinions different from his own. EDITORS.

In giving the reader an account of my conversion from the tenets of Calvinism, it will be proper in the first place, to mention the circumstances which led me to believe them.

Born of Calvinistic parents, educated in schools where I was taught that "God hath foreordained whatsoever comes to pass," was a fundamental doctrine of the Bible, surrounded by people professing the same creed, and hearing no other sentiments from the pulpit; it cannot be considered wonderful that my youthful mind should embrace the system profounded and explained in the Westminster divines' catechism, and in many other treaties of the same cast. For the honor of the neighborhood when I was brought up, it contained many private families and several Christians. They were, however, generally of the congregational order, and of course, thorough-going Calvinists. My relations were such exclusively; and although there were a few Episcopalians in the neighbourhood, I was deterred from having any familiar intercourse with them, lest these "deluded bigots," as they were usually termed, might contaminate the purity of these religious sentiments which I had imbibed in my earliest days, and which "grew with my growth, and strengthened with my strength."

My family lived at a considerable distance from the meeting-house; and it having so happened on Sunday when I was sent to meeting, that the minister was unable to officiate. I ventured, with a few others, to stop at an episcopal church, which was that day open for divine service,—though the society was so small, that a clergyman was employed but a third part of the time. This was the first time I had ever been inside of a *Church;* and I was careful to conceal the knowledge of this departure from correct rules, from my parents, through fear of a severe reprimand, or something even more to be dreaded. I had been told much about church-books before; but had never seen one, as they were extremely rare, and were seldom to be met with, except in the families of churchmen. Although a boy of twelve years, yet a remarkable old gentleman very kindly offered me a seat, and, to my surprize, handed me a prayer-book. As the service had not yet commenced, I gratified my curiosity, by a hasty perusal of the book; but what was my astonishment, to find it so much made up of parts of the Bible!—What! said I to myself, the Lord's Prayer in a church-book; as well as many entire chapters of the Old and New Testaments, and the whole book of Psalms verbatim?

During the service, which soon commenced, I was struck with the propriety and decorum which marked the devotions of the congregation. True there was something very odd to me, in the circumstance of the people's so frequently pronouncing in an audible voice "Amen;" and in their joining in the public worship, by way of responses. But when the Priest came to pronounce the declaration of absolution, the effect upon my mind was inconceivable. What! thought I, a mere worm of the dust presume to forgive sins? The very idea, filled my mind with horror. I then recollected to have heard our pious minister, when on a visit at my father's, relate the same circumstance. He said, "the church priests always forgive the sins of the congregation, or at least attempt it, in imitation of the Church of Rome;" at the same time, adding, that "he had no doubt they were guilty of blasphemy. But (he continued) what else can we expect of people who expect to get to heaven by the merit of their good works?"

Well, thought I, if this is the worship of Churchmen, it is no wonder we are forbidden to frequent their churches. In short, I could hardly contain myself until "church was out;" and, without noticing carefully the whole of the exceptionable article, or perusing it with attention, as I ought to have done, I closed the book, and laid it down upon the seat. The old gentleman perceived that I was agitated, and seemed to desire to know the cause; and as soon as the service was ended, enquired of me, with much earnestness, the cause of my laying down the book. Being but a child, and not wishing to disclose the real cause, I excused the matter as well as I could, and, on leaving the church, involuntarily said within myself, "this is the first, and it shall be the last time, that I will even enter the doors of an episcopal church."

Not deeming it advisable that one family should know where I had been, I, like good Mary, resolved to keep all these things, and ponder them in my heart; and possessing an inquisitive turn of mind, I often reflected upon the incidents of that day. Is it possible, that these Church people really believe that their priests do, or can forgive sins? In the public devotions, they appear sedate, pious, and not wanting in zeal, and in private life, I find them, so far as I have had opportunities to observe, sober, discreet, and honest, and as

kind, benevolent, and charitable to the poor, as Christians of any other persuasion. How, then, am I to account for their entertaining the monstrous idea, that their priests can forgive sins? Such were my reflections; and they perplexed my mind for some months—it being hard to say, which they excited most, pity for the deluded mortals themselves, or abhorrence of their supposed abominations.

Our congregational minister, who, to do him justice, was a man of very handsome talents, and on whose preaching I constantly attended, was what the world calls a "high-toned Calvinist"—inculcating, in most of his sermons, the doctrine of *total depravity*—the utter impossibility of man's doing any thing towards obtaining salvation—not unfrequently comparing his hearers to the posts and pillars of the meeting-house dead to all intents and purposes—warning them that the prayers of the sinner were an abomination to the Lord,—and yet, at the same time, urging upon them the absolute necessity of prayer and good works. I remember some remarkable expressions in one of his sermons, which caused me some anxiety; as I had become alarmed for the salvation of my soul; it being a season of great enquiry and serious conversation among the members of his church and congregation, many of whom attended night meetings in the neighbourhood of our family. "*He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned*"—was his text. "Now, my brethren," said he in the course of his remarks on this passage—"you see that if you do not believe the gospel, you will certainly be lost forever; hell will be your portion; and devils and damned spirits your companions. Alas! who can endure the thought, that any of *you* should be sent to this dreadful place of torment? But you will ask, what must we do to be saved? I answer, you can do nothing: you have no part in the matter: you are as incapable of doing any thing to avert this dire catastrophe, as the pillars of this house. Nothing but sovereign grace can save you; and towards obtaining this grace, you can do nothing." Although this was only the common language of our minister, yet in consequence of the peculiar state of my mind, the effect upon my feelings was unusually great. What! said I, an agent commanded to do a particular act, and yet not able to perform it? Can this be the language of the scriptures? No sooner had I returned to my home, than I took up my Bible, in order to examine it for myself; and with mingled emotions of surprise and joy, I found, after many hours spent during several subsequent days, that the scripture every where revealed a *conditional religion*; and in no place could I find a promise of salvation, that was not coupled with one or all of the great conditions of faith, repentance, and obedience. From this examination, it appeared to me, that our minister was either mistaken, or else laid the whole stress on one or two passages of scripture, to the exclusion of all the rest.

At this period, my situation was truly alarming; for if what one minister taught me to believe, was really true, and if the divine character was fairly represented in the few books to which I had access, it was evident that my future condition was already fixed—that no art of mine could alter an *eternal decree*, and that, God having "foreordained whatsoever comes to pass," the eternal state of all mankind was sealed by the decree of *fate*.

As my parents were unable or unwilling to discourse much on these topics, I determined to consult some of our pious neighbours; and accordingly called on an elderly person,

professedly of great piety, and stated my difficulties without reserve. The old gentleman, said my case was not a novel one, as many others whom he had known had experienced much the same difficulties: But, added he, they have generally, after some time spent in reading religious books, found every thing clear. But, am I to believe, I asked, that God hath decreed all things from the foundation of the world? Most certainly, he replied, you, my young friend, can do nothing to save yourself. But why, then, hath Christ said "work while the day lasts?" If I have nothing to do, what do you say to the parable of the labourers? They worked, and received every man his wages. Ah! you don't know how to apply the scriptures, was the consoling language of the godly man. You had better go and see our minister: He will clear up the matter, and make all things plain to you.

I went accordingly, and begged the minister to explain the meaning of certain passages of the Bible, which I pointed out to him. Still, however, all was dark. He gave me no satisfaction. There was so much mystery in his manner of expressing himself on these topics, that the subject itself was either far above my comprehension, or he did not possess a very ready and easy way of conveying his ideas. He talked much of sovereign grace—the natural man understandeth not the things of God—the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. I enquired of him, whether the spirit of God moved upon the hearts and affections of all mankind, whether regenerated or born again, or not? He said, no—it dwelt only in the hearts of the faithful. Why, then, I asked, did Stephen accuse the Jews of the crime of having resisted the Holy Ghost? He said that was an extraordinary case; but advised me to continue to read the Bible and to pray often.—Pray! said I—but you say, that all things are foreordained—fixed by an eternal decree. I cannot pray, if it is decreed that I shall not. He shook his head; and I left him, as little satisfied as when I left his aged parishioner.

At this crisis, I recollected the Church Prayer Book, and determined, be the consequences what they might, to obtain one. With this view, I called on the same person, who had treated me with so much kindness, when I went the half day to Church; and to him I unbosomed myself, in so frank a manner, that it excited some little surprize. He received me with much civility, and remarked that he was happy to have it in his power to give me the information which I professed so much to want. I enquired whether Church people believed in the decrees of God, and in fore-ordination, as it is explained in the Calvinistic platforms. The good old man smiled, and observed, that I was not the first one who had come to him, with questions of this nature. With respect to these matters, he replied, we make the scriptures the rule of our faith. We believe that every person's future happiness, is suspended on the conditions promulgated in the gospel. We have nothing to do with *secret decrees*. It is enough for us to know what the *revealed* will of God is. The doctrine, which appears to have given you so much alarm, evidently makes man a mere machine without volition; and of course without responsibility. This is not all; for as the scriptures plainly teach, that there is such a thing as sin in the world, the doctrine of Calvinism (another word for fatalism) makes God the author of sin. After much conversation of this kind, he proposed to lend me some books which might

not only enlighten my mind on these subjects, but also give me useful information with regard to the general principles of the Church. I took, among others, "Daubeny's Guide to the Church," a work which he requested me to read with great care and attention. I also begged the favor of a Prayer-Book, for a few days; and requested him to turn to the declaration of absolution. He did so, and after reading and explaining it to me, I found there was nothing in the least degree objectionable in the passage which had before struck my mind so unfavorably.

It was with difficulty, however, that I could find opportunity to read the books which had been lent me, as I deemed it imprudent to suffer any of the family to know that they were in my possession.

As usual, I constantly attended on the preaching of our congregational minister; but the more I heard him attempt to explain the mysteries of *his scheme* of religion, the more absurd and erroneous did it appear to my mind. Why, said I, after hearing him preach what was styled a very *searching* discourse—why do you urge upon your hearers the duty of becoming religious, when, in the very next breath, you insist, with so much emphasis, that they can make no advances in the path of duty—no, *not even make an attempt without the special aid of divine grace; Nay, the very prayers offered up by the unregenerate for obtaining this grace, are upon your scheme, an abomination in the sight of God.*

At length, convinced of the impropriety of attending upon the preaching of doctrines, which, *I could not believe*, were founded upon the scriptures of truth, I came to the determination to plead some excuse for not going to meeting, that I might have the more leisure to peruse the borrowed books, and especially the "Guide to the Church." This book I found to contain the most masterly arguments in favor of the doctrines of the Church of England; arguments, which I have often invited the ablest congregationalists to answer, but which none of them, to my knowledge, have been willing to undertake.

Having now become satisfied of the utter futility of any further attempts to convince my mind of the truth, or consistency of the tenets of Calvinism, I have embraced the doctrines of the Church, as being most agreeable to the dictates of common sense, and more especially to the only true standard of Christian faith, the Bible. I now, blessed be God, enjoy the important privileges which religion affords, and which the world can never take away.

Should this hasty memoir prove instrumental in exciting a spirit of enquiry among the young; and if they may be thereby induced to examine with candor both sides of the question, laying aside prejudice and preconceived opinions; the writer will not think his time thrown away. For if mankind will carefully and faithfully "read, mark, learn, and inwardly digest" the holy scriptures, there is little danger of their resting in erroneous opinions. T.

THE CHRISTIAN CHURCH.

(Continued.)

The discipline of the Church will follow its government. If three orders constitute the governors of the Church, they are the persons, who must administer its government, and secure its discipline. The history of the Church will clearly shew, that the discipline as well as government have been vested in the hands of the

priesthood. Who else can govern the Church, but those who are commissioned for that purpose? Who are to administer its ordinances, but those, who are duly empowered and commissioned?

To the Bishops and Clergy are committed the keys of the Church. "What they faithfully bind on earth, is bound in heaven; and what they duly loose on earth, is loosed in heaven." They are commissioned to preach the Gospel—to administer the ordinances—to admit members by baptism—to declare to the penitent the absolution and remission of their sins—and to exclude the perseveringly wicked and incorrigible. In such cases, if they act on true and correct principles, their Heavenly Father, no doubt, will ratify their doings in Heaven.

The history of the external state of the Christian Church may demand some remarks She has experienced pleasant days of prosperity; but she has met with most cruel persecutions. In the three first centuries, christians had to contend with the violence of bigotry, the learning of philosophy, and the arm of the civil magistrate. The heathen priests were unwilling to see pagan temples converted into Christian Churches. Hence, the first christians, being opposed to idols, were branded as Atheists and enemies to all civil government. Hence, the faggot and the wheel were kept in constant operation. But notwithstanding these bloody persecutions, christianity still spread and gained vast numbers of proselytes. It is the opinion of Mosheim, that miracles were wrought by christians untill the 4th and 5th centuries. But the purity of their doctrines, and the innocence of their lives contributed much to the propagation of christianity. The Roman Emperor Constantine embraced christianity in the beginning of the 4th century, and christianity became the established religion of the Roman Empire. Christians then enjoyed a general peace, untill the Goths and Vandals invaded the Roman Empire, and conquered Europe. These untutored savages had no relish for the refinements of civilization, nor the tender mercies of christianity. Wherever they went, they commenced war on arts, science, and religion.

Clovis, king of France, was the first of the Gothic or Vandal race, who embraced the christian religion. Hence, the titles, "Eldest Son of the Church," and "Most Christian Majesties," have been given to the kings of France. Even the Saracens persecuted Arians or Trintarians, just as they found it most subservient to their temporal power. Christianity was not triumphant in all parts of Europe, untill the 9th or 10th century. Even in Persia, Tartary, and Asia, christianity gained a footing; but it was altogether, or nearly extinguished by cruel persecutions. For several centuries past, christianity as such, has experienced but little or no persecution from the civil powers or governments of the world. The Author of our religion recommended peace and union among his followers. But it is a painful subject to record the divisions and animosities of christians among themselves. The primitive church was noted for unity and concord. But in the 4th century, Arius, a Presbyter in Africa, produced the first conspicuous division in the Church. He taught, that our Saviour was not God, or a Divine Person of the Trinity: but only a created finite being. He allowed him to be a very exalted person, the first of God's creation, and exalted above the highest angels. But as he was a mere creature, limited and dependant, he could make no atonement for the sins of mankind. This doctrine, so flattering to the pride of the philosophic mind, gained immense

numbers of followers in Africa, and the Eastern Church. He was opposed by Athanasius, and finally died a violent and painful death. His death was considered by many, as a judgment from Heaven, for the heresy he had propagated: but more probably, he was poisoned by his enemies. Arianism was put down, and the doctrine of the Trinity gained the ascendancy.

Origin was a prodigy in human learning: but he occasioned great disputes in the Church for several ages. By mixing the doctrines of Platonism with religion, he injured the cause of christianity. He taught a disparity of the Trinity—that mankind are punished in this life, for the sins they had committed in a previous state of existence—that the soul of Christ was united to the world before his incarnation—that the damned will be liberated from punishment—and that Christ again will be crucified in hell, in order to save the devils.

The Nestosians constituted a reputable branch of christians. They introduced christianity into China, in the 7th century. They were followers of Nestorius, the Patriarch of Constantinople. He believed in the hypostasis of Christ, i. e. three persons. He acknowledged the union of divine and human nature; but he maintained that this union was not a union of nature or person, but only an union of will and affection.

This numerous class of christians lived in the East, in Persia, Arabia, China, Egypt, India, and Tartary. They would never acknowledge the supremacy of the Roman Pontiff, and have done much good in the East. The disciples of St. Thomas in the East-Indies, are supposed to have descended from the Nestorians.

(To be continued.)

For the Churchman's Magazine.

ON PAROCHIAL VISITATIONS.

MESSRS. EDITORS,

As most of you are clergymen, I think I can rely on you to publish the few remarks I send you, on a department of ministerial duty, which, I believe, clergymen in general discharge with less satisfaction to their people, than most others connected with their office—I mean *parochial visitations.* I believe there are few clergymen, even among the most conscientious, who are not often pained at heart by the complaints, and almost the reproaches of their people, for not visiting so much as they ought. These expostulations are meant, no doubt, in kindness; but when the poor pastor finds himself accused at every door, of "being a great stranger"—of "having forgotten them"—of "not having called for a great while," the repetition of the charge, with the consequent apologies, becomes burthensome in the extreme; the pleasure as well as profit of parochial visits is greatly diminished, and it requires a considerable share of christian philosophy to perform them with a good grace.

Few laymen, I presume, are accurately acquainted with the extent of duties imposed on a clergyman, who has the charge of an extensive parish. They acknowledge, perhaps, that he has considerable to do; but take him on the whole to be a man of much leisure. Of the exhausting and debilitating effects of prolonged study in the composition of sermons, they can, of course, know but little. They have no suspicion that the feelings of the labourer, who retreats tired to his dwelling when his day's work is done, are enviable feelings, when compared with those of the student, worn down, and shattered, and debil-

itated to the last degree, by the fatigues which usually follow a course of mental exertion. "Men err in nothing," says Cecil, "more than in the estimate which they make of human labour." Describing in his lively way the estimate which men made of his labours in his study, he says,—"'he makes a sermon on the Saturday—he gets into his study—he walks from end to end—he scribbles on a scrap of paper—he throws it away, and scribbles on another—he takes snuff—he sits down—scribbles again—walks about.'—The man cannot see that here is an exhaustion of the spirit, which, at night, will leave me worn to the extremity of endurance.—He cannot see the numberless efforts of mind, which are crossed, and stifled, and recoil on the spirits; like the fruitless efforts of a traveller to get firm footing among the ashes on the steep sides of Mount Ætna."

Were these labours less than they are, we should not so often have to read the melancholy tale of promising young men cut down in the beginning of a career of useful exertion—of their falling martyrs to the pursuit of knowledge, and eminent usefulness in their profession. But they are labours, of which the major part of a congregation can be supposed to know little or nothing. They are unseen—they are not fully taken into account; and therefore plead little in excuse for the minister's not being so much with his people as they think he might.

Besides, the man has perhaps from fifty to one hundred and fifty families on his list of parishoners, each of whom has equal claims on his attention. Now, it might reasonably be claimed as a piece of justice towards him, that his people should take the trouble to compute how many times in the year he can make the entire circuit in his visitings, allowing at the same time for those multiplied special calls of duty which must be attended to. They should remember also, that, whether indisposed in health; with buoyant spirits, or with spirits worn down with anxiety and mental labour, he is expected to be at his post on a Sunday, prepared to give his customary discourses, whether they are there to hear him or not. If he has spent his week, or any considerable part of it in visiting, his people may be gratified by it, but his sermons will neither be very profound nor edifying.

There can be no doubt but that the members of a congregation are pleased with the attention of a beloved pastor; and the desire of rendering himself useful, as well as the pleasure of a pastoral intercourse with his people, will, at all times, be a sufficient inducement to visit them as often as his other duties will permit. The people ought to be persuaded of this; nor can they, in justice, constitute themselves judges of what he can perform in the way of visiting without prejudice to the other departments of his duty.—"The lips of the priest should keep knowledge; for the people seek the law at his mouth." He cannot be expected to rise even to mediocrity in his profession, without giving a considerable portion of his time to study; and so long as the people are persuaded that he is labouring for their good, they ought to be willing to relinquish the pleasure of seeing him more frequently at their houses, than is consistent with the successful prosecution of his studies.

On the other hand, the advantages of personal intercourse with his people are so great, that he will seize every opportunity of enforcing in private what has been delivered from the pulpit, and "testify *from house to house*, repentance towards God, and faith in the Lord Jesus Christ." He "will not cease to warn every

one day and night," but "be instant in season, and out of season;" at stated times, and when opportunities of doing good occur; not forcing advice upon persons when it is more likely to do harm than good, but watching for the *mollia tempora fandi*, the happy occasions of speaking and admonishing with effect. "A chief reason," says the admirable Secker, whose two last charges to the Clergy of the Diocese of Canterbury ought to lie on the table of every minister—"a chief reason, why we have so little hold on our people is, that we converse with them so little, as watchmen over their souls. The pastors of the foreign protestants outdo us greatly in this respect, and are honoured in proportion.—The Romish priests have their laity under their hands, on one account or another, almost continually, and acquire by it an absolute dominion over them. Both the old dissenters from our Church, and those who are now forming new separations, gain and preserve a surprising influence among their followers by personal religious intercourse. Why should not we learn from them?"

By stating this part of the clergyman's duty, I hope I shall clear myself of the suspicion of pleading the cause of an indolent minister, who thinks he has nothing more to do than to appear in his pulpit at the stated hours of service. I have merely wished to suggest to a class of your readers, the variety and extent of a clergyman's engagements; and that, although he may be prevented from holding as much personal intercourse with his people as both he and they could desire, he may still be watching for their souls with all the painful solicitude of one, who feels that he must give an account.

DIAKONOS.

For the Churchman's Magazine.

HOLY DAYS.—No. IV.

(Concluded.)

But that our fasts may be acceptable unto God, besides cultivating this humility of soul,

3. We must also take care that we fast from all sin. This is the true and only fast, which will bring and keep us in favor with God.—Without this, our humility will be in vain, our penitence, mockery. It were preposterous in the last degree, that he who is mourning and fasting on account of sin, should at the same time indulge in sin; that he who is sorrowful, should willingly retain and cherish the very cause of all his sorrow; that while he is in the very act of professing his solemn renunciation of iniquity, he should yet permit it to defile his heart, or disgrace his conduct. Sins committed at such times, are doubly heinous and inexcusable in the sight of God: for they are proofs that our fasting is not of the right kind, is not unto God; but merely outward, pharisaical and hypocritical. They show that our desire is less to please the Creator, than to obtain the good opinion of his creatures. They evince that we forget his eye searcheth out the secret things of our hearts, and that, although we may deceive our fellow men, it is as impossible to effect, as it is impious to attempt a deception upon the Most High.

4. At these seasons, we should earnestly seek to settle all unfortunate divisions and difficulties that may exist between ourselves, or between our friends, and others. To those whom we have offended, we should make all due acknowledgments, and sue for pardon. To those whom we have injured, restitution must be made, if in our power. For if we neglect these things, the solemn question will be put by our

Judge, *have ye at all fasted unto me?* How can we fast unto Him, how can we humble our souls at his footstool, and supplicate his forgiveness and mercy, if we permit a haughty spirit to possess us—if we cherish a contemptible pride in our hearts, which forbids us to confess our faults unto men, which prevents reconciliation with our brother? God will never accept our services, when performed with such unchristian and unsubdued tempers. This our Saviour hath plainly taught us—*if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Thus we perceive the necessity of being at peace with man, if we would obtain the peace of God. How then shall any of us dare intrude into his sacred presence, with the offering of fasting and prayer, while there exists enmity, contention, disunion, or any the least matter of disliking and strife between us and others—while hatred, or envy, or jealousy is rooted in our breasts—or while the wound which we have inflicted on our neighbour, still rankles unremedied? It is a presumption which will surely be repulsed—*go thy way; first be reconciled to thy brother.* If we cannot forgive, and love, and be at peace with each other, neither can we hope the forgiveness, the love, and the peace of our heavenly Father; for these are the unalterable conditions, upon which his favors are promised. Our Lord did not instruct us to pray indefinitely for the pardon of our sins; but that God might forgive us our trespasses, *as* we forgave those who trespassed against us: And St. John says, *this is the message that ye heard from the beginning, that we should love one another.* Let us then, when we fast, show our sincerity by heartily forgiving all our enemies, and seeking their forgiveness. This must be done without any reservation. We must not except one or two, who have more offended us than the rest; deeming them too bad to be forgiven: for have even the worst of them sinned against us, more than we against God? Or are they more undeserving of our compassion, than we of God's? But *as* we would wish Him to forgive us, *so* must we forgive them,—freely and entirely, and not for a limited time only, but forever; never again upon the same grounds or for the same offences, resuming our anger and contentions, but obliterating and forgetting them, as if they had never been. All debts must be cancelled, and our brother perfectly reconciled. Then with a clear and approving conscience, may we go to the altar, and with a good hope offer up our gift unto the Lord.

5. Some of the rules for the observance of festivals and of fasts, are necessarily general, and common to both. Such is the duty of reconcilement with enemies; and also, which I would have particularly mention, the great and oft-enjoined duty of alms giving, and liberality, as well to the poor as to institutions calculated for public benefit. A man will scarcely be able to conceive how extensively useful he may become in this way, how much good he may do, how much misery he may alleviate, how many blessings he may dispense, and how rich a treasure he may lay up for himself in heaven. But on this weighty subject, let us listen to the voice of the Almighty himself, speaking by his prophet Isaiah—*Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him? Then shall thy light break forth as the morning. Then shalt thou call, and the Lord shall answer: thou shalt cry, and He shall*

say, Here I am. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day Exalted was the opinion entertained by the ancient Fathers of alms-giving. It has been ranked with fasting, supereminent above all other good works, towards attaining the blessing of God. Some writers have said, that alms-giving is one of the wings, and fasting the other, upon which our prayers are infallibly wafted into the Divine audience.

6. On days of fasting, if we are able, we should abstain from all kinds of bodily nourishment. But if infirmity of health will not permit total abstinence, we can fast by subsisting upon food inferior, both in kind and quantity, to our usual allowance. It is a mistaken notion with some, that a mere change of diet may constitute a fast. They will perhaps abstain from flesh, but feast upon fish—they will deny themselves some things, but 'satiate their appetites with others. This is no fast. It is bearing no cross. It is not grieving and subduing our appetites and passions, mortifying the flesh, and crucifying it with the corrupt desires, the affections and lusts thereof. It is turning from one pleasant thing and from one indulgence to another. It is merely a change—the introduction of variety, which they spare no pains to render at least not disagreeable. But fasting is grievous to our nature and hard to be borne, otherwise it were of no use. During our fasts, we must indiscriminately reject all kinds of delicacies. Nor should we spoil the abstinence of the day by a plentiful morning feast, or the indulgence of an evening banquet. St. Austin, in one of his Sermons, tells us of some men, that they "fast, not to diminish their wonted voracity by temperance, but by deferring a meal to increase their immoderate greediness. For when the time of refreshment comes, they rush to their plentiful tables like beasts to their mangers." In one of the Homilies of Caesarius Arelatensis, it is well said, "There is no profit in keeping a long fast all the day, if afterward a man overwhelm his soul either with the delicacy of his meat, or the abundance of it." Our refreshments at the end of a fast, should be sober and plain, and used with temperance and moderation.

7. Those who are prevented by bodily weakness from fasting at all, will on this account incur blame from neither God nor man. But they must perform all the other duties which are the accompaniments or constituents of fasting, and to which their infirmities will be no hindrance:—Such are reconciliation with enemies; casting out of their minds all evil passions, as pride, envy and revenge; dereliction of bad habits; good resolutions, and consequent reformation of life; liberal giving of alms, and other good deeds, which still lie in their power. St. Chrysostom thus addresses one of this class: "Thou hast not fasted, by reason of the weakness of thy body: But why art thou not reconciled to thine enemies? Canst thou pretend bodily infirmity here? If thou retainest hatred and envy, what apology canst thou make? In such crimes as these, thou canst not fly to the refuge of bodily weakness." If therefore we were prevented by any necessity from keeping the fast entire, let us by all means strictly and conscientiously observe it so far as we are able.—Nothing more than this is required.

Finally, I would remark, that it is constantly our duty to *bring under the body*, and keep it in subjection to the spirit. To this important purpose, nothing is more eminently conducive, than true and frequent fasting. And although the endurance of this is grievous, yet the reward is glorious. As almost every thing on earth, which is considered

great, and noble, and worthy of our pursuit, cannot be attained without much labor and difficulty; so neither can the saints arrive to perfection, but through labours and hardships, sufferings and much tribulation. Christ hath taught us without ambiguity, that the attainment of holiness and heaven, is inconsistent with a life of indolence or of ease. We must endure hardships and trials of various kinds, and endure them, and even rejoice in them, as good soldiers of the Cross. We must strive or rather agonize, to enter in at the strait gate. Few virtues are so frequently inculcated in the New Testament, as perseverance in labours, patience in aflictions and sufferings, firmness in self-denial, and fortitude in adversity. With these the true christian will arm himself, and prepare to fight, like St. Paul, a good fight. He will go forth upon his destined journey, he will enter upon the race that lies before him, seeking rather than avoiding occasions to subdue the body by fastings and hardships; knowing that "by how much more our outward man perishes, so much more our inward man is renewed. For fasting restrains the body, and checks and bridles its inordinate sallies; but brightens the faculties of the soul, and gives it wings to mount up and soar on high." The too great inclination of human nature to ease and pleasure, must be counteracted, and whatever may be our loss of present gratification, it will be restored unto us more than seven fold in spiritual and eternal blessings.

LATIMER.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

Mr. Beach commenced his appeal with a quotation from Chillingworth:—"I find no such labour or difficulty in it, but that it is undertaken by a man of very mean, that is, of my own abilities. And the reason is, because it is truth I plead for; which is so strong an argument for itself, that it needs only light to discover it; whereas it concerns falsehood and error to use disguise and all the fetches of art and sophistry; and therefore stands in need of able men, to varnish it over, and hide its deformities." To which he adds, "And first I pray God to give me a deep sense of his presence, the impartial account he will call me to for every injurious expression, and that I may remember, in writing every page, that *by my words I must be justified, or by my words I must be condemned.*"

Mr. Beach first laments the difficulties he must encounter, in answering "manifold untruths, misrepresentations and slanders:" For as the eye cannot see itself, and religious prejudices, above all others, darken counsel and blind the understanding, he was aware, from the former conduct of Mr. Dickinson, that his best intentions would be misconstrued and perverted.

After again imploring the aid and assistance of the Holy Spirit, he proceeds—"When I first cast my eye upon your title-page, I concluded, that (if beginnings were ominous) I might depend upon it, that a vein of censoriousness ran through your whole performance; for you begin with railing in scripture phrase, and apply to me 1 John ii. 19. *They went out from us*, &c. which is the description of antichrist and hereticks of those times. You might as well have applied to me the description of the devils, Jude 6, who kept not their first estate, &c. Pray, Mr. D. free yourself from this blind and bitter zeal, and tell me, whether a man is bound forever to continue of the same opinion that he was educa-

ted in, whether right or wrong? If so, then Papists, Quakers, nay Pagans, must never change, but obstinately continue in the way of their fore-fathers, for fear they should be accounted *unstable, wavering, or given to change.*"

After shewing that mankind in general embrace their religion as a part of their fate, temper of their climate, or as the creed of their ancestors, without ever examining the ground of their faith, he adds, "some dissenters I have known of this temper. They think, to read our books and acquaint themselves with the Church, is to run into temptation; and, as said a mother to her son, who was fond of reading church books and going to church, *you are on the devil's ground.* They will allow none to question the goodness of the way in which they were educated, because this will cause them to *waver.* But St. Paul's advice was the reverse of yours: He says, *prove all things,* and then *hold fast to that,* which you, upon a thorough examination, find *to be good.* If your religion be too good to be examined and tried, I am afraid it is too bad to be believed; and therefore I have sought a better—and you reproach me, and every man that is not a slave to education. I have evened the scale of my judgment as much as possibly I could; and, to the best of my knowledge, I have not allowed one *grain* of worldly motive on either side. I have supposed myself on the brink of eternity, just going into the other world, to give up my account to my great judge; and must I be branded for an antichrist, or heretick and apostate, because my judgment determines that the Church of England is most agreeable to the word of God? I can speak in the presence of God, who knows my heart better than you do, that I would willingly turn dissenter again, if you or any man living, would show me reason for it. But then it must *be* reason (whereby I exclude not the word of God, the highest reason) and not sophistry and calumny, as you have hitherto used, that will convince a lover of truth and right.

It is a virtue in any man to change his opinion or practice when he sees reason for it; although he were educated in it. So did the apostles; so did all the first Christians; and so did they who forsook the church of Rome.

While every wise man will be fully persuaded in his own mind, many claim the exclusive privilege of being right; and hold that it is unwise to question and examine the *platforms* of their fathers. "At this rate," says Mr. B., "neither infidels nor heretics may ever change, but must persevere in the religion they happened to be born to."

The next charge made by Mr. D. is in the following strange language: "*The generality of the clergy of the Church* (meaning the Church of England) *are professedly Arminians; and the doctrines of original sin, of our justification by the imputed righteousness of Christ, of the efficacy of the Sovereign, free grace of God &c. are exploded and ridiculed by some of the most eminent clergy of the Church of England.*"

This is called *strange language;* because it is in such direct opposition to the reiterated charge (especially by presbyterians and congregationalists) at the present day, against the Protestant Episcopal Church, viz that her clergy in this country are Arminians, but that the clergy of the Church in England, are Calvinists.* But let us hear

*A certain lady, who belonged to a congregational society, some time since called upon an Episcopal clergyman for the loan of an English Prayer Book. Soon after, she returned it, and enqui-

the answer of Mr. Beach to this vile calumny.

"This is your black and horrid charge against the *generality*, yea, the most eminent of our clergy, even Dr. Tillotson, Dr. Sharp, Dr. Barrow, &c. Some of the greatest divines and best preachers, that have appeared since the reformation.—And what evidence do you give to support this dreadful charge? Why nothing but the word of that gentleman, who affirmed before many witnesses, that the doxology in the conclusion of the Lord's Prayer, was not in the Common Prayer Book; and when it was shewn to him, he replied, that though it *was* in *that* Common Prayer Book, yet it was not in his at home!

"He who accuses another of any crime, is always deemed a slanderer, if he can't prove it; and you have no proof that the generality of our clergy are hereticks, but what is invisible, which is much like silent thunder! But though I am under no necessity, yet to gratify your importunity, I will tell you what I have learned to believe, by the little acquaintance I have had with the writings of our clergy. As to original sin—I believe all mankind are made sinners by Adam's sin, or the wrath and curse of God, in Adam's sin, is due to every child born into the world. I can sincerely say, as David, *I was shapen iniquity, and in sin did my mother conceive me.* And so, as to all the other articles, I am sure, that in a sound sense, the *generality* of our clergy believe and preach them.—But, perhaps, by our exploding original sin, you mean, that we dare not say, that millions of infants are tortured in hell to all eternity, for a sin committed a thousand years befor they were born. And truly we dare not dress up the infinitely good and merciful God in such a dress of horror; and represent him as engaged in acts of such extreme severity, if not prepense cruelty. We believe that God pardoned Adam's great crime, and received him to favor. But if, after the original transgression is forgiven, his posterity must be tormented in eternal flames, for no other reason, but because they descended from him, what has become of God's tender mercies, which are over all his works? Nay, to condemn infants to hell, for a fault that is not properly their own, is to deal more severely with them, than God did with the devils; for they perished by their own act, and for a sin of their own free choice. And are such as these, *the doctrines you say are so dear to the Presbyterians at Newark?* If so, I am sorry for them. I have not so learned the nature of God, as to think he takes pleasure in tormenting his poor creatures, and sports himself with their everlasting groans; which they could no more escape than remove mountains, or prevent their coming into being."

As the Church is charged, to this day, with denying, not only original sin, but even the forknowledge of God, we the more cheerfully transcribe the following paragraph, as so full, complete, and explicit, in the plain and nervous style of our author, that we may even challenge Calvinism itself to deny it.

"We firmly believe, that the guilt of Adam's sin fell upon all his posterity; but at the same time we believe that the whole scheme of man's salvation, was laid in the divine counsel from all eternity: And God,

red, what was the difference between the Church of England and the Protestant EpiscopalChurch in America? "Nothing material," was the answer, "excepting what respects the civil institutions of the respective countries." The lady replied, "my clergyman says, one is Calvinistic and the other Arminian; and that, were he in England, he would join the church. I have thought, therefore, if the Church of England is the true church, and there is no difference between that and the P. E. Church, I shall embrace the latter." She did so, and is now a regular communicant.

FORESEEING that man would sin and fall, determined to send his son to redeem him long before he did fall; so that a remedy was effectually provided, before the disease happened:* And the goodness of God made it impossible that Adam's posterity should be eternally lost and condemned to the pains of hell, any otherwise than through their personal guilt and wickedness. The new covenant commenced immediately after the fall, before any child was born; so that every infant that comes into the world, as it brings along with it the guilt of Adam's sin, so it may likewise have the benefit of Christ's meritorious death."

Before we close this portion of our subject, we must take a little further notice of the charge under consideration. First, we are charged with being Arminians, and then with exploding original sin. Now both cannot be true, for Arminians expressly taught the doctrine of original sin. "All men (says he) who proceed from Adam, by virtue of the covenant God made with him, are became guilty or obnoxious to temporal and eternal death." Again, he says, "Infants ought to be baptized, to wash away their sin, and what sin have infants, but original?"† So when we are charged with being Arminians, and denying original sin, it is by those, who either know not what they say, and contradict themselves, or sound it as an alarm to frighten the ignorant, and to keep up their prejudice against the Church."

Thus, adds Mr. Beach, once more—"It is crafty enough in you to tell people that the ministers of the Church are *Arminians*, for they know no difference between an *Arminian* and a *Socinian*, but take them to be some strange monsters, of whom they had best have a care.—But had you honestly told them what an *Arminian* is, they would all have said to you, *Thou art the man.* For I have heard you preach as rank *Arminianism* to them as ever I heard in the Church. But now not one in forty of them knows what an *Arminian* is, but only it is a strange word made up of eight letters, that wonderfully inflames and transports them—they know not why nor wherefore. Arminians! *Arminians!* is the outcry. But ask these men what an *Arminian* is, and one will tell you that an Arminian is one who expects to be saved by his works. Another will tell you that an Arminian denies free grace. A third will say an Arminian is one who denies original sin. And he may as well say he is one that denies a God or Jesus Christ.* Well this Arminianism, you tell us, *represents one communion to* you *most unsafe.* And then I am sure you can as safely join with the Church, as with

* We would ask our Presbyterian neighbours, whether their brethren in Massachusetts, and many at the south, will say as much?

† Thes. 63

* In about five years after this pamphlet was written, George Whitfield made his tour through New-England, and declared publicly, that the *generality of the New-England ministers* were not only Arminians, but *unconverted*—blind leaders of the blind—and *that all unconverted ministers were half devils and half beasts, and that they could no more be a means of any man's conversion, than a dead man could beget a living child.* For these and similar expressions—not only delivered from the pulpit, and frequently in the presence of the minister who had opened his *meeting house* for him, but also published, both in England and America—the Rectors and Tutors of Yale College issued a circular, warning the churches to avoid him as a publisher of *false and scandalous things.* This letter was published in the year 1745, and signed by Thomas Clap, Rector, and Chauncey Whittlesy, Jonathan Whiting, and Thomas Darling, Trustees.

the dissenters, for *the most eminent* of their teachers, to my knowledge, are as much Arminians as our clergy."

(To be continued.)

As we still often hear Arminianism branded as a pestilent heresy, it may not be improper to put down the opinions of that sect at length, as they were drawn up by themselves, soon after the death of their founder. They are extracted from the last volume of Mosheim.

"It is worthy of observation," remarks the Doctor, "that this unhappy controversy, which assumed another form, and was rendered more comprehensive by new subjects of contention, after the synod of Dort, was at this time confined to the doctrines relating to predestination and grace. The sentiments of the arminians, concerning these intricate points, were comprehended in *five articles*. They held,

"1. That God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those who should continue in their unbelief, and resist, unto the end his divine succours.

"2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; that however none but those who believe in him can be partakers of their divine benefit.

"3. That *true faith* cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of freewill; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation, that he be *regenerated* and renewed by the operation of the Holy Ghost, which is the gift of God, through Jesus Christ.

"4. That this *divine grace*, or energy of the Holy Ghost, which heals the disorder of a corrupt nature, begins, advances, and brings to perfection every thing that can be called *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that nevertheless this grace does not *force* the man to act against his inclination, but may be *resisted* and rendered *ineffectual* by the perverse will of the impenitent sinner.

"5. That they who are united to Christ by faith are thereby furnished with abundant strength and with succours sufficient to enable them to triumph over the seduction of satan, and the allurements of sin and temptation but that the question, *Whether such* MAY *fall from their faith and forfeit finally this state of grace*, has not been yet resolved with sufficient perspicuity; and must therefore be yet more carefully examined by an attentive study of what the holy scriptures have declared in relation to this important point."

Such were the sentiments of the genuine Arminians on the famous *points*, which we merely insert without attempting to impeach or defend their correctness.—We cannot help observing, however, that had Arminius lived at the present day, he would probably have been stigmatized as a *Calvinist* by the senseless herd of scribblers, who know little more of Theology, than that there are certain obnoxious names which work quite as effectually as argument, when once they can be made to stick.

Nor can we avoid desiring the more *violent* partizans of Calvin, to look calmly at the above articles, and say honestly, whether they are tinctured either with Socinianism or Pelagianism—whether they do not attrribute *all* the merit and glory of salvation to Jesus Christ—*all* the work of sanctification to the Holy Ghost—and whether they ought not to receive the man who held them, and lived conformably to his faith, as a Christian brother.

That some of the *German* Arminians, in times subsequent to the Synod of Dort, departed from their faith, and adopted many of the errors of Socinus, we are not disposed to deny: [we have also heard that the ranks of Socinianism have been somewhat swelled by num-

bers, who were once of the creed of Geneva;] but then they ceased to be Arminians, when they became Socinians.—*Ed.*

For the Churchman's Magazine.

METHOD OF TEACHING AND BAPTIZING AMONG THE CHRISTIANS OF THE THREE FIRST AGES.

[*Translated from the French of the Abbe Fleury.*]

The method of preaching the Gospel was different according to the condition of the people. They convinced the Jews by the prophecies, and by other proofs drawn from the Scriptures and from their traditions. They persuaded the Gentiles by the simplest or the most subtle reasonings, according to their capacities, and by the authority of their poets and philosophers. Miracles excited the attention of all, whether Jews or Gentiles. The acts of the Apostles furnish us with examples of all these different modes of instructing. They spoke of divine things to those only who listened to them seriously and attentively. As soon as the infidels began to grow angry, or to laugh, as it often happened, the christian was silent, that holy things might not be profaned, nor blasphemings excited. In time, they published some writings, to show the pagans the slight foundation of their religion, and to divest them of their prejudices. Such are the advice to the Gentiles, by Clement of Alexandria; the Three books of Theophilus to Autolychus; the treatise of Tatian against the Greeks. But what attracted most of them, were the still frequent miracles, the holy lives of the christians, and their constancy in martyrdom.

When any one requested to become a christian, they conducted him to the Bishop, or to one of the Priests, who at first examined if his vocation was real and sincere; for they were afraid to profane the mysteries by confiding them to unworthy persons, and to fill the church with weak and inconstant members, capable of dishonouring it by their defection in the first persecution.—They then examined him who was presented, upon the causes of his conversion; upon his condition, whether he was free, bond, or enfranchised, upon his morals and upon his past life. Those who were engaged in a criminal profession or pursuit, or in any other habitual sin, were not received till they had effectually renounced it. Thus they rejected persons of bad fame, of either sex; stage-players, gladiators; those who ran in the circus, who danced or sung before the people; in a word, all those who served at the spectacles or public shews, and those who were addicted to them.—Quacks, enchanters, and conjurers, those who gave charms to cure or prevent certain evils, and who made a trade of any other kind of superstitions, were also excluded. They did not receive any until they had quitted their bad habits, nor trust them until they had proved them some time. Zeal for the conversion of souls did not render the christians more indulgent to those who wished to join them.

He who was judged capable of becoming a christian, was made a catechumen by the imposition of the hands of the Bishop, or of the Priest commissioned by him, who marked him upon the forehead with the sign of the cross, beseeching God that he might profit by the instructions which he should receive, and that he might be rendered worthy of coming to the holy baptism. He assisted at the public preaching, where the infidels themselves were admitted; but, generally there were catechists, who watched over the conduct of the cat-

echumens, and privately instructed them in the elements of the faith, without perfectly explaining to them the mysteries which they were not yet capable of receiving. They instructed them principally in the rules of morality, to the end that they might know how they ought to live after their baptism. This moral instruction is the subject of the pedagogue of St. Clement, who had succeeded the philosopher Pantænus in the school of Alexandria, that is, in the charge of instructing those who wished to be christians. Origin succeeded him, and was then relieved by St. Heraclas, giving him at first the care of the earliest instructions.

The catechumenate commonly lasted two years; but they prolonged or abridged it according to the progress of the catechumen. They observed, not only whether he learned the doctrine, but whether he corrected his manners or his morals; and they left him in that state until he was entirely converted. Whence it is, that many delayed their baptism even until death, because they never gave it to any but those who demanded it, although they often exhorted the others to demand it.—Those who sought baptism and were judged worthy of it, gave in their names at the beginning of Lent, to be written upon the list of those who were duly qualified or enlightened. Thus there were two orders of catechumens: the *auditors* and the *qualified:* these fasted in Lent like the faithful, and to fasting joined frequent prayers, genuflexions, vigils, and confession of their sins. In the mean time they instructed them more thoroughly, explaining to them the Creed, and particularly, the mysteries of the Trinity and the incarnation: they caused them frequently to go into the church to be examined, and to have exorcisms and prayers performed over them, in the presence of the faithful. It is this which they called the *Scrutinies*, which they continued to observe for many ages, even with regard to little children or infants; and there still remain of it some vestiges in the public worship of the Roman Church, especially in the Mass on Wednesday of the fourth week in Lent, when they read the Gospel history of the man born blind.

At the end of Lent, they taught them the Lord's Prayer, and instructed them briefly in the Sacraments, which they were about to receive, and which they would then explain to them more at length. This order of instruction is clearly seen by the catechisms of St. Cyril of Jerusalem, and by the letter of Deacon Ferrand to St. Fulgence, concerning the baptism of the Ethiopian. Those, whom by all these trials they found worthy of baptism, were named *chosen* or *elect*, and were solemnly baptized on the vigil of Easter, to the end that they might revive with Jesus Christ; or on the vigil of Pentecost, [Whitsunday,] to the end that they might receive the Holy Spirit with the Apostles; for they gave them confirmation at the same time. Regularly, they baptized at these two festivals only. The Pope, St. Leo, condemned the practice of the Bishops of Sicily, who baptized at Epiphany: this rule still continued in the tenth century; but they baptized at all times those who were found in danger, as when persecution raged.

The day of baptism being arrived, they led the catechumen to the baptistery; made him renounce the devil and his pomps; interrogated him upon his faith, and he replied by reciting the Apostle's Creed. Baptism was ordinarily performed by immersion: they plunged the baptized three times, and at each time named one of the Divine Persons.—Baptism by aspersion was always deemed sufficient in case of necessity, as for the sick; but the people

called those who had been baptized in their beds, *clinics*. They baptized the infants of the faithful as soon as they presented them, without even waiting till they were eight days old, the godfathers answering for them; but all the newly baptized were called *infants*, whatever might be their age. To baptism they added unction with oil consecrated upon the altar. The baptized were presented to the Bishop, and by his prayer and the imposition of his hands, they received the Holy Ghost, that is, confirmation; but those who died without this sacrament,* were not permitted to be considered as true christians. They made the newly baptized persons eat milk and honey, to indicate their entrance into the true promised land, and spiritual infancy; for this was the first nourishment of weaned infants. During the first week, the neophytes wore a white robe, which they had received on coming out from the fonts, as a mark of the innocence which they ought to preserve even until death; and during this same week, they abstained from the ordinary bath, which in warm countries was used every day. It does not appear that the adults changed their names, since we see many saints whose names came from false gods, as Dennys, Martin, Demetrius; but, as for the infants, they voluntarily gave them the names of the Apostles, or some pious names deduced from virtue and faith: as in Greek, Eusebius, Eustachyus, Hesychius, Gregory, Athanasius; in Latin, Pius, Vigilius, Fidus, Speratius, and others, which became so frequent after the establishment of christianity. The newly baptized were aided by those who had presented them to baptism, and by the Priests, who still for a long time kept an eye upon them, in order to train them up to the christian life.

LATIMER.

* Confirmation is one of the sacraments of the Roman Church.

For the Churchman's Magazine.

THE WATCHMAN.—No. IV.

It must be apparent to every observer, that there are various ways, in which Christianity is *wounded in the house of her friends:* And it is obvious, that the cases which constitute this variety, very naturally divide themselves into two general classes. On the one hand, the cause of religion is very seriously injured, by the coldness and negligence, the evil living, and the practical denial of the power of godliness, on the part of those who take upon themselves its outward forms. And on the other hand, wounds are inflicted, perhaps equally deep and mischievous, by the misdirected zeal and defective judgment of the very persons, who profess to be the greatest, and almost the exclusive friends of true godliness.

The first description of cases I pass over; because they fall more immediately under the cognizance of the preacher. But one or two cases of the latter description, may very properly be made the subject of animadversion, in the pages of the Magazine.

1. The practice of filling the common newspapers of the day, with theological discussions and other religious matter, not strictly practical, has a tendency, in my opinion, to detract from the importance, and injure the cause of Christianity. We may admit, in charity, that this practice has arisen entirely from mistaken zeal, or error in judgment; though there is but much reason to fear, that in some instances, it has been dictated by no better motive, than a desire to secure the popularity of the printer, or to give currency to the political tenets to which his newspaper is devoted. Be this as it may, however, the effect, so far as religion is concerned, is the same. Moral essays, or mere practical reflections of a serious nature, may not

be so much out of place in the columns of a newspaper: But when we see theology and party politics served up to us on the same sheet—the grave discussion of a religious theory in one column, and an equal quantity of gross profanity and levity in the next—and the sublime mysteries of Christianity, brought into immediate contact with the vilest scandal and defamation—it strikes us as a most incongruous and unnatural mixture, and one which is calculated to bring the sacred cause into some measure of disrepute.

Suppose, for example, the printer should insert in one part of his paper, with some note of joy or gratification, an account of a *revival of religion*, or a zealous defence of some debatable point of Christian theology; and, in another, should give place to a most rancorous effusion of an unsubdued spirit, utterly at variance with the mild principles of the gospel? What impression would it leave on the mind of the unprejudiced reader? Or suppose a Jew or a heathen should notice, in a publication of this kind, an exulting account of the exertions which are making for their conversion to christianity; and should find, on the very same sheet, a warfare of bitter and malevolent railing and party invective, carried on between men professing to be Christian brethren?—Would they not naturally ask, what they could possibly gain by becoming converts to a religion, the practical effects of which, should appear so palpably contradictory to its precepts? If so, it is evident that the cause of Christianity would be seriously wounded, and this too, by the hands of its professed friends.

But the mischief does not end here. We may safely say, without intending to cast any reflection on the conductors of our political presses, that it is not generally expected, that they can be very profound theologians. Theology has not been their study: And hence, though they may enjoy the very highest consolations of experimental religion, it can hardly be supposed that the great doctrines of christianity, and especially those intricate points which are often made the subject of bold discussion, can receive much benefit from their labours. Indeed, it is sufficiently evident, from the style in which these subjects are sometimes treated in our common newspapers, that the more important and fundamental interests of religion, are in danger of being grievously wounded, by falling into the hands of their conductors.

I might here allude to several very striking instances, which would entirely justify these remarks; but it might appear invidious to single out particular cases, where the practice is so prevalent and the fault so general, and with regard to which, I had almost said, no sect nor party is wholly exempt from censure.

My opinion on the subject may be very unpopular: But I believe that, on a little reflection, every reader will be satisfied that there is some weight in my objections to this practice; and more especially, as no plea of necessity can be set up in its favor.

Religion is a sacred subject, and should be kept as free from the contamination of worldly considerations as possible. If even its moral precepts are too pure and exalted, to mingle with the maxims of human policy, there is surely a reverence due to its deep and awful mysteries and sublime doctrines, which ought not to be sacrificed to any temporal interest or consideration whatever.

I intended, in the second place to have called the attention of the reader to the practice of *lay-preaching*, which is also prevalent at the present day; and which I consider as one of the most prominent among the

cases of the latter description.—But my remarks on this subject, must necessarily be deferred till my next number.

[We extract for our readers the following passage from a Sermon, preached before the Prayer-Book and Homily Society in England, as exhibiting the advantages which our public formularies derive from the circumstance of their having survived through many ages, and passed through many hands.—ED.]

"Our Book of Common Prayer," observes Mr. Marsh, "is not the produce of one person, of one people, or of one age, but a collection, drawn from the labours of many saints, in many periods, from the primitive church downward; nay, from the Jewish Church as well as the Christian. To pass by, however, the Psalms of David, which form a part of our daily worship, the Liturgy of our Church, properly so called, was the gradual growth of centuries, being partly dictated by our Lord himself, as in the Prayer which he taught his disciples; partly used by the earliest Christians, as in those responses which precede and follow it; and partly compiled from the writings of successive saints, each of whom contributes his single light, like that of a star, to the general radiance.

"Why is it, that no book of devotion can be compared in point of general effect to the Prayer-book? It is, because other formularies are the work of individuals; this the slow produce of many generations, saints or churches in distant periods adding each a portion, and the purest specimens remaining in the final selection. Being a work of several ages, it is well calculated to show to ages yet to come the praises of the Lord, and to declare his power.

"I need not, in this place, or before this audience, dilate upon the advantage of pre-conceived forms for the regulation of public worship. The subject has been long ago canvassed, and is well understood. In any mode of conducting it, the intrusion of worldliness or of formality will always remain to be contended against. But it is surely more easy to resist that intrusion, when we have an opportunity to study the expressions, and catch the spirit, of the prayers we use, by previous preparation, than when the attention must be employed in listening for the words of the minister at the very moment when we are called upon to apply them.—To private devotion this remark is inapplicable. We are then pouring out our own wants before the Throne of Grace, not leading the thoughts of others. But, if the wants to be expressed, and the sentiments to be uttered, are those which are common to the faithful in all times and places, there seems to be a manifest propriety in collecting the purest and best expressions from the worshippers of other days, and thus transfusing, if possible, into our own hearts the spirit which glowed in theirs.

"The same remark, which has been now made upon the scriptural Liturgy of our Church, may in some sense be repeated in regard to its Articles. They also, like our Liturgy, combine in them so many excellencies, as perhaps no one man ever united. They are the result of the deliberation and collective wisdom of many minds, earnestly engaged in pursuit of the same truth, but providing against different errors; and hence arises that measured cautiousness of expression, which, in steering between opposite heresies, often obviates perversion, by a passing word, and affirms all that is plainly taught in Scripture upon each subject, without being betrayed on any beyond the exact boundary of a sober discretion; without refining upon truths which are simply

revealed, or attempting to explain what the Scripture has not explained. The same motive, which would stimulate us to save the fervid effusions of departed piety, prompts us likewise to prize the conclusions which were reached by the judgment of former champions of the faith.—More especially does it impel us to value the conclusions which have been drawn by those champions of the ever-blessed and glorious Reformation, whose judgment was long and closely exercised on all the most important and contested truths of Christianity; that so, while we embalm the memory of those able fathers of our church, and cherish the record of their piety and of their virtues; while we venerate their names and honour the testimony of their blood to the truths which they believed; we may transmit the truths also, in which they believed, to our own posterity, and preserve their witness from being given in vain."

"The Articles, I said, contain the results of their deliberations on Divine truth The Homilies exhibit their practical application of them: for these follow out the elements of Christian faith into all the particulars of the Christian life.—They not only explain most luminously the lost condition of mankind, the method of our justification, the process of sanctification, and the hope of glory, but also lay the foundation of repentance from dead works, inculcate every distinct principle of holy conduct, exemplify them all in the duties of governors and subjects, and in the several relations of private life, and in short, teach us how to go unto perfection; and this with a simplicity of language and manner, not indeed exactly suited to modern refinement, but for that very reason better adapted to common apprehension: for as the illiterate follow, but cannot keep pace with, the advancement of their superiors in taste and knowledge, so the standard of their attainments and capacities is more level with the language, and better adapted to the simplicity, of a preceding age.

"These considerations are sufficient to recommend the public documents of our first reformers to our best affections and regard.

ON RELIGIOUS EXPERIENCE.

[EXTRACTED.]

"It is no difficult matter to work up religious feelings into a strong ferment; but, after all, the slow and cautious process, will in fact be found the most safe and satisfactory. It is not by the rapid rise and violent current of our religious affections, but by the direction they take, by their permanence, and their purifying influence, that we are to ascertain our part in the great salvation. Genuine faith overcometh the world, and worketh by love; and love draws out the soul to obedience, dissolves it in gratitude, disposes it to benevolence, which are clearly manifested, not by transient impressions and incidental acts, but by settled habits. A man may have vivid impressions, and a short gleam of joy, from the hasty persuasion that he has obtained the pardon of sin, and a place among the favorites of Heaven, and yet remain a slave of the world, and a captive of Satan. The tree is known by its fruit, and the fruit can only be known by time. When Peter directs us to seek assurance of our calling and election, what course does he point out? Does he urge us to ask a sign from heaven? a direct, immediate suggestion? a flash to illumine the mind? or a

flame to fire the heart, quick as the lightning's instantaneous glance? No; he exhorts us to add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For, saith he, if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"The crude and indigested ideas of some professors, and the low or ludicrous language in which they are expressed are deeply to be lamented. While telling what they call their experience, they are most copious where they ought to be most reserved, and their confidence rises highest at the lowest state of knowledge. To teach others that Providence has wrought wonders, little short of miracles, in our behalf, is to lead the vain, the ignorant, the flighty, the heated spirits, which abound in the world, to a similar conclusion with regard to themselves; to make them bold interpreters of the designs of Providence; to encourage them to apply every movement of creation to themselves; and to conclude every frame of nature agitated to warn or console them.

"There is in man a natural love of the marvellous. Where this passion is associated with religion, in a mind of weak or vacillating judgment, it forms an enthusiast. Such an one reads the Bible, and, forgetting that the prophets and apostles had extraordinary gifts, to qualify them for an extraordinary work, is so powerfully impressed with the facts and wonders there recorded, as to believe that similar things may be confidently sought and expected, by Christians of ardent and aspiring zeal in every age. Hence miracles are misconstrued, promises perverted, by being detached from the peculiar circumstances of individuals, and applied to the members of the church of God in general, and prayers offered up, not less unwarranted in their matter, than intemperate and offensive in their spirit and manner. They have not learned to draw a line of distinction between what is the ordinary and established course of divine providence and grace, and those extraordinary events and operations, which attended the first spread of the Gospel, and the planting of the primitive churches. Then these sanguine religionists, instead of cultivating an acquaintance with men of more sedate and more informed minds, seek companions, whose views and feelings are congenial with their own. Heated by collision, the latent fire soon bursts into a flame, which, after rising to a great height, burns with increased intensity, from those strong winds of persecution that are sometimes sent forth with a design to extinguish it. The importance of the social principle, in the discharge of sacred duties, will be confessed by every one at all acquainted with man, and with the manner in which religion operates; but every principle in our nature is capable of being perverted to the worst, as well as improved to the best purposes. He, who has calmly witnessed the transports, or rather orgies, of a company of fanatics, must have perceived how much of the general effect was owing to the powerful and catching influence of sympathy. Some impassioned devotee, admired, and perhaps almost envied by his brethren, has given a certain tone and temper to all the rest. The height to which his spiritual barometer rises, is the degree of elevation at which they aim. The thing chiefly wanted, wished, and sought, with every symptom of impatience, is more stimulus; and, when all possible means and efforts are employed to work up the feelings to an enthusiastic pitch, the end will at least sometimes be accomplished. Per-

sons of this description are often, too, as unhappy in the choice of their books as of their associates. Instead of works, at once pregnant with information and seasoned with piety, they read religious diaries, journals, and magazines; are captivated with every narrative of splendid eccentricities and strange events, and almost entranced with every detail of remarkable experience, held up to their view for imitation.

Survey of Missionary Stations.

[CONTINUED.]

INDIA WITHIN THE GANGES.

In surveying this large division of the Missionary field, we shall pursue the course before adopted. Entering at the southeastern extremity of Bengal, we shall proceed, from Calcutta, through the Northern, and North-Western Stations to Bombay—from Bombay, round the Southern part of the Peninsula, to Madras—and, from Madras, finish the stations on the Eastern Coast.

CHITTAGONG.

In the south-east corner of Bengal—about 230 miles east of Calcutta—highly romantic in its situation and appearance.

Mr. *H. Peacock*, a Missionary under the *Baptist Missionary Society* has a School here of between 70 and 80 scholars.

"My school," says he, "is my Congregation also; for I have only my scholars to read the word of God to on Sabbath-Days, and sometimes an old woman or two, besides some one of their relatives. But I must say that it is a Congregation with which I am well satisfied, from the attention which they seem to pay to what is read to them. These poor fellows attend so constantly, labour so hard, and seem so desirous of instruction, that I find much pleasure with them; weariness and difficulties being done away with."

DACCA.

Once the Capital of Bengal—170 miles north-east of Calcutta.

This Station is occupied by Mr. *O. Leonard*, and *Ramprusad*, a *Native*, both of the *Baptist Missionary Society*. In reference to this station, it is said, that "the exertions of Mr. Leonard have been evidently owned of God, while his conduct has gained him the esteem of the chief inhabitants of the City." Schools are kept for instruction in Persian and Bengalee, and the Gospels are readily perused in those languages. A school society has been formed in this place, for "the instruction of indigent christian children, and the establishment of Native Schools."

SAHEBGUNJ.

The principal Town of Jessore, in the east of Bengal, nearly 80 miles north-east of Calcutta.

William Thomas, a Portuguese, and three Native Assistants, labour in various parts of Jessore, under the *Baptist Missionary Society*, preaching, and distributing Tracts and the Scriptures. They have about 20 Communicants. Many have declared themselves convinced that Jesus is the only Saviour of men, and a whole village have expressed their desire of being called Christians.

CALCUTTA.

The Chief City of the British Presidencies in India—inhabitants, including 20 miles round, calculated, in 1802, at 2,225,060: those of Calcutta itself variously estimated—probably about 700,000.

THE AUXILIARY BIBLE SOCIETY.

This Society has now under its care —a Revised Version of the Malay Scriptures, in Arabic characters—Martyn's Hindoostanee Testament, simplified for the use of the great body of the Hindoos—the Old Testament in Hindoostanee—a Version of the New Testament into Bengalee by Mr. Ellerton —a Revision of the Tamul Scriptures, by Dr. Rottler and Mr. Rhenius—and versions into Malayalam and Canara.

The Christian Knowledge Society.—*Mr. Van Gricken* has been employed

by this Society as Superintendant of the Schools in Calcutta. The Diocesan Committee have now, in co-operation, District Committees at Madras, Bombay, Columbo, and Pulo Penang.—These bodies are proceeding with activity.

In prosecuting the establishment of Native Schools, the plan adopted is that of forming Schools by circles, of a few miles in extent; each circle comprising five Bengalee Schools and one central English School. Native Teachers are employed to a considerable extent.

The Baptist Missionary Society.—*Messrs. Lawson, Carey, Yates, Penney, Pearce,* and *Adam,* with *Peter* an Armenian, and five Native Assistants, labour in and about Calcutta with various success. Four places of worship are supplied by the Missionaries resident in the city, besides two connected with the new station at Doorgapore. The Journals of these men furnish a lively idea of the nature of the work in which they are engaged—of the obstacles which impede their progress—and of the debasing influence of the native superstitions. Mr. and Mrs. Penney are superintendants of the schools. A beginning has been made in Female education; and although the number of scholars is yet small, yet the Missionaries esteem it a cause of benevolent exultation, that they have succeeded in planting the first schools for Hindoo girls in Calcutta that have existed for ages.

How extensive is the population of Calcutta, and how little has yet been done to explore it, may be gathered from the circumstance, that very lately the Missionaries discovered, to their great surprise, that several thousands of the *Mug Nation* were among its inhabitants, who are not restricted from embracing the Gospel by the fetters of Caste.

Church Missionary Society.—*Mr. Schmid,* a Missionary under this Society, conducts the daily worship and the Sunday Services of the Female Orphan Asylum, of which Mrs. Schmid is the Superintendant.

There are about 2000 Scholars under education, in the various parts of the Missions connected with Calcutta.—The Seminary of Hindoostanee Youths under the care of Mr. Corrie contains ten scholars; and the enlargement of it is contemplated.

The Society have at their disposal a printing establishment, by means of which they propose publishing a periodical work, to be entitled the "Asiatic Christian Observer," and which is deferred only till a more extensive co-operation can be secured.

Mr. Schmid is devoting himself to Bengalee, with a view to supply appropriate publications in that language.

Abdool Messeeh, the native Indian Apostle whose praise is in all the Churches, came to Calcutta for his health. He took a house amidst the poor part of the population of the city, whom he assembled three times a week for religious instruction. "He is here surrounded by the aged, the disabled, and the diseased—poor Portuguese or country born—who belong to no caste, and who have hitherto found scarcely any one to care for their souls."

Twelve stations may be considered as under the Calcutta Committee—those of Calcutta, Kidderpore, Burdwan, Buxar, Benares, Chunar, Lucknow, Bareilly, Meerut, Delhi, Agra, and Titalya. Many have already been brought to the knowledge of the truth, through the instrumentality of this Society,—many are at this day maintaining an honourable and consistent Christian profession, and not a few have died in the faith and hope of the Gospel.

London Missionary Society.—This Institution holds a respectable rank amongst those which are forwarding the christianization of India. Four Missionaries, *Townley, Keith, Hampson,* and *Trawin,* are engaged in preaching in different parts of the city, and traversing the streets and lanes for the purpose of distributing Tracts, and other religious publications.

The foundation stone of a new Chapel has been lately laid, and money subscribed to a considerable amount, for the purchase of land and the erection of the building. An individual had built a bungalow for their use at his private expense, and two more were building for them in the north part of the city.

Native schools are superintended by the Missionaries.

The Society has a printing press at command, from whence, beside Tracts, a monthly publication called the "Gospel Magazine," is issued. It commenced in December, 1819, and is printed in Bengalee and English, in parallel columns

The *Calcutta School Book Society*, and the *Calcutta School Society*, two institutions formed for the purpose of forwarding the education of the Heathen, are both in active operation, and have already done much good. The whole fruits will be seen when the children, who are now under a course of instruction, shall have become qualified by age, and an education superior to that of their countrymen, to have an extensive influence in society.

In regard to the religious state of Calcutta, the Baptist Missionaries write thus:—"Could any member of our Society have visited us during the last month, and beheld the multitude of Hindoos who traversed our streets during the festival of Kalee, or have witnessed the innumerable throng of Mussulmen who for several days and nights passed our doors beating their breasts in memory of Hussain and Hosein, and for a moment have indulged the reflection, "Among this host, there is not one who *knows the Only True God and Jesus Christ whom He hath sent, whom to know is life eternal*," we are persuaded that his heart would have melted; and if unable himself to address them, the first retired place would have witnessed his fervent supplication on behalf of Missionary exertions in this city—*O Lord, send now prosperity; for vain is the help of man!*

The state of this city is lamentable beyond conception. Many, it is true, hear our addresses, assent to our doctrine, and many receive and peruse our Scriptures and Tracts—but remain careless, hardened sinners still. The darkness of the understanding appears in some degree removed; but the veil that covers the heart is not yet rent.—Still we do not feel discouraged. Our Serampore Brethren laboured long unsuccessfully, till at last the chain of the caste was broken, and Kristno embraced the Saviour. Otaheite, after twenty years' apparently fruitless labour, has yielded at once to the sceptre of the True God, and many of the inhabitants have been impressed with the love of Christ. And is the City of Calcutta, although it be *wholly given to idolatry*, to remain for ever in the power of the Wicked One? Shall the standard of Immanuel be erected without success in this place alone? Are its inhabitants, alone, too wicked for divine mercy to pardon, or too hardened for omnipotent grace to subdue? No! we believe it not: had we laboured twenty years instead of two, and still been unsuccessful, we should have no reason to despair. Though at present we see but little that promises the universal extension of the Redeemer's Kingdom, yet would we live by faith—yet will we labour, in expectation of a triumphant day for Zion, not knowing how soon her glories may burst upon our view. To our success, and the success of our Missionary Brethren, one thing only is wanting—an influence from on high. Assist us then, British Christians, by your prayers, in retirement and in public: fervently supplicate for your Missionaries in this country, that cheering animating influence:—so shall this solitary place be glad; this wilderness rejoice and blossom as the rose."

SERAMPORE,

A Danish settlement about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief station of the Baptist Missions.

The *Baptist Missionary Society* was established here so early as 1799. W. Carey, D. D., J. Marshman, D. D., and W. Ward, who was in this country not long since, are stationed at Serampore.

The Native School Institution has under its care, in various quarters, nearly 10,000 scholars.

A commencement has been made in the Native College. Native Professors of Astronomy and of Hindoo Law have been appointed. Thirty-seven pupils were under instruction, by the latest accounts, and had undergone a creditable examination.

The Serampore station has distinguished itself by the number of translations of the Scriptures it has given to India. The whole Bible has been there rendered into five languages—the New-Testament into seven more; and translations into twenty-four more languages and dialects, are now going on—besides two or three others at various other stations.

The "Friend of India" is a periodical work conducted by the Serampore Missionaries, which enters fully and with ability into the circumstances of India, and the errors and superstitions of the Natives.

CHINSURAH.

A Dutch settlement 22 miles north of Calcutta.

Messrs. *Pearson*, *Harle*, and *Mundy*, of the *London Missionary Society*,

occupy this station, and have approved themselves very successful in conducting Schools for the education of the native youth. Twenty-five Schools, conducted on the National System, contain about 4,200 children, whose progress in knowledge would bear a comparison with that of an equal number of European youth, in the best regulated Schools.

"Into one of these Schools the Scriptures had been introduced, at the request of the children: the Directors are sorry that they cannot state, that the example of these children had been followed by those in other Schools. It appears, however, that the boys, belonging to this particular School just alluded to, travel, almost every Sabbath day, six miles, in order to read the Scriptures to Mr. Harle, who expounds them, and afterwards prays with the children. If any thing occurs to prevent them going, they assemble in the School-Room, in their own village; and spend the day in reading the Scriptures and in prayer. When these children were asked the reason for requesting the Scriptures as a School-Book, they replied, "Knowledge can do us no harm." This was well answered: but the Brethren will no doubt instruct these promising youths, that the abuse of knowledge may."

BURDWAN.

A large Town about 50 miles northward of Calcutta.

Church Missionary Society.—Missionaries, Messrs. *Jetter* and *Deerr*.—Here also, the Missionaries are zealously engaged in organizing and conducting Schools, in which both the English and Native languages are taught, and a permanent foundation laid for the future spread of Christianity. The Missionaries express the utmost satisfaction in their employment; they feel, however, that all their success must be from God, as the Nations are firmly wedded to their superstitions. Mr. Jetter gives a singular instance of this. Their friend, Capt. Manning, who had brought them from England, very kindly payed them a visit from Calcutta—

"We were grieved," says Mr. Jetter, "that he could not see much of the Schools; as the Natives had just then two Holy-Days, if we may call them so, when all the Schools were shut up.—They worshipped, during those two days, *Paper*, *Pens*, and *Ink!* By doing so, they say they become wise!"

About 1300 scholars are under instruction. Those who are most distinguished in the Village Schools for their proficiency in Bengalee, are admitted into the Central School.

In regard to the latter establishment, Mr. Thomason writes—

"The boys here are much advanced and extremely shrewd; and will receive instruction as fast as a Teacher can pour it into them. We may reasonably hope, that, in a very few years, out of our English School will be raised a body of well educated English Scholars; who may form a corps of Translators, and be employed in different departments of labour, in diffusing knowledge among their fellow-countrymen. Having once opened to them the treasures of our own language, they may with great advantage labour to enrich the country."

The *Baptist Missionary Society* have a station and a single Missionary, at *Cutwa*, a Town on the Hoogly, about 75 miles north of Calcutta, where there is a School for Girls, and a small congregation of Christian Natives.

MOORSHEDABAD.

A large Town extending eight miles along both sides of the most sacred branch of the Ganges—formerly the capital of Bengal—150 miles north-west of Calcutta—population said to be nearly equal to that of Calcutta.

This place has not yet sufficiently attracted the notice of Missionaries. The *Baptist Missionary Society* employs the only Missionary in this place, where there are so many hundred thousand souls collected in one spot.

In March, Mr. Sutton had been twelve months at this Station. He had entered on it with many fears, but then writes—

"In every way my fears have been groundless. In the first year, I neither expected to meet with friends, with an English Congregation, nor with success among the Natives: but God has been pleased to give me friends and a large attentive English Congregation: I have baptized twenty-two persons.—We have upward of fifty Communicants."

To assist him in preaching in the city itself, he has under his direction two Native Brethren, who are diligent in communicating the message of Salva-

tion, in the streets and markets, and wherever they can find access.

At *Malda*, *Dinagepore*, *Monghyr*, *Ghyah* and *Digah*, most of which are populous Towns and Cities, to the north and northwest of Calcutta, and almost *wholly given to idolatry*, the Baptists have one or more Missionaries employed with various success. At Buxar a Town about 400 miles north-west of Calcutta, on a beautiful and healthy plain, a Native Catechist is employed by the *Church Missionary Society*.—Previous to his arrival, about ninety European invalids, and as many Native Christian women, were destitute of a religious instructor.

(*To be continued.*)

POETRY.

For the Churchman's Magazine.

A SAVIOUR'S LOVE.

Oh! hast thou here an adverse fate,
By Scorn repuls'd—or wrong'd by Hate—
Or is thy heart by treach'ry torn,
And left in solitude to mourn?
Then mount on wings of faith above,
And taste a Saviour's healing Love.

Jesus will smooth thy rugged way,
And round thee beam celestial day;
'Tis He will calm thy troubled breast,
And hush thy griefs and cares to rest;
'Tis He that bids thee mount above,
And share a Saviour's boundless Love.

What if the world should prove unkind,
Thy smiles no answ'ring smiles should find,
Thy love with scorn and hate be paid,
And ev'ry earthly joy should fade?
Still there's a Heav'n of joys above,
Concenter'd in a Saviour's Love.

His Love obtain—no treach'ry then
Shall make thee think of earth again:
Thou wilt not then regret thy trust,
But find in Him thy joy and boast:
Yes, then wilt thou enraptur'd prove
The wonders of a Saviour's Love.

He'll wipe away thy tears of sorrow,
And point thee to a smiling morrow:
At each return of morn and even,
Then let thy pray'rs arise to Heaven—
O let thy spirit soar above,
And trust a Saviour's changeless Love.

LATIMER.

For the Churchman's Magazine.

"*To them, who, by patient continuance in well doing, seek for glory, honour, immortality,* ETERNAL LIFE."—Romans, II, 7.

Ah! who can find some hidden good on Earth,
To satisfy the Spirit? Who direct
To some sure prop, whose firmness may sustain
The fabric of her hope? Who point her course
To some exhaustless fountain, where her thirst
Once quench'd shall rise no more?
Can breath of fame—
Plumage of pride, or tinsel toys of wealth,
Content the search? Or what does Nature yield,
To charm the eye, or lure the trusting heart,
Which the destroying scythe of Time will spare,
To fond reliance?
See the flowery vales
Fading in quick decay—the spiry groves
Wither'd and leafless; and the forest king
Rent by the lightnings, or the blasts of Heaven.
Man's boasted works of art—the temple's pomp—
The high rear'd palace—th' escutcheon'd pile—
The arch triumphal, with its trophied pride—
Form mouldering marks for musing travellers.
Ruin and mystery climb the crumbling height
Of the huge pyramid, and mock the toil
That sought a name. The cloud-encircled mount
That strikes its strong base to the centre dark,
Trembling, shall rend. Old Ocean's mighty wave,
Must leave its channel, and this ponderous globe
Dissolving vanish. The high Orb of Day—
The Queen of Night—the starry host of Heaven—
And even the fair arch'd canopy sublime,
Must fall, and mingle with the shapeless wreck
Of Conflagration.
Where is then the trust
Of feeble Nature? Mid the wasted pomp
Of this sublime Creation, where shall Man
Retire for shelter?
Still, one mansions stands,
A refuge for the weak. One Rock remains
To shade the fugitive; and blest is he,
Who, in the tempest of the day of doom,
Shall find his anchor there.
If his frail bark
Strove o'er the billows of the world, to hold
An upright course—if, in the day of hope,
His peace was seal'd with God—th' atoning robe
Of mercy shields him; and within, his soul
Rises a quenchless star, whose beams are joy.—
Glory, and honour, and eternal life,
And endless praise to HIM, who died to save
The lost; and "out of darkness call'd forth light."

The "COMMENTATOR" has been necessarily postponed. Circumstances may also render it necessary to delay the publication of the next Number of the Magazine, beyond the usual time.

THE

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For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE *to the clear comprehension,* and *pious use,* of the LITURGY.

No. V.

THE VERSICLES.

CONFESSION and prayer, thanksgiving and praise, and hearing the word of God, are the great objects of public worship. Our Church begins her daily services, by exhorting us to the right performance of these duties. After instructing us in the *general confession* of our sins, and by the *declaration of absolution,* encouraging us to address God as our *Heavenly Father,* in the divine form taught us by his Son, she conducts us from penitence and prayer, to praise and thanksgiving. The versicles which follow the Lord's Prayer, are designed to prepare the way for this transition:—

Min. "*O Lord, open thou our lips.*"

Ans. "*And our mouth shall shew forth thy praise.*"

These versicles are called *Responses,* from their being repeated by the minister and the people alternately; the minister beginning and the people answering, or *responding.*—This practice of alternate recitation was common in the Jewish Church, and we read in the Book of Ezra, (Chap. III. v. 10) that it was established by "the ordinance of David king of Israel." It was adopted in the primitive Christian Church; with this advantage, that whereas among the Jews the service was performed by the Priests and Levites only, in the Christian Church every man is so far a Priest as to be permitted to join in this spiritual sacrifice. Among the ancient Liturgies, there is not one to be found that does not contain these alternate recitations. In the Romish Church, indeed, Responses have been excluded, because the service is performed in an unknown tongue; and in some Protestant Churches they have been rejected, that the minister may expatiate in a long extempore prayer; but the Episcopal Church has restored to the people their primitive right of bearing their part in divine worship.

But besides the antiquity and primitive authority of this mode of public worship, it is recommended by many special advantages.

Those who assemble in the house of God for the purpose of divine worship, are equally interested with the minister, in confessing their sins, entreating the divine mercy, and shewing forth the praises of God.—This consideration alone might afford a sufficient reason why they should take their part in the daily sacrifices of supplication and thanksgiving; and not be debarred from

expressing with their lips, what they really feel in their hearts. But in addition to this, the alternate prayers and praises of the minister and people are extremely well caculated to enliven the devotions of both: for the pious zeal and fervency of the one, will seldom fail to warm and animate those of the other. It is another advantage of this mode of worship that its grateful variety relieves the mind, while the consciousness that we are bearing a part in it, tends to fix our thoughts, and excite in us a more serious and religious attention to what we are engaged in. Every one who is acquainted with the frailty and fickleness of the human heart, must be convinced of the necessity of every possible assistance to arrest his wandering thoughts, and prevent that distraction or listlessness of the affections to which our nature is so much disposed.

In this alternate mode of worship, though the minister and congregation say their respective parts seperately aud distinctly, yet each should attend to what the other repeats, and join in heart, though not in voice.

What has now been said in relation to the versicles, applies equally to the Psalms and hymns, and whatever is directed to be said alternately throughout the service. It only remains to be observed on this subject, that in this responsive part of worship, all the congregation should join, audibly, and earnestly. To hear the soft voices of female piety, and the lisping tones of infancy, joining in concord with stronger sounds of manhood, must afford delightful harmony to those who have any just sense of the "beauty of holiness." I know of nothing calculated to give us a more descriptive and affecting idea of the joys and blessedness of heaven, than to be present in a numerous congregation, thus devoutly engaged in celebrating the goodness and loving kindness of God. It is like the worship of the Seraphim, "crying one unto another, and saying, holy, holy, holy is the Lord of hosts." (Is. VI. 3.) But unless this duty be attended to by the congregation at large, the intention of the service is defeated, and its beauty and solemnity are lost. It is not enough that a few faint voices are heard; the whole congregation should, with one heart, and with one mouth, glorify God, and their united answers should resemble "the voice of many waters." (Rev. xiv. 2.)

Let, then, a regard for the honour of the Church, and for the glory of God, who delights in the order and beauty, as well as in the sincerity of his worship, awaken the zeal of every member of the Church. Let him preserve silence in the parts of the service performed by the minister, joining in them, not with his voice, but with sincerity of mind and heart. But let every one consider it a sacred duty to *repeat aloud*, the parts in the service assigned to the people. He will thus enjoy the satisfaction and the profit to be derived from performing his part in the important duty of worshipping God. His *confession* will be rendered more earnest, his *supplications* more lively, and his *praises* more ardent; and while he imparts animation to the minister, by his hearty response, both will derive new energy from the mutual aid, and the worship of the sanctuary will ascend as acceptable incense to the Lord of Hosts.

The versicles under consideration are taken from the penitential Psalm of David, and are now introduced with great propriety, after we have confessed our sins, and humbled ourselves before God, and before we presume to utter his praises contained in the Doxology, or sing them in the Psalms which follow it. From the conduct and experience of David,

we learn the important lesson, that we can not praise God aright, or worship him acceptably, till our minds are brought to a holy and devout frame. Sin clogs our affections, stupifies our souls, and makes us dumb before him. It seals the lip, and fetters the tongue: It makes our privileges a burden, and our duty a task. A deep sense of this, led the Psalmist to make the petition, "O Lord, open thou my lips;" and the Church wisely instructs us, under similar circumstances, to do the same, that our "mouth may shew forth his praise."

The petition, and the response, form the connexion between the penetential and eucharistic parts of the sdrvice. Their meaning may be more fully expressed in the following paraphrase:—"O God, from whom the gift of utterance proceeds, assist us in our devotions. We are unworthy, and of ourselves unable, to offer unto thee any sacrifice; but thou, in thy holy word hast ordained, that even babes and sucklings should perfect thy praise. Open, therefore, O Lord, our lips, and by the inspiration of thy Holy Spirit, so dispose our hearts, that with our mouths we may worthily laud, and magnify thy holy name, through Jesus Christ our Lord."

In the English Liturgy two other versicles are added; viz.

"*Min. O God make speed to save us.*

Ans. O Lord, make haste to help us.

These were left out, in our revision of the Liturgy;—probably as being but an amplification of what had already been repeated, and because the sense was compleat without them.

Being thus prepared, by penitence and prayer, to praise God, and having a good hope in his pardoning mercy, we proceed like David, to turn our petitions into praises, and give due glory to the Father, and to the Son, and to the Holy Ghost.

The Rubrick here directs the Congregation to *stand up*, and requires them to continue standing till the Psalms are ended. This is the proper attitude of praise. It indicates the elevation of our hearts, and denotes that we are actively engaged in the service.

The Hymn which is now used, is called the *Gloria Patri* from the two initial words in Latin, which signify "Glory be to the Father." It is sometimes called the lesser Doxology, in contradistinction to the greater Doxology, or angelical Hymn, beginning with "Glory be to God on high;" which is appointed to be said in the office of the holy Communion, and which, in our service, may be said or sung at the close of the portion of Psalms, in the morning and evening service.

From the times of the Apostles, it has been the custom of all Churches to incorporate ascriptions of glory with prayer; and to conclude all Hymns, Psalms, and Sermons, with ascribing glory to the Father, to the Son, and to the Holy Ghost. St. Basil traces the first part of this Hymn or Doxology to the Apostolic age of the Church, and maintains that it was founded on the first Symbolum, or Creed, which was evidently taken from the Form used in the administration of Baptism. Hooker, adopting the argument of St. Basil, says, "Baptising, we use the name of the Father, and of the Son, and of the Holy Ghost. Confessing the Christian Faith, we declare our belief in the Father, and in the Son, and in the Holy Ghost. Ascribing glory to God, we give it to the Father, and to the Son, and to the Holy Ghost."

The earliest instance on record of the use of this hymn, is found in the Epistle of the Church of Smyrna, concerning the martyrdom of their

beloved Bishop Polycarp; from which we learn that a Doxology, like our Gloria Patri, formed the conclusion of his dying prayer. Polycarp was conversant with the Apostles, was consecrated Bishop by St. John the Evangelist, and is designated in the Revelations, as "the angel of the Church of Smyrna."—Having received the precepts and adopted the opinions of the Apostles, he may well be supposed, in this instance, to have imitated their practice. Towards the close of the second century, we find similar Doxologies in the writings of Clement and Dyonisius of Alexandria; and St. Basil informs us that, in his time, Doxologies to the Father, and to the Son, and to the Holy Ghost, constituted the test by which the orthodox Churches were distinguished from those that were corrupt.

In the primitive ages of the Church, these Doxologies often varied in the mode of expression, though they were in substance the same. But when the Arians began to wrest some of the general expressions in which they were couched, to countenance their own heresy, the forms which were most liable to this perversion gradually fell into disuse, and that which ascribes "glory to the Father, and to the Son, and to the Holy Ghost," became the standing order of the Church.

The latter clause of the Hymn, claims a less ancient date, and was probably added some little time after the council of Nice. The occasion of the addition must be attributed to the spreading of those heresies which denied the Son to be coequal, and co-eternal with the Father. To evince the testimony of the orthodox Church against this error, and to declare what was the primitive sense of the Church in ascribing "glory to the Father, Son, and Holy Ghost," it was thought proper to add the clause, "As it was in the beginning, is now, and ever shall be world without end."

But whatever may be said of the origin or the form of this doxology, if the exact words of it are not to be found in Scripture, the *subject* at least is divine. It is but a paraphrase of the song of the Seraphim, recorded by Isaiah (vi. 3:) "One cried unto another and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory." And its theme is the same as the Hymn of glory, described by St. John in the Revelations:—"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honour, and power." While, then, the Church above, "rests not day and night," but continually cries "Holy, holy, holy, Lord God of Hosts," we need seek no other warrant for the use, and frequent repetition of our Doxology; "*Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end.*"

But since we use these words so frequently, let us be careful not to use them as mere words without meaning. Let us be careful to form just ideas of the great and multiplied obligations we are under to praise the Almighty, and ascribe unto him the glory due unto his name. Let us ponder the special claims which the Father, the Son, and the Holy Ghost, each have to our most fervent and devout adorations. Let us reflect that we are indebted to God the Father, for our existence, as well for our capacity of enjoying fellowship and communion with himself; and when our race was ruined by transgression, for not leaving us in misery and despair, but graciously devising a way for our recovery and salvation. Let us meditate on our obligations of love and gratitude to God the Son, who "gave himself for us, that he

might redeem us from all iniquity;" who "suffered, the just for the unjust, that he might bring us to God;" who was "wounded for our transgressions, and bruised for our iniquities;" who "knowing no sin, was made to be sin for us, that we might be made the righteousness of God in him;" and let us join in the praises of the saints above, saying, "Thou art worthy: for thou wast slain and hast redeemed us to God by thy blood." Let us bear in mind the inestimable benefits of God the Holy Ghost, by whose salutary influences we are made to be partakers of the blessings of redemption; who "takes of the things of God, and shews them unto us;" who by his mysterious but effectual agency, produces in our minds such convictions of the evil of sin, and of the excellency of the way of salvation revealed in the gospel, as leads us to an unreserved dependance on the merits and intercession of Christ, as the only "way or name given under heaven whereby we must be saved." The "Spirit that giveth life;" to whom we are indebted for all the real comfort of religion, for the divine refreshments which are fixed in the ordinances of grace, and for every advancement towards a meetness for the kingdom of heaven.

He who is accustomed to exercise himself in reflections like these, will not consider it a formal or unmeaning service, when he renders "glory to the Father, and to the Son, and to the Holy Ghost;" and if any one should imagine that the ascription occurs too frequently, let him reflect whether it be not from want of feeling and spirituality in his own heart, rather than from any impropriety in the service itself.

The latter clause of the Doxology, intimates to us the manner in which we are to give glory to God: "As it was in the beginning, is now, and ever shall be, world without end." *In the beginning*, and before the creation, God had an essential glory that could neither admit of augmentation, nor suffer diminution. In the early ages of the world, his praises were sung and his glory declared by the Patriarchs and Prophets. At the first promulgation of the gospel, his glory was manifested by the testimony and the lives of the Apostles and primitive Christians. *Now*, He is glorified in heaven, by angels and the spirits of just men made perfect; and it can be only by the sincerity and fervency of our devotions, if our feeble praises shall be heard in unison with theirs. *World without end*, He will be glorified and praised by the redeemed above; saying, "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion forever and ever." Let us, therefore, unite our hearts and voices, and ascribe "Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever."

After the Doxology, and before the "*Venite exultemus*," the minister and people unite in an impressive Alleluia. The minister addresses to them the exhortation, "*Praise ye the Lord:*" and the people shew their readiness in the service by replying, "*The Lord's name be praised.*" The versicle used by the minister, is a literal translation of the Hebrew *Alleluia*:—a form which is employed by St. John in the Revelations, and was frequently repeated by the members of the ancient Church, both in their public offices, and private devotions. It is used in this place with great propriety: for as we often employ the words, "let us pray," to excite attention to the prayer ensuing, or as an indication that we are passing from one kind of prayer to another; so we use the words, "Praise ye the Lord," to denote that we are to engage in the eucharistic part of the service, and to exhort the congregation to unite in

praising God, not only mentally, but vocally and audibly, by repeating the responses allotted to them.

When we are thus exhorted, let us answer with the heart and voice, "The Lord's name be praised." And as *Alleluia* is the Chorus of the heavenly Host, while they sing, "Salvation, and glory, and honour, and power, unto the Lord our God," (Rev. xix. 1,) let us, when we ascribe glory to the Father, and to the Son, and to the holy Ghost, rejoin *amen; praise ye the Lord; Alleluia.* May the Holy Spirit enable us to do this with fervency and sincerity; that praising and glorifying the triune God *now*, as he was glorified *in the beginning*, we may be admitted to the blessedness of praising and glorifying him in that *world* which shall be *without end*, through him that loved us, Jesus Christ the righteous. C.

The following notice of the late Convention of this Diocese, is taken from the *National Pilot*.—We subjoin the BISHOP'S annual Address, and in our next we expect to give an abstract of the journal of the Convention.

"The annual Convention of the Protestant Episcopal Church, of the Diocess of Connecticut was held at Stratford, on Wednesday and Thursday of last week—the Bishop having met the clergy in Convocation on the preceding evening. A very appropriate sermon, on the origin, nature, and benefit of the Christian ministry, was delivered by the Rev. Mr. Noble of Middletown, on Wednesday morning—after which, the Right Rev. Bishop Brownell, admitted the REV. BEARDSLEY NORTHROP, Deacon, of Oxford, to the holy order of Priests, and PALMER DYER, A. B. to the holy order of Deacons. In the evening, an ingenious and interesting sermon on the subject of missions, was delivered by the Rev. Mr. Baldwin, of Guilford, and a collection made for the benefit of the society for the Promotion of Christian Knowledge. The Convention was well attended, both by clergy and laity; and it must be gratifying to the friends of the Church, to be informed, that the returns of contributions from the various parishes in the diocess, for the support of missions, have much increased, and that a growing zeal for the general cause of religion, and for the particular interest of our Zion, was uniformly manifested on this occasion."

ADDRESS

Delivered to the Convention at Stratford, June 5th, 1822, by the Rt. Rev. Bishop Brownell.

My Brethren of the Clergy, and of the Laity;

The good Providence of God having brought us again together in Convention, I proceed to fulfill the duty imposed on me by the 45th Canon of the Church, by laying before you a brief view of the affairs of the Diocese since our last meeting.

The holy rite of *Confirmation* has been administered in Twenty Parishes; as follows—viz.

July	12, 1821,	In St. John's Church, Guilford, to	29 persons
"	17,	" St. John's Church, Stamford,	29 "
"	18,	" Church in New-Canaan,	11 "
"	19,	" Church in Ridgefield,	30 "
"	20,	" St. Matthew's Church, Wilton,	17 "
"	21,	" St. Paul's Church, Norwalk,	10 "
Aug	8,	" St. James' Church, New-London,	17 "
	9,	" Christ's Church, Norwich,	31 "
	11,	" St. Stephen's Church, East-Haddam,	20 "
	12,	" St. John's Church, (Essex) Saybrook,	23 "
	13,	" Union Church, N. Killingworth,	17 "
Sept.	7,	" Church in Southington,	8 "
	8,	" Church in Meriden,	19 "
	9,	" Church in Cheshire,	40 "
	11,	" St. Andrew's Church, Northford,	13 "
	30,	" Christ Church, Hartford,	49 "
Oct.	21,	" Trinity Church, Newtown,	61 "
	22,	" Church in Humphreysville,	14 "
March	17, 1822,	" Christ Church, Middletown,	8 "
April	14,	" St. John's Church, Bridgeport,	15 "
		In all,	461 persons

On my visit to the Parish of Essex, Saybrook, on the 12th of July last, I *consecrated* the new Church in that place, by the name of *St. John's Church;* and was happy to perceive among the members of the Congregation a spirit of liberality and zeal, which affords a sure warrant of the growth and prosperity of the Parish.

I have also, on the fourth of October last, *consecrated* a new Church in Hamden, by the name of *Grace Church.* This Church has been erected by the exertions and liberality of a small number of Episcopalians. It is a well proportioned and commodious edifice, and the Congregation appears to be in a flourishing state.

During the past year, I have admitted the following persons to *Holy Orders* in this Diocese—viz.

On the sixth day of September, in the Church at Cheshire, I admitted the *Rev. George B. Andrews* to the Holy order of Priests; and *David Botsford,* and *Bennet Glover* to that of Deacons.

On the 16th of November, at Trinity Church, in the City of New-Haven, the *Rev. Thomas Warner,* late of the Associate Reformed Church in the State of New York, was admitted to the Holy Order of Deacons; and on the 18th of the same month to that of Priests. He immediately received letters Demissory, and proceeded to the Island of St. Croix, in the West Indies.

On the 30th of January, in Trinity Church, New-Haven, I admitted *Moses P. Bennett* to the Holy Order of Deacons; and on the 10th of April, in the same place, I also admitted *Seth B. Paddock* to the same grade of the ministry. And this day, before the Convention, I have admitted the *Rev. Beardsley Northrup* to the Holy Order of Priests, and *Palmer Dyer* to the Order of Deacons.

All these persons sustained the requisite examinatons, and produ-

ced the Testimonials which the Canons require.

While at Hartford, on the 30th of September last, I *instituted* the *Rev. Nathaniel S. Wheaton* as Rector of Christ Church in that City, with the prescribed services, and according to the provisions of the 29th Canon of the General Convention.

Several changes have taken place in the Diocese, since the last meeting of the Convention, but we have reason to be grateful to a good Providence that none of the Clergy have been removed from their labours by death. The Rev Solomon Blakesly has been released from his pastoral connexion with the Parishes of East-Haddam and Essex, and has received letters demissory to the Eastern diocese. The Rev. Daniel Somers has also received letters demissory, and is now officiating in the diocese of Maryland. The Rev. Stephen Jewet, with letters demissory from the diocese of New-York, is officiating in Derby and Humphreys Ville, and there is good reason to hope that the divisions which have prevailed in the former Parish will be healed by his conciliating and pious labours. I am informed, though not officially, that the Rev. Samuel Griswold from Great Barington, in the Eastern Diocese, is officiating in the vacant Parishes of Simsbury and Granby. The Rev. Peter G. Clarke, has removed from Norwich, to the Parish of Essex, Saybrook; and the Rev Seth B. Paddock, lately admitted to the Order of Deacons, supplies the vacancy at Norwich. The Rev. David Botsford has officiated at Wallingford during the past Winter, to the great satisfaction and benefit of the Parish; but it having seemed good to divine Providence to deprive him of health, he relinquished the situation, and has been succeeded by the Rev. James Keeler, lately of Norwalk. The Rev. Bennet Glover has received an invitation to the Parish of East-Haddam, and leave has been granted to form a temporary cure by the union of this Parish with that of Hebron. The Rev. Ashbel Baldwin of Stratford has officiated in the Church at Trumbull, one third of the time, during the past year; but the latter Parish has now resolved to connect itself (for the present) with that of Bridgeport, for the purpose of obtaining a Clergyman to officiate alternately in each Parish, and who shall act as assistant to the Rev. Mr. Shelton. The Rev. Mr. Weller, of the Diocese of Maryland has been invited to fill this situation.

A very encouraging zeal has lately manifested itself in the Parish of Salisbury, which has been so long in a state of depression; and a spacious brick Church is now erecting there for the accommodation of the Congregation. The Parish of New Preston is also erecting a commodious brick edifice for a house of public worship.

The following persons are at present candidates for Holy Orders in this Diocese: viz. Lemuel B. Hull, William Shelton, John M. Garfield, William Jarvis, Richard Haughton, Ashbel Steele, Asa Griswold, George Shelton, Ransom Warner, Shadrach Terry, and Franceway R. Cossit. The two last named Candidates have been for some time absent from the Diocese, without demissory letters, and nothing is known by the ecclesiastical authority respecting their intentions. Martin Snell, who was last year reported as a candidate for Orders, has been regularly transferred to the Eastern Diocese.

I am happy to state to the Convention that Sunday Schools have been established in nearly all the Parishes throughout the Diocese. They have been attended with the most salutary results, both to the children, and their instructors. My enquiries on this subject have been very minute and extensive; and in every instance where Schools have

been established I hear of a manifest improvement in the character of the youth. The munificent provision of the State, for the support of Common Schools, and the disposition which prevails among all classes of the Community, to derive the greatest benefit from them, have caused elementary education to become so universal among our youth, that we have no occasion to devote any portion of the Lord's day to this species of instruction. This is a peculiar advantage which we enjoy, and which enables us to apply our Sunday Schools directly to their legitimate object—*religious instruction.* It is a most gratifying circumstance, that there has yet been no want of pious and well disposed persons, ready to assist their Clergyman in this charitable labour. Some difficulties have been experienced in procuring proper books for Sunday Schools, and much diversity prevails in the modes of instruction. I, therefore, recommend to the consideration of the Convention the propriety of appointing a Committee to devise a uniform course of instruction, and to select, or compile and prepare the proper books for the purpose.

The Society for the promotion of Christian knowledge does not obtain all that patronage which its important objects require. You are all aware of the objects it embraces, and the Report, with which you will be presented, will convince you how utterly inadequate its resources are to give them the support which they demand. Indeed, there is one of its objects alone, the support of Missionaries—for which all its resources would be insufficient; and yet the Directors of the society have not been able to make the least appropriation to this object during the past year. They have, however, resolved that all the collections of the present year shall be devoted to it exclusively.—My brethren, I beg leave to call your special attention to this subject. When you consider that there are nearly twice as many organized Congregations as there are Clergymen in this Diocese, you will readily perceive that almost half of them must be destitute every Lord's day. You must also be aware that there are several Parishes so decayed by removals, and other adverse circumstances, (and in some cases, I fear, by apathy and neglect) that without Missionary aid they are in danger of becoming wholly extinct. But you can not all be aware, as I am, of the anxiety manifested by the few remaining friends of the Church, in these Parishes, for the reestablishing of those ordinances among them, which have heretofore been their delight and their edification; nor of the solicitude with which I have been importuned for assistance in repairing the "waste places" of their Zion.

The course of my official duties has also led me to know that there are many families, zealously attached to the doctrines and worship of the Church, dispersed through various parts of the State—remote from the places of public worship to which they are attached, and some of them remote from all places of public worship. I could point to several local situations where nothing but the services of a zealous and active missionary is required, in order to gather these scattered members into the fold, and to build up flourishing and pious Congregations. To preserve these decayed Parishes from utter extinction, and to form new Parishes from the scattered members of our Church in places where it is practicable, the services of three or four missionaries are essential. This is the most interesting subject which I can at this time recommend to your attention. The fields are white, and ready for the Harvest. It rests with you to devise the measures for sending forth the labourers. I take leave to suggest the expediency of modify-

ing the society for the promotion of Christian knowledge with a special reference to this object, or of appointing a Treasurer of Missionary Funds, and of enacting a Canon, making it obligatory on every Parish in the Diocess to make a collection once in the year for Missionary purposes. In many Parishes, Societies may be formed for the same object. The small sums, thus collected from many sources, would form an important aggregate, without producing any sensible inconvenience. I know that many Parishes find it difficult to defray their own current expenses, but I have no apprehension that the measure recommended would add to these difficulties. The fact is, that few persons feel themselves impoverished by what they give for the support of religion; and a small contribution two or three times a year, for the general purposes of religion, so far from disqualifying them to support their own Parish expenses, would render the collection of this support the more easy and certain, by increasing their interest in religious and ecclesiastical affairs.

At a late special General Convention of the Church, held in the City of Philadelphia, the plan of a *General Missionary Society* was matured, and the same is now regularly organized. It is the object of this Society to send Missionaries to the remote and destitute settlements of our Country; and when its funds will admit, to extend its operations for the civilization and conversion of the Indians, as well as of the heathen of foreign Lands. I trust that this Society will share the patronage of the more wealthy Episcopalians of this Diocese. It is said indeed that "Charity begins at home:" But to this it has been well replied that "it should not terminate there." We owe duties to society at large, as well as to our own household; and though our own Parishes, and our own Diocese, may prefer the first and second claims to our charity, the general interests of religion and the Church are not to be overlooked or neglected.

It is well known to you, that at the late special General Convention referred to, the *Theological Seminary* of our Church was transferred from this Diocese to that of New-York. This measure was adopted that the Institution might avail itself of a munificent Bequest of the late Jacob Sherred, for the advancement of Theological Education; and it was acquiesced in by the delegation from this Diocese, from considerations affecting the peace and unity of the Church. I have often expressed my sentiments concerning the importance of a general Theological Seminary. I trust its present location will have a tendency to harmonize all discordant opinions on this subject, and that as it is an object of paramount importance to the Church, so it will now receive its liberal and united patronage.

Brethren, I will detain you no longer from the business of the Convention. There are some considerations in relation to the welfare and prosperity of the Diocese, which I had thought to have brought before you at this time, but as it is not essential that they should now become matters for your deliberation, I shall reserve them to constitute the subject of a Pastoral Letter at some future day. May the great Bishop and Shepherd of our souls preside over our counsels; and grant us the abundance of his grace, that with one heart we may desire the prosperity of his holy Apostolic Church, and with one mouth may profess the "faith once delivered to the saints."

THE CHRISTIAN CHURCH.

(Concluded.)

The next most important division of the christian Church, was the separation of the Eastern from the Western Church. The seat of civil government had been transferred from Rome to Constantinople. The Roman Pontiff, as head of the Church, still remained at Rome. The Patriarch of Constantinople became a rival to the Bishop of Rome.

A bitter dispute also arose between those Churches, respecting the Procession of the Holy Ghost. The Eastern Church maintained, that the Holy Ghost proceeded from the Father only. They accused the Western Church of altering the Creed, by adding the word "*Filioque.*" But the real foundation of these disputes, in fact, proceeded from the jealousy, covetousness, and ambition of the Roman Pontiff, and the Patriarch of Constantinople. The Church of Constantinople finally separated from the Western or Roman Church. The effects of this division have been severely felt even to the present time. The various attempts to accomplish an union of these Churches have ever proved fruitless.

The next important division of the christian Church was occasioned by the Reformation, in the 16th century. Popery was but the overgrowth and corruption of the Roman Catholic Faith. When the Pope became possessed of ecclesiastical States and temporal Domains, he assumed all the powers of a civil, or worldly Prince—he disposed of Crowns—made kings, and unmade them at his pleasure—he instituted several orders of Monks, as the Franciscan, Augustin and Dominican—orders, who became the mere tools of the Pope. A kind of tax, called Peter's Pence, was imposed on all the Western Churches. But the most corrupt practice was the sale of indulgencies, to fill the cofers of the Roman Pontiff.

The Articles of Faith and Rules of Practice in the Romish Church, had acquired an astonishing degree of corruption. The Roman Pontiff diminished the authority of the Holy Scriptures, and deprived the laity of the privilege of reading them. To the two sacraments of Baptism and the Lord's Supper, he added five more, Confirmation, Penance, Orders, Matrimony, and Extreme Unction—he imposed the celibacy of the Clergy—abolished the practice of public confession in the Church, and substituted, in its place, the corrupt practice of Auricular Confession, Purgatory, and invocation of Saints.

The clergy lived in the shameful crimes of luxury, splendor, and pleasure. The pretended Unity of the Church was lost by transferring the Papal Chair to Avignon in France. Indeed, three rival Popes pretended, at the same time, to fill the chair of St. Peter. The Pope claimed the authority, the prerogatives and rights of St. Peter, the supposed Prince of the Apostles, and called himself, the infallible and supreme Head of the Universal Church, and the true Vicegerent of Christ on earth.

Excessive corruption or oppression, in Church or State, must correct itself. Men will endure a certain degree of oppression, beyond which it becomes intolerable. The christian religion was not introduced, till mankind had suffered much from the corruption of the Jewish Priesthood. The Reformation did not take place, till the people had long suffered under the ignorance and intolerance of the Romish Hierarchy. When men begin to feel, they will begin to think; and when they begin to think, they will begin to act.

Many pious individuals, before the reformation, had protested against the wickedness of the Roman

clergy. Wickliffe, John Huss, and Jerome of Prague, had dared to expose the depravity of the Romish Church, and had suffered death for their presumption. Even Kings and Emperors had contended with the Pope, and complained of the unjust usurpation of their prerogatives. But their attempts at a reformation had proved fruitless. No efforts were made at a radical change or cure of the evil.

It was left to the immortal Luther, to accomplish what Kings and Emperors could not perform. It had been death to touch the Holy Ark. But the intrepid Luther began the arduous task of the Reformation, by condemning the sale of indulgencies. Opposition inspired him with new courage; and he finally performed a work, of which he had no conception in the beginning. The bold and adventurous Luther, aided by the learned, mild and amiable Zuinglius, humbled the pride of the Roman Pontiff, and accomplished the most wonderful reformation that ever occurred.

The Reformation has changed the state of society in the whole christian world, has reformed religion from its errors, and greatly ameliorated the morals of mankind. Science and virtue have succeeded the place of ignorance, fraud, superstition, depravity and misery.

Auspicious and important as was the Reformation, it did not, however, produce all the good effects, that might justly have been expected by its friends. Freedom of enquiry, and the investigation of truth, were rendered free and practical. But mankind are disposed to abuse the best of blessings. Freed from the shackles of monkish superstition, and the sophistical arts of imposture, many of the reformers thought and acted freely: but some thought and acted licentiously.

The Romish Church embraced the truth; but that truth was mixed with much error. The Reformers endeavoured to abolish the corruptions of mere Popery, and still retain the important truths of the Catholic Faith. But how many failed in the noble attempt. While some organized the Church according to the government and discipline of the primitive Church, others imbibed the most wild, seditious, and enthusiastic opinions.

Luther rejected the doctrine of Transubstantiation, but fell short of the truth, by retaining the doctrine of Consubstantiation. Zuinglius and Calvin might have entertained correct ideas of the Sacraments; but they reformed the government of the Church beyond the example of the primitive Church.

Most of the European Churches retained the government of the primitive Church, while Switzerland, Geneva, Holland, and some parts of Germany, adopted the Congregational mode of Church Government. They were called, the "Associated, reformed Churches." Much in the same proportion, were they divided as to the *doctrines* of religion.—While many believed in universal redemption and the freedom of the will, agreeable to the creed of Arminius; others retained the doctrines of St. Augustine, in regard to absolute decrees, partial election, and reprobation.

The charge of the Romish Church against the Reformers, was, that the Reformation would sanction and encourage division and subdivision, and would justify the absurd whims of a thousand sects and parties. The history of the Church since the Reformation tends unhappily to verify this charge, much to the dishonour of the Reformation.

In the primitive Church, schism was considered as a great sin. In the present day, schism is scarcely known to be a sin. But it is hoped

the good sense of mankind, and the careful study of the Scriptures, will correct these existing evils.

Thus it appears, that the christian Church is different from all other societies. It is of divine institution. God is the Author and Founder. Its government, doctrines, and institutions are divine. Wherever the Word of God is truly preached—and wherever the sacraments are duly administered, there we may find the true Church. The distinction between the invisible and visible Church may be correct. But we can say nothing, with certainty, of those who call themselves the members of the invisible Church, unless they are actual members of the visible Church.

As the Ark of Noah preserved those who entered it from being drowned in the waters of the deluge; so the Church of Christ is an Holy Ark to save us from the waters of eternal perdition. It is the ark of safety, to which we must flee for salvation. For the promises of salvation are made to the members of his Church, and not to the world at large. Unless we are found in the ark of safety, we have no promise of salvation.

We are initiated into this Church by the ordinance of Baptism, and must continue in fellowship with its members. We have no access to the Deity, only by a Mediator, and by complying with those means of grace, which he has appointed.

As members of this Church, we must receive the Sacrament of the Holy Eucharist, as our acknowledgment of the atonement by Jesus Christ. Without the shedding of his blood, there can be no remission of sin.

As members of this Church, we must observe all the appointed means of grace. We must not forget the assembling of ourselves together. Where two or three are gathered together in his name or the name of Christ he has promised to be with them.

As members of this Church, we must offer our sincere petitions and praises to God, through the mediation of his Son, Jesus Christ. We ought to confess our Articles of Faith as contained in the Apostolic Creed; and maintain those doctrines once delivered to the saints. We must, especially, maintain the essential belief of the Blessed Trinity, as the foundation and Corner-Stone of our religion. Without the Divinity of Jesus Christ, there can be no atonement; and without the atonement, there can be no hope of salvation, even to the humble and penitent. Unless the Holy Ghost be a Divine Person, we can receive no sanctification or renovation. Unless we are renewed in the inner man by the spirit of God, there can be no salvation. We must be made holy or we shall never be fitted for the kingdom of Heaven.

As members of this body of Christ, the Church, we must discharge our respective duties, in whatever state of life God is pleased to call us. We are members of one body. Each member has its appropriate station and office. Let the Head govern and preserve: and let all the members serve and obey. Thus, the harmony, beauty, and symetry of the whole body will be kept in a due proportion. Thus, there will be no conflict or alienation among the different parts.

Let the governors of the Church perform their duties with judgment and fidelity: and may those who obey, do it for conscience sake. Let the Ministers preach the pure and simple word of life, unadulterated with scholastic divinity, the logic of Plato, or the metaphysics of Aristotle. And may those who hear it, receive it in simplicity and godly sincerity; and may it produce the effects of holiness.

Every society, from the nature of

its institution, has some specific object in view. The great object of the Christian Church is Holiness. As the Church, and all its offices are holy, so may all her members become holy. Holiness unto the Lord forever.

VERACITAS.

For the Churchman's Magazine.

STUDY OF THE HOLY SCRIPTURES AMONG THE EARLY CHRISTIANS.

[*Translated from the French of the Abbe Fleury.*]

The principal part of the prayers in the Church have always been the Psalms, which, being gravely and distinctly pronounced, were a source of great instruction; since they comprise in an abridgement, all that is contained in the other sacred books; and afford models of such sentiments as a virtuous man ought to possess, in all the different conditions of life. To this, the early christians always joined the reading of some portion of the other sacred books; and hence originated the small chapters, or selections from the Bible, in our Common Prayer Book.

They read as the Holy Scriptures those books only which were in the Canon; that is, those which the constant tradition of the Churches authorised: And those which some private persons wished to add to the canonical writings, they called *apocryphal*, that is, hidden or obscure. From fear lest the ecclesiastical books should be altered by the rashness of copyists, they imposed an oath upon the transcriber, or conjured him by the judgment of God, to perform his work faithfully. This St. Ireneus has done at the end of his epistle to Florinus: Such too is the threatening which we see at the end of Revelation.

The Church was not only the house of prayers, but the school of salvation. The Bishop explained the New Testament and the other sacred books with the assiduity of a professor, although with more authority; whence it is, that in the style of the ancients, the name of *Doctor* was not applied to any but the Bishops. They instructed, both publicly, in the assembly of the faithful, and from house to house, as St. Paul speaks, Acts xx. 20; and they accommodated their instructions to all kinds of people, as it is directed in the Epistles to Titus and Timothy. They impressed upon the minds of the faithful a deep horror of all kinds of innovations, especially in doctrine; so that if private persons heard any discourse contrary to their faith, they did not amuse themselves by contradicting it, leaving that care to their ministers; but they shut their ears and fled. Hence it happens that so many heresies, which sprung up in the first ages, were condemned, for the most part, without councils, and without formal decrees, of which we have any knowledge. The doctrines of the catholic ministers were pure and consistent, and to them the people were inviolably attached.

The christians studied also the law of God, each one in private, and meditated upon it day and night. They read over in their houses what they had heard read at the church, and imprinted upon their memories the explications of the minister, discoursing upon them with each other. Above all, fathers took care to make these repetitions in their families; for in his own house each one was like a private pastor, who presided in the prayers and domestic lectures, instructed his wife, his children and his servants, and held them together in the union of the Church, by the perfect submission which they yielded to their Minister. What I here say of fathers, ought also to be un-

derstood of mothers. St. Basil and St. Gregory (de Nyssen) his brother, gloried in having preserved the faith which they had learnt of their grandmother St. Macrina, instructed by St. Gregory Thaumaturgus; and this seems answerable to the commendation which St. Paul bestows upon the faith of the mother and the grandmother of Timothy. [2 Tim. i. 5.] A proof of the great care and dilligence which fathers and mothers exercised to instruct their families thoroughly, is, that we do not see in all antiquity any vestige of a catechism for children, nor any public instruction for those who had been baptized before the age of reason. "The private houses" says St. Chrysostom, "were then churches."

Many christians, even among the laity, knew the Holy Scriptures by heart, so often did they assidiously peruse them. They commonly carried the Bible with them, and many saints have been found buried with the New Testament in their bosoms. St. Chrysostom testifies, that still in his time many women carried it suspended to their necks; that they washed their hands to take the sacred books; that each one reverently composed his dress; that the men kept their heads uncovered, and that the women covered theirs, through respect; for they did not read the Scriptures less than the men. We see holy Martyrs who, in the persecution of Diocletian, having been obliged to abandon all and retire into caverns, regretted only the sacred books, which they had no longer the consolation of studying day and night as before.

The christians read also the writings of Bishops and ecclesiastical authors; for there was in the first ages a great number of them celebrated. Eusebius designates about forty, besides those who have not put their names to their works, or of whom he speaks only in general terms. It is true that we have lost the greatest part of them. It is not because most of the Bishops were prevented from making books by their humility, by the fear of divulging the mysteries, by their important employments, and by the persecutions which did not permit them even to live a long time; but it was always necessary to write letters upon different affairs, and to defend religion against the heretics and the pagans. Otherwise, there were so many sages, so many philosophers and orators throughout the empire, especially in Greece and in the East, that there was always found among the christians a great number of good writers.

They recommended to the believers to abstain from the books of the pagans, as being capable of overturning the faith of the weak, and as otherwise unprofitable. *For what is wanting to you in the Law of God?* said an ancient author. *If you wish for history, you have the books of Kings. If you wish for philosophy and poetry, you have the Prophets, Job, the Proverbs, where you will find more understanding, genius and spirit, than in all the poets and philosophers, because they are the words of God, who alone is wise. If you love songs, you have the Psalms. If you search for antiquities, you have Genesis. Finally, the law of the Lord furnishes you with salutary precepts and counsels.* The Bishops and the Priests did not neglect to read profane books, and employ them usefully to combat the Gentiles by the authority of their poets and philosophers. They professed to embrace every truth, wherever it might be found written, as appertaining to them, since they were the disciples of Jesus Christ, who is the Word, *Logos*, that is to say, Sovereign Reason. Origen usefully availed himself of all the human sciences, to attract and bring over people of understanding to the Christian Religion.

LATIMER.

For the Churchman's Magazine

History of the Church in Newtown.

(Continued.)

Mr. Dickenson, passing over in silence the arguments of Mr. Beach in defending the Church from his charge of WILL-WORSHIP,* cited the text, Mark vii. 7.—*In vain do they worship me, teaching for doctrines the commandments of men*—which he applied to the liturgy of the Church; and, drawing his own inference, denounced the clergy and laity as hypocrites, drawing nigh to

* Nothing is more common, than for error to weave anew its entangling web, after repeated detections. On this subject, I am sure the reader will thank me for copying into this note, the following extract from the preface to *Rotheram's Essay on Faith*—a work which ought to be in every man's hand, and well digested in each heart.

"When error prevails, there are two ways by which the cause of truth may be maintained; either by a direct and formal refutation of the error, or by a plain and effectual establishment of the truth.

"The Advocate for truth may descend into the field of controversy, he may engage every adversary that comes in his way, he may pursue and expose every single error. But error possesses a wide and dark dominion, and he who undertakes the conquest of the whole, undertakes a labor that is almost infinite. It will still find some obscure corner to retire to, from which it will be found hard to dispossess it.

"Error is various and changeable: a circumstance of which a skilful adversary will not fail to take the advantage. When his opinion is ready to be wrested from him, he will take entire possession of it again under another shape. He will lead us through all the mazes of controversy, and whilst we press hard upon him, will still find a way, amidst all its intricacies, to escape the pursuit.

"He who engages in controversy, will find himself entangled in a net, where, though he may think it easy to break each single thread, yet it will be an endless labor to break them all; and whilst he is thus engaged, a skillful adversary will not forget to weave the web anew.

"Controversy is apt to bring on personal disputes; and a thousand incidents arise to lead us away from the main point, on which our strength is exercised, and consumed to no purpose. The love of victory is apt to take place of the love of truth. Even where we succeed, there is this circumstance disagreeable to a benevolent mind, that our success must be attended with another's disgrace.

"There is another way of removing error, and that is by a clear and full exposition of the truth. There is something much more pleasing to a liberal mind in the establishment of truth, than in the refutation of error; as the labor is more pleasing to rear a fair and well proportioned edifice, than to pull down one that is mis-shapen and ill-proportioned.

"It is for want of being furnished early with the principles of truth, that our minds are left open to error, and that so many amongst us are ever fluctuating and unstable, ever ready to follow some new seducer. He who amidst the thickest gloom of ignorance, enthusiasism, and superstition, sets up truth to public view, at once disabuses the deluded multitude. He brings the rising sunbeam to chase away those imaginary forms which kept them in awe, and which owe their existence only to darkness.

"The mere removal of error, leaves the mind no more than a blank. And though it be true, that error can hardly be refuted without advancing and presenting to the mind some truths, yet these being only casual and random truths, not digested into order, nor supported on each side by those other truths with which they are closely connected, they are easily withdrawn again and lost. To give truth a solid and lasting establishment, it must be fixed on its first principles as on a basis of adamant; truth must rise upon truth in due proportion and order, and all the parts must be strongly united. Against a mind thus prepared, the seducer will in vain waste his feeble efforts. The mind where truth resides is free from the power of delusion. And even such as have been enslaved by error, will at the approach of truth, feel their chains fall off as at the bidding of an angel."

God with their lips, while their hearts were far from him. Mr. Beach again pointed out to him, that he had totally mistaken the passage, and had made a very uncharitable application: That the charge of our Saviour against the Jews, was not barely for washing hands, cups, pots, brazen vessels and tables, things that were in their nature indifferent; nor merely because they were of human invention; but because they taught them as *doctrines*, i. e. divine ordinances. These traditions of the elders, they said, were the unwritten word of God, spoken to Moses on the mount, at the same time that God gave him the written law; and so delivered from Moses to his immediate successors, and from them to their successors, and so until the days of the Messiah. This oral law, they called the *tradition of the elders*, because they thought that their elders had received it from God, and kept it from generation to generation, by word of mouth. And therefore our Saviour might well reject these traditions, they being falsely fathered on God. But then Christ never condemned the use of innocent and indifferent rites, when they were not taught as divine ordinances. Nay, though the men in power abuse their authority in binding heavy burthens and grievous to be borne; yet said he to his disciples and to the multitude, *the scribes and pharisees sit in Moses' seat, all therefore they bid you observe, that observe and do.* In confirmation of this, Mr. Beach cites the exposition of Calvin upon the text, who says "Christ reproved not the water-pots set after the manner of the purification of the jews, but wrought a miracle upon the water poured into them; therefore it was not barely the injunction, but the superstitious opinion annexed to it, which was reproved by our Saviour." Further, hear your Assembly of Divines on this passage:—"The Pharisees (say they) thought it a high point of their religion, to wash before eating, lest they, by touching that which was unclean, should defile themselves and their meat, and so become abominable." To which Mr. Beach adds—"So that your own expositors condemn your gloss, and justify mine. But what say the Scriptures? Why they tell us, that what our blessed Saviour condemned the pharisees for, was their superstitious doctrine, that to eat with unwashen hands defiled and polluted men's souls;* for he says, to eat with unwashen hands defileth not the man."

I have been the more particular in the illustration of this passage, as it is even to this day, cited by sectarians generally, as applicable to liturgical worship, and particularly to the rites and institutions of the Protestant Episcopal Church: A church, be it observed, which does not consider the liturgy as established by a divine ordinance, but being instituted by those in authority, is held as obligatory upon the people, agreeably to the injunction of the apostle.—"*Obey them that have the rule over you*"—"*that all things may be done decently and in order.*"†

* Matt. xv. 20.

†Not long since, a gentleman called upon a clergyman, with his daughter, who was desirous of receiving baptism. Finding the young lady duly qualified, the clergyman consented to administer the ordinance, and appointed the following Sunday for the purpose. But the father objected to the *mode*, and particularly to the promises, remarking, that he considered the whole liturgy of the Church, as the *doctrines and commandments of men;* and as the Bible contained all doctrines necessary to be believed, so it laid down all rules that ought to be obeyed; and that no man or body of men had any right to add, diminish, comment or explain. Well, replied the clergyman, you believe that the Constitution of the United States, embodies all the principles of a free government, and lays down all necessary rules for her citizens to obey? Most surely was the answer. Suppose, then, we should dissolve all our legislatures

"But instead of this (says Mr. B.), you have taught all inferiors to deny obedience to superiors: For you teach, that it is a sin to obey them, when they enjoin an innocent thing; and they must not obey when they command a sinful thing; and therefore they must not obey them at all. To bring the case home to yourself: Suppose you say to your son, I command you, upon pain of my displeasure, that in the morning before you come to prayer, you wash your hands and face and comb your head; and when you go to meeting on the Lord's day, put on your best clothes, and when you enter the meeting-house, put off your hat, out of reverence to God, who is there especially present. What if your son should reply, Father, I think this is teaching for doctrines the commandments of men: I must stand fast in the liberty with which Christ has made me free: He is my only *law-giver*, and he has no where in the *scriptures* commanded to wash our hands before we pray, or to put off our hats; and therefore I will not obey you: And if you beat or turn me out of doors, for scrupling your impositions, it is *persecution*, and you *open a door for all the cruelties of the Spanish Inquisition*. What would you say to such a tender conscienced son, who is more afraid of a decent and innocent ceremony, than of transgressing the fifth commandment? I am sure, your doctrine justifies his obstinacy, and he behaves himself no otherwise towards you, than you do towards your civil and ecclesiastical fathers, whom God has commanded us to obey."—"In a word, your gloss upon this text is one of the wildest and most extravagant fancies that ever was published in the world, that an innocent and lawful thing becomes unlawful, when once it's commanded by lawful authority; when it's so far from that, that then it becomes a duty."

After illustrating the truth of these remarks, by appealing to the universal pratice of all governments, religious and civil, Mr. Beach turned the tables upon Mr. Dickerson, by shewing that he was guilty of the very vanity which he so disingeniously charged upon Churchmen. "For (says he) you teach people that it is not lawful for them to do what God allows them to do. You enjoin upon your proselytes, as far as you possibly can, not to join in a liturgy or form of prayer, commanded by authority, though it be in itself ever so good: Nor to join with a minister that wears a gown, or a white garment in the time of prayer:* Not to use a good prayer, if the *Romans* use it. All these you teach for doc-

and courts of justice—dismiss all officers of government—print annually eight or ten millions of copies of the constitution, without note or comment, and let every citizen read and understand for himself: How long do you think, sir, this country would continue a flourishing and happy republic? A smile, was the only answer.

* Whoever has read De Saure's Plea and D. Neal's History of the Puritans, will recollect that the gown and bands were so odious to them, in 1500, that they would not attend public worship when they were used, but would point the finger of scorn and cry out, *rags of popery* and *paganism*. But in the eighteenth century, these badges of popery appeared to set very comfortably upon their descendants; and at the present day, Presbyterian and Congregational Clergymen, are not only ordained in bands, but are seen, in most of our cities, on Sundays and other solemn occasions, walking the streets in their full flowing robes; and the laity, so far from crying out, *popery*, with great propriety acknowledge these as very suitable badges of their clerical office. In many places also, the young ladies manifest their respect for their minister, by presenting him with a gown. Let these ministers take one farther step, and like Mr. Beach and many others, receive Episcopal orders; and they will then appear in the proper character of ministers of Christ, and will possess, what they now profess, apostolic ordination.

trines, asserting they are actions which God has forbidden, and may not lawfully be used. Since, therefore, God has not forbidden these things, and you teach that he has forbidden them, you are undeniably guilty of adding to his word your own inventions. But we, who teach that these things are indifferent, cannot be guilty of it. But you say, *that these things are not indifferent to you.* I answer, neither was it indifferent to the pharisees to eat with unwashen hands; but they thought it a sin, just as you think it a sin to join in a liturgy; so that for one and the same reason, you and the pharisees are both guilty of making that a sin, which God has not made a sin, and of adding to his law your own superstitious notions, and teaching them as a part of your religion."

But, said Mr. D. "if God has left these things indifferent, why don't the Church of England leave them indifferent?" To which Mr. B. replied—"Because the rulers have thought proper to agree upon the particular circumstantials and apendages, which are not determined in the scripture, but left to human prudence; and when thus agreed upon, they cease to be indifferent to the members of the same community." Mr. B. turns the tables again: "Suppose I should turn dissenter again: Will you leave those things indifferent which Christ has left indifferent; and not oblige me to receive the sacrament at noon, and that sitting, in leavened bread, at the hands of a layman, when you allow that Christ has not imposed them, but instituted the eucharist called the Lord's Supper at evening, and used unleavened bread, and gave it to his disciples, in a reclining posture? Will you not impose upon me a prayer of your own making, when I prefer a well-digested form, that I am acquainted with? Answer these questions, and you will answer your own with the same breath."

No Church can avoid imposing some things as terms of communion, which God has not enjoined, as to time, place, and other circumstantials. Our Saviour, except in the organization of the Church, her two sacraments, and the short prayer called after his name, appears to have left no specific directions for the morning and evening service of the congregation: And can we suppose for a moment, that he left this to the whim and caprice of frail man? No: let it be remembered, that he *spent forty days after his resurrection with his disciples, in speaking of things pertaining to the kingdom of God; and sent down the Holy Ghost to bring all things to their remembrance, whatsoever he had said unto them.* And no doubt, as Moses, notwithstanding *he built the tabernacle according to the pattern shewn him in the mount*, nevertheless regulated the service of the Jewish Church, and together with Aaron, instituted many rites and ceremonies for which we find no express command in the law*. So the disciples of our Lord, and their immediate successors, *set things in order that were wanting*, and regulated the public service. Hence, we have the liturgies and formularies of St. Ambrose, St. Basil, and many others.† Again, at the restoration of the children of Israel from the Babylonish captivity, Nehemiah and Ezra restored the ancient rituals, with many other rites, not particularly ordered by divine appointment, any further than that they acted under the influence of the Holy Ghost. So our pious reformers brought back the Church to her former apostolic simplicity; avoiding, on the one hand, the legends and pagan mummery, introduced by the papists; and on the other, with a wisdom little short

* See Josephus, Scalirger nd Lightfoot, on this subject.

† Apostolic Canons and Bingham's Antiquities.

of immediate inspiration, rejecting the novelties of many of the reformers on the continent; and rendering our present service, what has been justly styled the bulwark of the reformation. Even Calvin contended warmly for an established liturgy: See a letter of his, to the government in England, dated Oct. 22, 1548, in which, after highly approving of the Episcopal hierarchy in England, and expressing his anxious desire to obtain episcopal regimen in Geneva, he says—"As for forms of prayer and rites ecclesiastical, I do greatly approve, that there be a certain one extant, from which it shall not be lawful for the ministers in their functions to depart," &c.* The presbyterians also in the latter part of Cromwell's reign, finding a very considerable portion of the nation availing themselves of the doctrine they had advanced, of liberty and equality among the laity, and parity among the clergy, had no other way to suppress the rapid incsease of sectarianism, which had raised altar against altar, and divided and subdivided into Independents, Congregationalists, Quakers, Anabaptists and Muggletonians,† alarming the parliament, and threatening the destruction of Church and state, than to put forth the following resolution:—"No man endued with right reason, (say these presbyterian divines) but will say, there is a necessity of government—if of government, then of uniformity—or else it will be confusion; and therefore there is a necessity to suppress all *conventicles*, and that all men should observe such order, time, place, and public gesture, as the parliament, by the advice of the assembly, should appoint; and no man who has the use of conscience in any thing, but will acknowledge he is bound in conscience, to obey the laws of the land in which he lives, in all *indifferent* things; or he is turbulent and de-

* And yet, how often have we heard the lamentable cry repeated, that "our fore-fathers, persecuted in England, fled to this howling wilderness." I ask, in what did their persecution consist? Why, barely a suspension from *living* on the funds of the Church which they had sworn to support, but to whose canons and rubrics they refused obedience! It is susceptible of the clearest proof, that the puritans began the persecutions of which they complain, and were, and are still, more intolerent, than the Church ever has been, even under Arch Bishop Laud himself.

† *Muggletonians.*—A denomination which arose about this period, were so called from their leader, Lodowick Muggleton, a journeyman tailor in the vicinity of London, who, with his associate *Reeves*, set up for great prophets, and declared that their message was purely spiritual, and whoever despised and rejected it, committed the unpardonable sin against the Holy Ghost. The latter affirmed, that the Lord Jesus Christ, from the throne of his glory, thus addressed him:—"I have given thee understanding of my mind in the scriptures, above all men in the world. I have chosen thee as my last messenger for a great work, unto this bloody unbelieving world. And I have given thee Lodowick Muggleton to be thy mouth." They asserted, that they were the Lord's two last witnesses and prophets, spoken of in the eleventh chapter of the Revelation, who should appear a little before the coming of Christ, and the end of the world. And to shew the danger of men's setting up their own reason, and forsaking THE CHURCH, they denied, as most of the sects do (and all will) the doctrine of the Trinity; and affirmed, that God the Father, who was a spiritual man from all eternity, in time came down, and suffered upon earth in an human form. They declared, that it was revealed to them, that Elijah was taken up in a whirlwind, for this very purpose, that he might represent the person of God the Father, for the time when God the Father dwelt upon earth! This has been the canting language of most of the new sects that have arisen in the Christian Church.—See Dictionary of Arts and Scienees, Vol. 3, p. 3, 4, &c.—and Reeves and Muggleton's Spiritual treatise, collected by Hannah Adams.

serves censure, even for matters concerning worship."

"This (says Mr. B.) was the presbyterian doctrine, when they had the *rump parliament* on their side. No high-flying Churchman, (as you are pleased to call them) was more against tolerating dissenters than they. But now the scale is turned, and they are out of power. They exclaim against impositions; not unlike the fox in the fable, who, when he found he could not reach the grapes, went away dissatisfied, and said they were poor sour things. But, Sir, after writing a number of pages, to prove the formularies of the church are doctrines and commandments of men, you free the Church from every charge of this kind. Your words are,—"*If it be replied, that religious observances may be required, without any pretence of adding to the divine law whilst they have relation only to the outward polity, peace, and order of the church, which are left by God to the care and direction of church officers, and necessary to be provided for by them—I answer, if no more be intended than mere external circumstances either of worship or discipline, the reply is just.*"

I would now ask the reader—Did the Church ever require more? Even the act of uniformity, which has been so much complained of, requires no more. Mr. Beach concludes this part of the subject by saying—"you, our *enemy being judge*, we are justified and acquitted."

(To be continued.)

For the Churchman's Magazine.

THE WATCHMAN—No. V.

In noticing, in my last number, some few of the various ways in which Christianity is *wounded in the house of her friends;* and alluding particularly to that description of cases, where the mischief arises from the misdirected zeal and defective judgment of the very persons who profess to be the greatest, and almost the exclusive friends of true godliness; I spoke of the prevailing practice of *lay preaching*, as among these cases, and intimated my intention of making some remarks on that subject in the present number.

In speaking of this practice, I lay entirely out of view, the question of *divine right*. In discussing the mere practical expediency of lay-preaching, it is not material to enquire, what constitutes a valid ordination to the gospel ministry: Because it is not pretended, that those who undertake to teach and exhort—to expound and explain the scriptures—in public assemblages, under the name and character of *lay preachers*, have ever received any ordination or license whatever, either from bishops, presbyters, elders, or lay-delegates. The only difference, in the view of a churchman, between *an invalid and irregular ordination*, and *no ordination at all*, is simply this:—that the ordained preachers of almost every denomination of christians, are required to qualify themselves for the duties of their office, by some preparatory study—while the self-constituted and self-sent lay preacher, may undertake to teach others, before he has obtained sufficient knowledge for his own individual profit and security.

On the mere point of expediency, therefore, it is only necessary to ask, what qualifications are ordinarily possessed, by those who are in the practice of lay-preaching at the present day? That they are principally uneducated men, and that few or none of them possess much theological knowledge, are facts of general notoriety. And it is equally well known, that they are chiefly men of business, and are usually engaged in secular pursuits—either as merchants, shop-keepers, or mechanics—or as clerks, journeymen, or

apprentices; and that they commonly spend six days of every week in providing for themselves or their families, or in discharging their respective duties to their masters or employers. Now, without drawing any inference from all this, unfavorable to the perfect integrity of these men—without supposing, for a moment, that the interests of mammon could in the least degree turn away their hearts from serving the living God—we may be permitted to ask, whether men thus employed in driving bargains and in watching and labouring for their temporal interests, can possibly so far withdraw their minds from the business before them, as to enter very deeply into spiritual meditation or theological investigation?—whether it is possible for the lay-preacher, thus to go from the counter, the counting-house, or the work-shop, to the conference-room or other place of divine worship, duly qualified to be a teacher of the sublime doctrines of the gospel? If there can be but one answer to these questions, neither can there be a difference of opinion among reflecting men, as to the expediency of this practice. For let us look a moment at the result. The consequence must necessarily be, that the whole stock of knowledge displayed on occasions of this nature, must have been hastily gleaned from some popular commentary; and it frequently happens, that the preacher endeavours to compensate for his deficiency in this respect, by a zeal little tempered with prudence, and a boldness which only serves to expose his ignorance. He treats of the deepest mysteries of religion, with a degree of familiarity which is extremely disgusting; and indulges in a strain of censoriousness, which serves to exhibit the principles of christianity in the most repulsive light. In some instances, the speaker may manifest more discretion. He may have sense enough to offer some shrewd and correct observations; and he may, by his earnestness and vehemence, produce a momentary effect upon the feelings of his auditors: But there is at least an equal chance, that his random shots may hit very wide of the true meaning of his text, and excite feelings of a very different nature from those of seriousness and devotion.

That all this must operate to the serious injury of religion, is very evident. And although the motive of the preacher, in every instance, may be perfectly pure and upright, without the least tincture of spiritual pride or vain-glory, this would make but poor amends for the mischief which might arise from the practice. Were no worse consequences to follow, than the disgrace of the preacher—were he only to render himself ridiculous by his ignorance or his vanity—and were he obliged to suffer the whole penalty of his indiscretion—the subject would hardly deserve a comment. But this is not the case. It is perfectly well known, that many people form their notions of religion, from the manner in which it is exhibited to them. And hence, every trifling and superficial exposition—every crude and undigested comment—every shallow speculation—and every contradictory gloss—is calculated to lower the dignity of the scriptures, and beget a sort of scepticism with regard to the whole subject.

Thus are the deepest wounds inflicted on christianity in the house of her friends,—by means which degrade religion to a level far below every other science: For, let it be remembered, that while all men are precluded from meddling with other professions, without a long course of preparatory study—the lay-preacher, regardless of the apostolic injunction, *to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*—rushes upon the duties of

the sacred office, without study, without preparation, without those qualifications, which alone can render his services creditable to himself, or profitable to his fellow-men.

When the Bishop's Address was put to press, it was expected that the following abstract would be deferred for insertion in the August No But some unexpected circumstances have enabled us to give it to our readers in the present number.

An abstract of the Journal of the Convention of the Protestant Episcopal Church in the Diocess of Connecticut, held at Stratford, June 5th and 6th, 1822.

This Convention was attended by the Rt. Rev. Dr. Brownell, about 30 Clergymen and about the same number of lay delegates.

The Rev. A. Baldwin was elected Secretary, and Burrage Beach, Esq. assistant Secretary.

The Rev. A. Baldwin, expressed his gratitude for the confidence reposed in him by the Convention, for a period of nearly thirty years, during which, he had served the Convention as Secretary, and requested the Convention to accept of his resignation of that office. The Rev. B. G. Noble was chosen to the office of Secretary.

Resolved unanimously, That the thanks of this Convention be rendered to the Rev. A. Baldwin for his services, as Secretary, during the long period, he has officiated in that office.

Certificates from 34 Parishes, approving of the Constitution adopted at the annual Convention, 1821, were laid upon the table.

Agreeably to the 45th Canon of the General Convention, the Rt. Rev. T. C. Brownell, D. D. delivered his annual address. See page 198.

The Treasurer of the Society for the Promotion of Christian Knowledge, reported to the Convention the state of the Societies funds; from which it appears that there is a balance of $307 63, remaining in his hands, exclusive of the annual contributions which were received during the Convention.

Fourth annual report of the Board of Direction of the Society for the promotion of Christian Knowledge.

In presenting this fourth annual report, the Board cannot exhibit a very flattering view of the state of the society. During the last year as appears from the Treasurer's report, very little has been done. A few Bibles and Common Prayer Books have been purchased and distributed; and a small sum has been appropriated to missionary expences.

The want of tracts has been much diminished by the establishment of the Churchman's Magazine, which affords, at a very cheap rate, the same kind of information which has been hitherto circulated in other forms. And Bibles and Prayer Books are now afforded, at such low rates, for gratuitous distribution, by the Auxiliary Bible and Common Prayer Book Society of New York, that it becomes less necessary to circulate them through the medium of this society.—Hence, although these objects are by no means to be abandoned, it has been deemed advisable, for the present, to turn the attention of the Board more particularly to the encouragement of missionary labours in the destitute Parishes of the Diocess.—Agreeably therefore, to a recommendation of the Rt. Rev. Bishop Brownell, they have resolved to devote the disposable funds of the present year, exclusively to this single object. And they entertain the hope, that by the aid of the contributions still to be received, the Bishop may be enabled to employ at least one active and diligent missionary during a considerable portion of the year.

The Committee to whom was refered, so much of the Bishop's ad-

dress as relates to the subject of Missionaries, and the report of the Board of Direction of the society for the Promotion of Christian Knowledge, beg leave to report:—

That they are fully persuaded of the importance of encouraging missionary labours in this Diocess:—but they believe, that the existing society is adequate to the object, if the provisions of its constitution can be carried into full and energetic effect:—And they think, they can discover, in the returns already made, and in the interest manifested by their Brethren, both of the clergy and laity, strong evidences of a growing zeal on this subject, and a flattering ground of hope, that the missionary cause will no longer be suffered to languish for want of support. They do not believe it advisable, even were it practicable, in this present state of the Diocess, to make much provision for a permanent fund; but if a small fund be now reserved and suffered to accumulate, it may lay the foundation for a permanent and respectable provision for this great and interesting object. They therefore beg leave to recommend the following resolution for adoption in the place of those laid on the table yesterday:—

Resolved, That the present funds of the Society for the Promotion of Christian Knowledge, shall be devoted exclusively to the support of missionaries, with the exception of two hundred dollars, which shall constitute an accumulating fund, until the further order of the Convention, and that it be recommended to the Board of Directors, to make no application for any other than Missionary purposes, until otherwise instructed by the Convention.

Report of the agents of the Trustees of the Bishop's Fund.

The subscribers beg leave to represent, that they were appointed by the Trustees of the Bishop's Fund, Agents, to settle with the Parishes in the Diocess, who have not paid their assessment for the Bishop's Fund, in pursuance of a resolution for that purpose passed by the Convention held at Waterbury on the 7th day of June, 1821.

That in execution of the duties of their appointment, the subscribers issued a circular letter addressed to the wardens of forty five Parishes, which appeared to be in arrears in whole, or in part, in the payment of said assessment, and represented to said Parishes, that the income of the Bishop's Fund was insufficient to pay the salary which was engaged by the Convention, at the time that the Bishop accepted the charge of the Diocess:—that the sum in arrear at the expiration of two years amounted to seven hundred dollars, and the trustees must rely on the assessment due from the Parishes to make up the deficiency:—that the agents were authorized to settle with the Parishes, equitably according to their present circumstances, and upon receiving their proposals, would visit them for that purpose. In reply to the above application the agents have received a letter from St. Peter's Parish at Plymouth, informing them that the Parish had agreed to pay $100, in full of their deficiency, which the agents have accepted. And they have received communications from several other Parishes which they trust will result in arrangements beneficial to the funds.

Respectfully submitted.
P. SHELTON,
A. BALDWIN,
S. W. JOHNSON,
Agents.

The Committee to whom was referred the subject of the accounts between the Rt. Rev. Bishop Brownell and the Diocess of Connecticut, beg leave respectfully to report:—

That they find the Convention stand pledged to pay to the Bishop the sum of $1500, per annum for Diocesan services. The Commit-

tee also find that the Bishop has received annually, from the treasurer of the Bishop's Fund, only about 1150 dollars.

Resolved, That the agents of the Trustees of the Bishop's Fund to settle with the delinquent Parishes their assessment for said Fund, be authorized to appoint an agent, or agents, with full power to make such settlement on fair and equitable terms, in such manner, as said agents of the Trustees may direct and approve.

The Committee appointed to take into consideration, that part of the Bishop's Address, which referred to Sunday Schools beg leave to report:—

That not having time, to devote that attention to the subject which its importance demands—they recommend, that a committee be appointed to prepare and arrange such a system, as they shall, after mature deliberation, think best, and report to the next annual Convention. They also beg leave to suggest to the Convention the propriety of recommending, to the several Parishes in the Diocess, which have not instituted Sunday Schools, to institute them for the ensuing year, and to instruct the children in the Church Catechism and explanation, and also that the children be required to commit to memory passages of scripture, and that they be exercised in questions on the Bible and on the Book of Common Prayer.

The Committee on the Constitution of the Society for the Promotion of Christian Knowledge, reported the following alteration to the 7th Article,—After the words "shall be paid into the hands of the treasurer," substitute in the place of the remainder of the Article, the following, *subject to the order of the board of direction, who shall appropriate all monies so received to the support of missionaries in this Diocess; and to the gratuitous distribution of Bibles, Prayer Books, and Tracts:—and further, that the present permanent fund shall not be permitted to exceed five hundred dollars either by additions, or accumulation of interest.*

Resolved, That every minister in this Diocess shall be requested to perform divine service, in some of the vacant Parishes at least two Sundays in each year under the direction of the Bishop.

A Resolution was adopted authorizing the Bishop to fill any vacancies which may occur in the delegation to the General Convention.

Delegates to the General Convention.

Rev. A. Baldwin, Rev. D. Burhans, Rev. H. Croswell, Rev. T. Marsh, Hon. S. W. Johnson, Hon. Wm. Mosely, Hon. Elijah Boardman, Samuel Tudor, Esq.

Standing Committee.

Rev. T. Bronson, D. D. Rev. H. Croswell, Rev. A. Cornwall.

Trustees of the Theological Seminary.

Rev. D. Burhans, Rev. H. Croswell, Rev. T. Bronson, N. Smith, Esq. Richard Adams, Esq. Hon. S. W. Johnson.

Churches.	Towns.	Rectors, &c.	New Com.	Total Com.	Baptims. Adults.	Baptims. Infants.	Baptims. Total.	Families.	Marriages.	Funerals.
Christ	Norwich	J. Tyler, S. Pad-		57	7	8	15	53		7
St. Peters	Plymouth	R. Rossiter [dock	12	110	3	8	11	71	6	4
St. Matthews	do.	do.	6	80		4	4		2	4
St. Johns	Essex Borough	P. G. Clarke		28	6	1	7	35	1	
do.	Bridgeport	P. Shelton		90	1	18	19		4	9
Trinity	Fairfield	do.		69		11	11			4
	Sharon	G. P. Andrews		42		2	2		3	4
	Kent	do.		28		2	2		3	5
	New Preston	do.		38		11	11		4	2
	Canaan	do.				3	3			
	Salisbury	do.		108		18	18		10	11
St. Johns	New Milford	B. Benham	6	140	4	4	8		7	9
	Brookfield	do.	9		1	6	7		3	
St. Johns	Waterbury	A. Gear				14	14		11	6
	Salem	do.				2	2		1	1
	Wolcott	do.				3	3			2
St. Matthews	Wilton	C. Smith	7		2	15	17		3	16
	Ridgefield	do.								
Christ	Woodbridge	C. Prindle		72	2	8	10	90	1	2
	Amity Parish	do.			1	4	5			
Trinity	Newtown	D. Burhans	25	300	3	26	29		26	30
do.	Branford	O. P. Holcomb				11	11		1	4
St. Johns	North Haven	do.				18	18		2	3
St. Andrews	Northford	do.				1	1		1	1
	Oxford	B. Northrop		68	1	16	17		9	13
StPau. & Pet.	Huntington	M. Rayner	6	100		15	15		16	10
	Southington	A. Cornwal		27		2	2		1	2
St. Pauls	Norwalk	R. Sherwood	13	160	3	24	27	120	9	15
	New Canaan	do.			2	8	10			
Christ	Guilford	D. Baldwin		63		8	8		2	10
St. Johns	North Guilford	do.		36	1	12	13			6
Union	Killingworth	do.		33		5	5			4
St. James	Derby	Jewet }		100						
Union	Humphreysville	do. }								
St. Lukes	Glastenbury	N. Burgess	6	29	1	7	8		5	2
St. Johns	Warehousepoint	do.	12	28	2	8	10		1	1
St. Peters	Cheshire	T. Bronson	6	60	2	10	12	96	3	12
Christ	Reading	A. Todd	1	57		2	2		5	1
St. James	Danbury	do.	5	44		4	4		3	
Trinity	New Haven	H. Croswell	43	422	8	88	96		15	46
Christ	Middletown	B. G. Noble	15	120		19	19		2	10
Christ	Hartford	N. S. Wheaton	46	154	5	37	42		7	

From the review of Dr. Chalmer's civic Economy contained in the 8th No. of the Christian Observer.

After referring to the author's strong and eloquent testimony to the *necessity and value of a learned clergy*, the reviewer adds, "There is a subsequent testimony to the claims of the Church of England to litterary distinctions, which, as issuing from the bosom of the Kirk, and as being one of the few tributes of this kind which, since the days of Cromwell, have crossed the Tweed, we think it right to present to the attention of our readers."

"There are many who look with an evil eye to the endowments of the English Church, and to the [alleged] indolence of her dignitaries. But to

that church the theological literature of our nation stands indebted for her best acquisitions; and we hold it a refreshing spectacle, at any time that meagre Socinianism pours forth a new supply of flippancies and errors, when we behold, as we have often done, an armed champion come forth, in full equipment, from some high and lettered retreat of that noble hierarchy: nor can we grudge her the wealth of all her endowments, when we think how well, under her venerable auspices, the battles of orthodoxy have been fought, —that, in this holy warfare, they are her sons and her scholars who are ever foremost in the field,—ready, at all times, to face the threatning mischief, and by the might of their ponderous erudition, to overbear it." p. 316.

"There is another advantage of learning, as connected with religion, and to which we refer as bearing, to a considerable extent, on some of our future reasonings; we mean the light which it sheds on *the contents of* Scripture. It is not enough to say of it, that it is valuable for the defence of the record. It is no less valuable for the developement and the exposition of the meaning of that record. It is surprising how many controversies a little sound learning will adjust. Almost all strange and monstrous theological systems have sprung from false conceptions of the meaning of particular terms or isolated expressions of Scripture; and a single touch from the spear of sound criticism, in many instances, dissolves or disperses them. Every day of our lives more and more convinces us, of the very great importance of a thorough and classical investigation of the meaning of the language of Scripture. By a careful analysis of its words and images, not only will the diligent student discover new mines of moral and intellectual wealth in the sacred volume, but he will escape the mortification of spending the latter portion of life in repenting of the absurdities of his earlier years. And, whilst we thus insist on the general value of learning, let us never forget the peculiar claims of our own church on the gratitude of the friends of the Gospel. We may venture to say, that we know of no error which has not met in that church with its most powerful antagonist. From the moment when it erected itself in opposition to Popery, and led on by Jewell and afterwards by Chilingworth, fought the battles of Protestantism—through all those momentous stages in which it encountered successively the assaults of puritanism, of infidelity, and of latitudinarianism, to these latter days when, under the conduct of Horsley, and the present Bishop of Raphoe, it has trampled in the dust all the hosts of Socinianism—we know of no church which has equally made good its claims, as far as exterior defences of religion are concerned, to the dignities with which it has been invested. Nor is it our intention, in referring only to the defence of religion from outward assaults, to contend that the Church has rendered less assistance to the right exposition and interpretation of Scripture. Her formularies are, perhaps, after all, the best human exposition of Scripture; an exposition which exhibits at the same time the strictest regard to truth and the most marked spirit of moderation; an exposition which, more perhaps than any other, casts debateable points into the shade, and gives the highest prominence to the undebated principles of Christianity; and consequently the exposition which supplies, beyond every other, a common ground on which opposing parties may meet and proceed forth, in the whole armour of God, to contend with the common enemies of their faith. And, if there has been, as we are bound to admit, a painful abandonment of these formularies in the

case of many individuals, there have not been wanting at any time, and especially now there are not wanting, a large body of churchmen, true to the spirit and temper of the illustrious parent from whose lips they draw the lessons of life, and under whose banner they go forth to the conflict with the world, the flesh, and the powers of darkness."

From the Christian Guardian.

A brief exhibition of the general tenour of Scripture language concerning Christ, his character and attributes.

1. He is called GOD—"The Word was made flesh—The Word was God." John, i. 1—4. "The mighty God." Isa. ix. 6. "Feed the Church of God, which *he* hath purchased with *his own blood.*" Acts, xx. 28. "The only wise God our Saviour." Jude, 25. "Hereby perceive we the love of GOD, because HE laid down HIS life for us." 1 John, iii. 16.

2. He is called THE LORD—"Christ THE Lord." Luke, ii. 11. "The Lord from heaven." 1 Cor. xv. 47. "Lord both of the dead and the living." Romans, xiv. 9. "The Lord of all." Acts, x. 36. "Lord over all." Romans, x. 12. "Lord of glory." 1 Cor. ii. 8. "The Lord of lords." Rev. xvii. 14. "Mine eyes have seen the King, THE LORD OF HOSTS." Isaiah, vi. 5, 10. "These things spake Esaias, when he saw *Christ's* glory, and spake of *him.*" John, xii. 41.

3. Christ is THE FIRST AND THE LAST, a title which exclusively belongs to Jehovah: "Thus saith the Lord, I am the first, and I am the last, and besides me there is no God." Isaiah, xliv. 6. "I (Christ) am alpha and omega, the beginning and the end, the first and the last." Rev. xxii. 13. Can a *man*, a *creature*, claim this title?

4. Christ is ETERNAL—"He was before all things." Col. i. 17. "With God from the beginning." John, i. 1. "His goings forth were from everlasting." Micah, v. 2.

5. He is IMMUTABLE—"Jesus Christ, the same yesterday, to-day, and for ever." Heb. xiii. 8. "Thou art *the same*, and thy years shall not fail." Heb. i. 12.

6. He is EQUAL with the Father—"The man that is MY FELLOW, saith the Lord of hosts." Zech. xiii. 8. "Who being in the form of God, thought it not robbery to be EQUAL with God." Phil ii. 6. "The throne of God *and the Lamb.*" Rev. xxii. 1.—"All men should honour the Son, *even* as they honour the Father." John, v. 23.

7. The CREATOR and UPHOLDER of the universe—"*All things* were made by him, and without him was not any thing made that was made." John, i. 3. "By him were all things created that are *in heaven* and in earth; "All things were created by him and FOR HIM."—"He is before all things, and by him all things consist." Col. i. 16, 17. *Upholding all things* by the word of his power." Heb. i. 3.

BRITISH AND FOREIGN BIBLE SOCIETY.

The income of this society, it appears, amounts this year to upwards of ONE HUNDRED THOUSAND POUNDS, being considerably more than any former year; and that its issues of Bibles and Testaments are also increased; that this progress, both in the funds and in the issues of the Society, is not confined to any particular districts, but prevails generally in almost every part of the immense field of the Society's labours, even in places where, from peculiar circumstances, it could scarcely be expected, such as Dublin, &c.

Recent intelligence from France affords reason to anticipate that the French Bible Society will be of incal-

oulable advantage to that country, producing a spirit of conciliation, harmony, and activity; leading the minds of many to think seriously on religious subjects, and to engage in other plans of beneficence and piety. We learn too, that, in Bavaria, a door has been opened for the circulation of the Scriptures; that Leander Von Ess is still continuing his unwearied exertions; and that, although a temporary interruption has been occasioned in Turkey, Greece, &c. to the spread of the Bible, by the troubles of those parts, yet, even there, preparations are making to take advantage of the first moments of tranquility; that Hilarion is still pursuing his zealous labours; and that the few copies of the Turkish Testament, which had recently been issued, were received with the utmost eagerness and delight; so that, in whatever direction we contemplate the Society's operations, we find it still proceeding conquering and to conquer.

We learn too, with respect to the

CHURH MISSIONARY SOCIETY,

That its funds have also increased considerably, amounting now to THIRTY-THREE THOUSAND POUNDS, being an advance of TWO THOUSAND POUNDS above those of the preceding year; that it is exciting a spirit of increasing attention in various parts, and especially among the clergy; that it has therefore ventured upon instituting a Ninth Mission, in the territories of the Hudson's Bay Company, in North America, and has reason to conclude, that the increasing liberality of the Christian public will keep pace with these increasing exertions. The Society is the more encouraged to indulge this expectation in consequence of receiving the most interesting intelligence of success from the Syrian College at Palamcotta, the various stations in India, and at Ceylon; and from the different settlements on the western coast of Africa. The recent intelligence from Sierra Leone states, that at a late communion at Regent's Town, nearly 400 communicants were present; that the morning and evening prayers were attended by 6 or 700 persons; and that the Sunday congregations have so increased as to render another enlargement of the church necessary.

THE LONDON SOCIETY FOR THE CONVERSION OF THE JEWS

Is found also to share in the general prosperity: and though, from the peculiar nature of their object, they have formidable difficulties to encounter, and are compelled to witness various disappointments; yet the measure of success which they meet with in their schools, from the circulation of the Hebrew New Testament, and the labours of their zealous and pious Missionaries M'Call, Becker, and Wolfe, encourage and animate them to proceed in their great work, being assured that, in due season, all Israel shall be saved.

Survey of Missionary Stations.

[CONTINUED.]

BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—accounted so Holy by the Natives, that several Hindoo Rajahs have delegates residing here, who perform, on their behalf, all the requisite ablutions—460 miles north-west of Calcutta, by way of Birbhom; but by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive relizious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation.

The *Baptists* have a country-born Missionary at Benares, who has baptized several persons, and among them, two Brahmins, one of whom frequently accompanies him in his excursions, and confirms his testimony respecting the Saviour of men.

Church Missionary Society.—About four years ago, Jay Narain, a Native presented to this Society a house and premises in Benares, which cost him 48,000 rupees, or 6000*l.* sterling, for the purpose of a School Establishment; and by a further bounty, he endowed it with 40,000 rupees, or 5000*l.* The School was opened on the 17th of July, 1318. In the year following, 63 scholars were studying English, 32 Persian, 11 Hindee and Sanscrit, and 15 Bengalee—teachers of the Native languages having been appointed.

Besides this school, there is another at *Secrole*, a military station close to Benares.

The Rev. *Daniel Corrie*, distinguished as the friend of the late Henry Martyn, no less than by his kindred zeal and ability in Missionary labours, was for some time stationed at Benares, but afterwards removed to Calcutta, amidst the regrets of the inhabitants.

Benedict La Roche, and *John Perowne*, Missionaries, with thirteen other persons in various capacities, form the Missionary establishment at Benares.

The *London Society* have lately sent Mr. *Adam*, in the capacity of Missionary to this place, but no report of his proceedings has yet been made.

CHUNAR.

A Town on the Ganges, a few miles above Benares; and a station for Invalids of the British Army.

Church Miss. Soc.—*Wm. Greenwood*, an English Missionary, and *Wm. Bowley*, a Country-born Missionary, lately ordained at Chinsurah, by the Lutherans belonging to the Mission, officiate here—the former, to the Europeans, and the latter, to the congregation of Native Christians. The Native worship is fully attended by the Christians, and occasionally by the Heathens.—Mr. Adlington, Superintendant of Narain's Charity School at Benares, frequently addresses the Congregation, being well acquainted with their language.

When Mr. Bowley began his labours six years since, his congregation amounted to no more than 12 or 14 persons; but has since increased to 100, 50 of whom are communicants. Till Mr. Greenwood arrived, he had worship in Hindoostanee, eight or ten times a week, and in English, six or seven times.

There are five schools in Chunar, in which English, Persian, Hindoostanee, and Hinduwee are taught to about 180 Children and Adults.

At *Lucknow*, a City containing a population of 500,000 inhabitants, the *Church Miss. Soc.* have a school, principally for the children of Christian Parents:—At *Barcilly*, another large City 800 miles north-west of Calcutta, they support a Native Reader and Catechist; and at *Allahabad*, an ancient city situated at the junction of the Ganges and Jumner, the *Baptists* have a Station, though with little apparent effect.

MEERUT.

A large Town, about 32 miles north-east of Delhi.

Church Miss. Soc.—*Anund Meseeh*, and *Moonef Meseeh*, Native Readers and Catechists.—The Converts here are increasing, and manifest an excellent spirit. Thirteen had been baptized, and more were about to be added to the number. One of these was a Native Soldier, a Brahmin of high caste, whose baptism excited much attention. Mr. *Fisher*, Chaplain at Meerut, takes a warm interest in the success of the Mission—frequently assembles the Native Christians in his study to read the Gospel, and watches over them with parental affection.

DELHI.

Once the Capital of the Patan and Mogul Empire—967 miles north west of Calcutta. In its splendor, it covered a space of 20 miles, and its present buildings and ruins occupy nearly as much. It is greatly improving under the protection of the British Government.

Baptist Miss. Soc.—*J. T. Thompson*, Country-born.—Some persons appear to have been benefitted by Mr. Thompson's instructions.

He took a journey, some time since, about 200 miles north-west of Delhi, and was surprised to find the interior so full of lettered men, and so desirous of the Scriptures.

Church Missionary Society.—*David Jysingh*, Saadh School master.—*Thomas Morris*, Missionary to the Saadhs.

The *Saadhs* are a people residing in the neighbourhood of Delhi, so different from most of their countrymen in their morals and religious belief, that they deserve a more particular mention. They abhor all kinds of Idolatry—prohibit gay apparel, and dress in white—never make any obeisance—will not take an oath—profess abstinence from luxuries, and never have dances—forbid attack on man or beast, unless in self defence—strongly enjoin industry—take great care of their own poor—forbid ostentation in worship and alms-giving—consider the regulation of the tongue a principal duty. These people date their origin about 180 years back.

Anund Messeeh of Merut, and Jysingh of Delhi, made a journey amongst the Saadhs, and were every where received with kindness.—In one town where there were about fifty families of Saadhs, they all entreated Anund to stay amongst them, and read and explain the "Merciful Book of God." The Rajah under whom these families lived, lifted up his eyes and hands, in admiration of the Scriptures, which Anund read to him, exclaimed—

That man that shall have such a Book as this in his possession, and not love it, and not live by it, must be a "Burra Shytan!" (a vile and worthless wretch.)

AGRA.

A large City, 800 miles north-west of Calcutta.

Church Miss. Soc.—Abdool Messeeh, Native Reader.—*John Lyons*, Superintendant of Schools.—*John Growley*, Schoolmaster.

The visit of Abdool Messeeh to Calcutta, and his beneficent occupation there have been stated under the head, of that city. He had continued, amidst growing infirmities, to hold up, at Agra, the light of Christian truth and practice. He and his Congregation were going stedfastly forward in their Christian Profession. His faith, love, and zeal, were as conspicuous as ever, though not productive of the same visible effects on the people around him.

The School flourishes under Mr. Crowley. The scholars have increased from 30 to upward of 60. He greatly lamented the absence of Abdool.—He has qualified himself to read the Scriptures in Hindoostanee.

At Agimer, the Baptists have a Missionary, Mr. J. Carey; but nothing particular is known of the Mission.

SURAT.

A large City on the western coast of the Peninsula—177 miles north of Bombay—said to contain 500,000 inhabitants—part are Moors, professing Mahomedanism, but retaining some Pagan rites.

The *Baptists* have an Amenian Missionary, *C. C. Anatoon* at this place; but nothing certain is known of his success.

London Miss. Soc.—W. Fyvie, J. Skinner, Missionaries.—They preach in English to large congregations, consisting chiefly of soldiers. No native School has yet been established. The Portuguese Roman Catholics send their children, without hesitation, to the English Schools. The translation of the Scriptures into Guzerattee was nearly completed, and the printing of the New Testament begun.

BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population about 200,000.

There is here an Education Society, of which the Governor is President; the Bishop of Calcutta, Patron; the Archdeacon, Vice-Patron; Members of the Council and other Gentlemen, Vice-Presidents; and the Rev. H. Davies, Secretary.

They have in their Schools at Bombay, Tannah, and Sunat, a total of 887 Scholars—many of them supported and educated at the expense of the Society. The Society was organized in 1815, since which time, 11,956*l.* had been raised for it by contributions.

Christian Knowledge Society.—The principal object of this institution, has been, the distribution of Tracts, of which near 10,000 have been put in circulation. They supply the Education Society, in a great measure, with books.

American Board of Missions.—"The same course of Journeys and Preaching has been continued. By visits to places of resort within the city, and by journeys round it, many thousands, in the course of a year, hear something, the Missionaries state, concerning the True God and Eternal Life. The Scriptures and Tracts are largely distributed on these occasions. Several Towns offer proper spheres of usefulness, when other Missionaries arrive. The Journeys to these places are very interesting; but they deeply affect the mind, from the darkness and sin which every where reign.

"In the Translation of the Scriptures into Mahratta, the Missionaries had been engaged for five years. As portions were finished, they were printed; for the advantage of the remarks to be made on them, both by the learned and the unlearned: as the Translators were aware of the great care and deliberation requisite to produce a good Version; the whole of the New Testament was finished, and the chief part of the Old."

"In the Tenth Report, the Board en

timated the Scholars at 1300: but an exact account, subsequently received, states the regular attendants at 1019; besides numbers who are inconstant in their attendance. Applications for Schools are so frequent, that, were there sufficient funds, in less than five years, 10,000 Children might be enrolled in the Schools."

Church Missionary Society.—The *Rev Richard Kenney*, Missionary, with his wife and three children, arrived at Bombay; and Mr. K. commenced the study of the Mahratta language, with the view of bestowing his labours in some part of the island of Salsette, as the state of the Native Christians seems to offer an important field for intelligent and patient exertion, numbers of them relapsing from the Roman Communion into Heathenism, from the insufficiency of instruction. Mrs. Kenney's state of health unfortunaly obliged her to return to Europe.

Wesleyan Miss. Soc.—The Schools under the patronage of this Institution continue to receive the attention of the Missionaries; although but little effect has yet been produced on the adult nations.

(To be continued.)

OBITUARY.

Died, on Sunday morning, June 17th, at his father's house in Newtown, the Rev. *David Botsford*, in the 26th year of his age. From his childhood, he was remarkably gentle, amiable and affectionate; shrinking with abhorrence from deceit and falsehood, and glowing with generous indignation at cruelty and oppression. He endeared himself to his family and acquaintances—graduated at Yale College in 1818—was a student in the Theological Seminary, while it remained at New-Haven—was ordained by Bishop Brownell, in the fall of 1821—spent the last winter at Wallingford, Conn. Having the charge of the Parish and the Academy, and labouring under a scrofulous complaint, he left his appointment in March, returned to his father's house—was soon confined—his disease gradually increased—he evidently saw his approaching dissolution, and with all the meekness and resignation of the christian, *he waited with patience all the days of his appointed time*, and died as he had lived in full faith of a glorious immortality.

Conn. Courier.

☞ Some further account of this excellent young man, will appear in a future number of this work.—*Eds.*

Since the above was in type, we have received the following notice from New-York.

NEW-YORK, June 26th 1822.

The Students of the General Seminary of the Protestant Episcopal Church, having heard, with deep regret, of the premature death of their late fellow member, the Rev. David Botsford; do hereby express the high respect they entertained for his piety and worth.—And in testimony thereof, do resolve to wear the usual badge of mourning for the space of thirty days.

Resolved, That the proceeding of this meeting be published in the Churchman's Magazine and Christian Journal.

L. B. HULL, Chairman.
A. L. CONVERSE, Secretary.

POETRY.

ELEGY ON BISHOP JEWEL, BY DR. FULLER.

Holy learning, sacred arts,
Gifts of nature, strength of parts,
Fluent grace, and humble mind,
Worth reformed, and wit refined,
Sweetness both in tongue and pen,
Insight both in books and men,
Hopes in love, and fears in weal,
Humble knowledge, sprightly zeal,
A liberal heart and free from gall,
Close to friend and true to all,
Height of courage in truth's duel,
Are the Stones that made this Jewel.
Let him who would be truly blest
Wear this Jewel in his breast.

☞ "A Churchman," is received.

THE

CHURCHMAN'S MAGAZINE.

II.] AUGUST, 1822. [No. 8.

For the Churchman's Magazine.

HE COMMENTATOR:

OR

IDE *to the clear comprehen-*
n, and *pious use*, of the LIT-
RY.

No. VI.

THE CREED.

SOUND faith is essentially ne-
y to a correct practice. It lies
foundation of all true religion,
ithout it, no man can worship
right. "He that cometh to
must believe that he is, and
e is a rewarder of them that
tly seek him." The holy
ires constantly urge the neces-
a correct and living faith, and
e it as an instrument or medi-
ppointed of God, through
we are made partakers of the
and important blessings of
on. These scriptures them-
since they are the only reve-
of divine truth, and contain
hing necessary for a christian
ve, must constitute, in the lar-
se, our Creed, or rule of faith.
ce the scriptures, besides the
ental doctrines of Christiani-
prehend also a great variety
hs of less importance, it be-
expedient for the Church to
summary of the articles of
nsible belief, which might be
readily learned, and easily understood by all her members.

To these articles of our belief we give the name of *Creed*—a term derived from the Latin word *Credo*, which signifies, *I believe*. In the Eastern Churches, it was commonly called *Sumbolon*, from the word *Sumballo, to put together*.

The Creed which stands first in order, in our Liturgy, is called the Apostle's Creed. This Creed is, properly speaking, a profession of faith in the holy and undivided Trinity. In this point of view, it corresponds with the Doxology, which is a very compendious catholic Creed; and they both derive their origin principally from the form of Baptism delivered by our Lord. There is an ancient, though fabulous, tradition, that this Creed was the joint work of the Apostles:—each one furnishing an article till the whole was completed. But it was termed the Apostle's Creed, not because it was composed by the Apostles themselves, in the very form of words in which it is now expressed, but partly because its doctrines are the doctrines taught by the Apostles, and partly because it is derived from Churches which were termed Apostolic.—It was an ancient custom to call those Churches, in which any Apostle had personally taught, especially if he had resided there any considerable time, or had died there, *Apostolic* Churches. Such were

the Churches of Jerusalem, Corinth, Ephesus, and Antioch, in the East: Such too was Rome, in the west, where St. Paul and St. Peter had lived, and had been martyred. When any one, in the western world, spoke of the Apostolic Church, Rome was supposed to be understood, because no other could be thus designated. Hence, their Bishop came to be called the Apostolic Bishop; their see, the Apostolic see; their faith, the Apostolic faith; and among the rest, the Creed they used, the *Apostolic Creed.*

It is not without propriety, therefore, that this Creed takes its name from the Apostles. It contains an excellent epitome of the doctrines which they taught—expressed, as nearly as possible, in their own words: And though some of its articles were added in latter times, the greater part of it is probably derived from the usage of the Apostles.

That Creeds, not unlike that now under consideration, were used by the Apostles, we have the fullest reason to believe. Irenæus, the scholar of Polycarp, the disciple of St. John, repeats a Creed similar to ours, and assures us that "the Church, dispersed throughout the whole world, had received this faith from the Apostles and their disciples." And Tertulian gives us a Creed of similar import, declaring that it had been current "as a rule of faith in the Church, from the beginning of the Gospel." We do find, indeed, some diversity in the *forms* of the ancient Creeds, but their substance is so completely the same, as to afford proof that from the very first promulgation of Christianity, a compendious system of faith was established by its founders.

Originally, the Creed was only used at the administration of the sacrament of Baptism, and in private devotions. It made no part of any public Liturgy, till near the close of the fourth century, when it was first introduced by the Bishop of Antioch. About a century after, it was ordered to be recited before the Lords prayer, in the Churches throughout Spain; and it was not established as a part of the Romish daily service, till more than four centuries after this period. At the Reformation, the Church of England thought fit to continue it in her order of daily service, because we cannot be too often reminded of the fundamental articles of that faith once delivered to the saints, and on which we build all our offices of public worship.

The place which the Creed holds in our morning and evening Prayer, is the most proper that could have been chosen; whether considered in reference to what goes before it, or in regard to what follows it. It is preceded by the lessons taken out of the Holy Scriptures. "Faith cometh by hearing;" and after we have listened to the word of God, it is very fitting that we should make a public profession of our belief in what it contains. The word preached did not profit the Jews, for want of faith in them that heard it. That this may not be the case with us, we call our faith into a more vigorous exercise by a public declaration of it.—After the Creed, follow the Collects and Prayers. Our belief is the basis of our supplications. "Faith is the fountain of Prayer," says St. Austin; and "how shall they call on him in whom they have not believed," asks an inspired Apostle? That we may call upon God properly and effectually, we first declare our belief, by reciting the Creed. With admirable fitness then, have the compilers of our liturgy directed us to repeat the Creed, *after* we have heard God's "holy word," and *before* we proceed to "ask those things which are requisite and necessary as well for the body as the soul."

The Rubric directs that the Creed

be said "by the minister and the people." It is the confession of the whole congregation, and every person present ought personally to pronounce it with the minister. As "with the heart man believeth unto righteousness," so "with the mouth confession is made unto salvation:" And though in scripture we are instructed to pray for one another, yet every one must believe for himself, and ought to make the profession of his belief with his own mouth.

The Rubric further directs that the Creed shall be said *standing*. This was the attitude in which the Catechumens in the ancient Church always repeated it. The Creed is not so immediately and specially addressed to God, as our prayers are. It is rather a declaration made by every individual, to the whole congregation, in the presence of God. Standing is therefore, the attitude which propriety would suggest. The attitude further imports that we are determined to defend and maintain the faith which we profess: And some of the more warlike nations of Europe, were anciently accustomed to repeat it with their drawn swords in their hands; to intimate that they were determined to support the doctrines which it contains, at the hazard of their lives.

It was also an ancient custom, which still prevails in some places, to turn towards the East during the recital of the Creed. Most of the places of public worship were so constructed that the congregations should face towards the East; and under the East window was placed the Chancel and holy table. The Jews were accustomed to worship with their faces turned towards the Mercy seat and the Cherubim, where the Ark of God was placed: And this arrangement of Churches was designed to indicate that Christians should worship with their thoughts directed to the Sun of Righteousness, and that they should look for his most gracious presence at his holy table.

There is a general practice in our Church, founded also on ancient usage, of bowing at the name of Jesus, in the Creed. This practice, though common, and proper in itself, is not *enjoined* by the Church in this country. In the early ages of the Church the practice was universal, and it is prescribed by the eighteenth Canon of the English Church, as a testimonial of "inward humility, and a due acknowledgement, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."

In considering the Creed itself, we shall find it to be a compendious system of the Doctrines of the Gospel. It begins with the fundamental article of all true religion, the unity of the Godhead;—"I believe in God the Father, almighty, maker of heaven and earth."—The faith here professed, imports something more than a mere speculative belief of the existence of a Creator. It imports a deep and constant impression of the omnipresence, and ceaseless inspection, of the God "in whom we live, and move, and have our being." We must regard him as our *Father* by creation, and adoption, and in a peculiar manner, as the "God and Father of our Lord Jesus Christ:"—as the fountain of all power and might, and as the Creator of all things, visible and invisible.—After acknowledging our belief in "God the Father," we proceed to profess our faith in the second person in the Godhead;—"In Jesus Christ, his only Son, our Lord."

He is called *Jesus*, by the direction of the Angel before his birth, and on account of his being the *Saviour* of the world; and *Christ*, from his being *anointed*, or appointed of

the Father, to bear the several offices of Prophet, Priest, and King, to which men had been consecrated by being anointed with oil. He "was anointed with the Holy Ghost, and with power." He is called the *only Son* of God, because he is of the same nature with the Father, being "God himself, blessed forever;" and on account of his miraculous conception by the Holy Ghost. So that whether we consider him with respect to his divine or human nature, he is, in either sense, strictly and properly, the *Son of God.* And he is called *our Lord*, because he is so, in a peculiar sense, by redemption; having bought us with a price, and purchased us to himself with his own blood. "For to this end Christ both died, and rose, and revived, that he might be *Lord*, both of the dead and the living."

As he *was born of the Virgin Mary*, he became a perfect man, as well as perfect God;—taking our nature upon him, and being "made in all things like unto us," only "without sin." And "being found in fashion as a man, he humbled himself" still further, and "became obedient unto death, even the death upon the Cross." "*He suffered under Pontius Pilate*," the Roman Governor:—"*was crucified, dead, and buried.*" Thus was he "made to be sin for us, who knew no sin, that we might be made the righteousness of God in him:"—He who was perfectly holy, and free from sin himself, was made a sin-offering for us, being substituted in the place of sinners, to suffer the punishment of sin, and satisfy the divine justice; that we, through his merits, might be accounted righteous before God, and obtain the reward of righteousness, purchased for us by the precious blood of his dear Son.

After mentioning our Lord's death and burial, the Creed goes on to say, "He descended into Hell." By this expression we are to understand that his soul, immediately on its separation from the body, went into the invisible place of departed spirits, and there remained till it was reunited to it at his resurrection. The Rubric, in our American book, provides that "any Churches may omit the words, *He descended into Hell*, or may, instead of them use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed." The expression is used on the authority of the passage in the Psalms (xvi. 10.) "Thou wilt not leave my soul in Hell." The word which is here translated *hell*, as well as that in the Acts of the Apostles, where the passage is quoted, signifies the *invisible state*, or the state of souls when parted from the body; and not the place of final punishment, which the word is now more commonly used to denote. This interpretation seems further to be justified by the expression of the Saviour to the penitent thief on the Cross;—"*To-day* shalt thou be with me *in paradise*:" An expression which implies that our Lord himself was that day to be in the happy state here called paradise, and where the "dead, which die in the Lord, rest from their labours."

We are next taught to profess our faith in the Saviour's resurrection;—"The third day he rose again from the dead." By this great act of omnipotence, he was "declared to be the Son of God with power;" the sufficiency of his atonement was demonstrated, and our ground of justification was opened to us. For as "he was delivered for our offences," so he was "raised again for our justification."

Having finished the great work of our redemption; having, by his resurrection from the dead, given us an assurance of his divine character, and a pledge of our own resurrection; and having instructed his disciples "in the things pertaining to

his kingdom," "He ascended into heaven; and sitteth on the right hand of God the Father Almighty."—There he is invested with all power and dominion, both in heaven and earth, reigning in his mediatorial character, as God incarnate, "till he hath put all enemies under his feet." "From thence he shall come to judge the quick and dead."

The next article in the Creed relates to the third person in the ever blessed Trinity: "I believe in the Holy Ghost." Christians are called the temple of God, because the spirit of God dwelleth in them; and Ananias was charged with *lying unto God*, when he lied to the *Holy Ghost*. The peculiar office of the Holy Spirit, in the work of our salvation, is to renew and cleanse us from our original pollution at our baptism, and to sanctify, support, and guide us in the performance of our duty, by his divine influences.

Here ends the principal part of the Creed: And having thus expressed our faith in the Holy Trinity, in whose name we are baptized, we should make a momentary pause before we proceed to the remaining articles. They embrace, indeed, some of the most important doctrines of our religion, and we are required firmly to believe them, because they are revealed to us in the word of God. Thus we believe there is a "holy Catholic Church;" a general society of Christian people dispersed throughout the world; not confined to any particular age or nation, but *Catholic*, or *Universal*.—This is that *Body* of which Christ is the *head;* the *Bride*, of which he is the *Husband;* the *Branches*, of him who is the true *Vine*. Thus, too, we believe in "the communion of saints:" That there is a fellowship subsisting between the several members of this Church; "who being many, are one body in Christ, and every one members one of another;" All being servants of the same God, redeemed by the same atoning blood, sanctified by the same Spirit, governed by the same laws, partakers of the same sacraments, and heirs of the same promises. And having thus acknowledged the goodness of God in purchasing to himself an universal Church, by the blood of Christ, and uniting the members of it in one body under Him, we are ready to profess our faith in the great privileges conferred on us in the new Covenant; "the forgiveness of sins, the resurrection of the body, and the life everlasting."

"Examine yourselves whether ye be in the faith," was the injunction of an Apostle. It will not be our repetition of the Creed, nor of any other form of sound words, that will justify us in the divine presence, and save our souls, if our hearts remain unaffected, and our lives unreformed. "Faith without works is dead."—But have we not reason to fear that there are many who rehearse the Creed, and yet mean nothing by the words which they repeat? Let us beware of thoughtlessness, or mockery, in so solemn an act. It can only aggravate our condemnation, for we are not "liars unto men, but unto God." Let us carefully examine ourselves, therefore, whether we be in the faith.

When we profess our faith in "God the Father," let us see that we realize his omnipresence and constant inspection, reverence his almighty power, and submit ourselves to his paternal authority. When we acknowledge "his only Son our Lord," let us gladly and cordially embrace the way of salvation by his blood. Let us renounce all idea of personal merits, on account of our confessions, our prayers, or our charities, and rely on him alone, as "the Lord our righteousness." And when we profess our faith in "the Holy Ghost," let us submit our souls to

his heavenly influences. Let us be careful not to "resist" or "quench" them, and let us be earnest in our supplications to the throne of grace, that they may "guide us into all truth," and assist us in every "time of need."

Nothing can be more salutary to us, than the frequent repetition of the Creed, if it be done with sincerity, and taken as the ground-work of our practice. It tends firmly to fix in our minds the great truths of the Gospel. It is a renewed pledge to Almighty God of our allegiance to him: And it is calculated to foster in us sentiments of brotherly love, and universal charity. Let us be grateful to the Supreme Being, for the revelation of himself to us, and for all the doctrines of his holy Gospel: Let us give our particular consideration, and positive assent to every article of faith which we repeat: And let us make our faith the ground-work of our prayers, and the great rule of our lives. The main design of the Gospel, and the chief end for which the Church has selected from it the great truths contained in the Creed, and commanded us to profess our faith in them, is that we should thereby learn to cultivate more pious affections, and greater holiness of living. Let us constantly devote ourselves to these great objects. Let us deeply ponder how those should live who believe that God the Father is their Creator, God the Son their Redeemer, God the Holy Ghost their Sanctifier; who believe that they are members of that Holy Catholic Church, in which there is a communion of saints, and remission of sins, and where there shall be a resurrection of the body, and a life everlasting. And let us be careful so to frame our hearts and lives, that we may find in God, a reconciled Father; in Jesus Christ, a friend and Saviour; and in the Holy Spirit, a guide and sanctifier: Then will our day of grace, terminate in an eternity of Glory—Which may God of his infinite mercy grant, for Christ's sake! C.

For the Churchman's Magazine.

ON FAMILY DEVOTION.

It would be no difficult matter to prove that the duty of maintaining daily worship in a family, is incumbent on every professor of religion. In most cases, no excuse, I apprehend, could be given for neglecting this part of christian obligation, which might not be resolved into carelessness on the subject of personal religion, or a misplaced timidity, too nearly allied to the spirit which would deny the Saviour before men, if there was a strong temptation to do so. That man cannot surely have a very deep sense of religion himself, who is not desirous of impressing it on his household also; and among all the expedients which have been devised for this purpose, none promises so much lasting good, as the example of a master of a family, offering up daily, with seriousness and devotion, the sacrifice of prayer and praise in the domestic circle.

It is needless, I think, to enter into any formal proof of the obligation which rests on a christian father, to have daily prayers in his family. If he doubts the reality of it, I should rather fear that he was indifferent to prayer in general, and that proofs would be thrown away upon him.—A man whose mind is the residence of deep habitual piety, will rather *seek* occasions of communion with God, than *avoid* them. He will be desirous of fulfilling all righteousness; and under the influence of this spirit, will often lead those, who are dear to him as his own body, to the place he loves the best—the mercy-seat of Christ.

Still, it is painful to think of the

many prayerless families which are found within the pale of our beloved Church—to think how few there are, from whose domestic altars the incense of the morning and evening oblation arises. I pretend not to institute a comparison between our own practice and that of other denominations: I only know that the omission in our own church is such as to pain the hearts of its pious friends. How communicants, who are heads of families—who have children entrusted to their care, can reconcile it to their consciences, to let week after week and year after year pass away, without witnessing one act of devotion under their roofs, is utterly incomprehensible, unless we suppose they are themselves indifferent and luke-warm to an alarming degree. It cannot be that they are deeply pious. They may be stiff contenders for orthodoxy and sound church principles—they may be well informed in every thing which relates to government, and discipline, and ordinances; but if they are not deeply solicitous to train up their children and servants in the nurture and admonition of the Lord, and to give them the benefit of a religious example, there is a sad inconsistency between their practice and profession.

I am conscious that an exception must be made in favour of a few really pious christians, who are constitutionally too timid to appear as the high priest, even of their own little flock. Such instances have fallen under my own observation, where I had every reason to believe that the disposition existed, and would have been indulged, but for the cause I have mentioned. At the same time, it is not to be doubted that the reluctance might be overcome, in almost every case of this sort, by a few resolute trials: and the exercise which required at first a painful exertion, will soon become pleasant in a high degree.

The number of these, however, forms but an item in the vast amount of defection under which the Church is groaning. What apology can be rendered by the great bulk—I will dare to say, of professing christians, for neglecting this important family duty? What, but that they care too much about the present world—too little about the next? That they are christians only in name, and are dead while they have a name to live?

I cannot but regard the sad neglect which but too generally prevails, as an evidence of the comparatively low state of religion. If family devotion is on the increase amongst us, it is well. Let it go on extending, till every dwelling shall become a house of prayer. Let the pulpit be often brought to bear on an evil of which we ought to be ashamed.—Let the subject be brought up, and earnestly pressed by the ministers of the Gospel, when they teach from house to house—let it often meet the eye of the readers of the Churchman's Magazine, and I am persuaded that Churchmen will soon become more alive to a duty, which, for their own spiritual good, and the reputation of their Church, has lain too long in neglect. S. S.

For the Churchman's Magazine.

SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

Messrs. Editors:—

I perceive by the Abstract of the proceedings of our Convention, published in your last Number, that the Directors of the Society for the Promotion of Christian Knowledge have resolved on the expediency of con-

verting the funds of that Society, principally, to the support of Missionaries in various parts of the Diocese. Looking back to the returns which have been made from year to year from most of the Parishes, I blush for my Church, when I say, that unless the institution is better supported than it has been, it will be of little consequence to the Church at large, to what object the funds are assigned. I perceive, that of all the monies which have been paid into the Treasury, from the foundation of the Institution, about *one third* have been collected from *one parish*, and that one far from being the largest or most wealthy in the State. From this fact it will be easily inferred, that the support it has hitherto received has not been of the most liberal kind.

But I did not take up my pen for the purpose of retrospection. I would not even glance at the manner in which a *part* of the funds have been disposed of, for three or four years past, because I reckon the appropriations alluded to among the things which are to be forgotten. If there has been any thing to blame, it is but justice to the Directors to say that it does not attach to them. I would rather say, with honest Israel, when he found that Joseph's money had been transferred to his sons' corn sacks, "peradventure it was an oversight." It is now time to begin to *look forward*, and to devise the best means of carrying the plans of the Society into the most vigorous operation. The published resolution of the Board of Direction, to bestow all the funds of the present year for missionary purposes; and the proposed alteration in the Society's constitution, to make *all* the funds hereafter *subject to the order of the Board, who shall appropriate all monies so received to the support of Missionaries in this Diocese, and the gratuitous distribution of Bibles, Prayer-Books, and Tracts*, leave no room to doubt, but that the funds will hereafter be expended for purposes, which the best friends of the Society cannot but approve.

Security having been provided in this department, it remains to be seen, whether churchmen can raise money for spreading the triumphs of their own church, or not. It remains to be seen, whether the present project is to be added to the list of former abortions, through the cold neglect of those, to whom it looks for patronage and support. We boast of our Apostolic institutions: where is our zeal in spreading them? What have we done to make it manifest to the world, that we are more liberal, more public spirited, for belonging to the Episcopal Church? Where are the monuments of our superior activity? Alas! we can only answer by our silence—We have done nothing. We are even behind our brethren in some of the neighbouring states; and far, very far behind the sects around us, in missionary zeal. It might be more flattering to our pride to suppress an acknowledgement so humiliating: but it is in vain to conceal the fact; and churchmen are the last persons in the world from whom it *ought* to be concealed. A new era has got to make its appearance amongst us, before the Church in Connecticut will arise and shine—*the era of public spirit and christian liberality.* We have *talked* long enough—it is time to *act*. *We want money*, to enable us to send forth three or four missionaries, to rebuild the waste places in this Diocese—to gather new congregations, and visit and strengthen such as are decayed. Are churchmen aware that the church in Connecticut is almost at a stand? That, through a deficiency of zeal, we are pausing in our career, while some other denominations are rapidly increasing? Let them look to our journals for the last four or five years, and decide what is the fact. Never was the state of public

feeling, in this Diocese, so favourable to the extension of Church principles, as at the present hour: never, perhaps, were those principles advancing so slowly. The reason is obvious. While a spirit of activity pervades a considerable part of other denominations, we are doing nothing to make the Church known. In many places, the voice of an Episcopal minister was never heard; they know nothing, and can know nothing, of the beauty of holiness conspicuous in our divine Liturgy. How shall they believe in that of which they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent—sent, by the zeal and liberality of those who love their Church, not in word, but in *deed.*

It must recommend the present Society to the approbation of those who think *foreign missions* inexpedient, that *its exertions are limited to our own Diocese.* I do not mean by this, to say that we ought to do nothing towards christianizing heathen nations;—that we are not bound to aid our trans-Alleghany brethren with some portion of our means: I only wish to mention, that neither of these objects falls within the scope of the Christian Knowledge Society. Its missionaries are to be employed in our own Diocese, and in our own neighbourhood. The funds we may contribute, are to be expended in building up churches in the immediate vicinity of the places where we live, and where we may have the satisfaction of seeing with our own eyes the fruits of our christian zeal.

I am unprepared, at present, to suggest the most practicable scheme for raising funds for an object so desirable, as the one to which I have attempted to awaken the attention of your readers. Should not some abler advocate step forward in the cause, you will soon hear again on this subject, from

A FRIEND TO DOMESTIC MISSIONS.

ON RELIGIOUS EXPERIENCE.

[EXTRACTED.]

"As personal religion can have no existence without exerting a powerful influence on the affections, and as the affections, when not duly governed, are so apt, as we have seen, to carry men into absurdity and extravagance, it is of importance, if I may use metaphors, to hold the reins as well as apply the spur, to watch the compass and grasp the helm, as well as spread the sails. 'It is the excess of an affection, that becomes a passion; and the want of due affection constitutes a morbid apathy, that incipient gangrene of the soul." After all, it will probably be found, that religious enthusiasm is not the most dangerous disorder, which troubles mankind. Here and there one is seen touched with it, and in certain places the malady infects a small circle; but, alas! what multitudes are drugged by fatal opiates into a lethargic torpor, absolutely void both of fear and feeling with reference to their eternal interests!

"Go where we will, the spirit of slumber and indifference is most clearly indicated. It might almost seem as if mankind had been plunged into some Lethean stream, the effect of which is an universal oblivion of God and their own immortal destiny. Were an intelligent inhabitant of some distant planet to visit our Earth, would he not say, Surely this is a world without souls? The rich and the poor, the young and the old, appear equally wrapt round with terrestrial ties, engrossed with the affairs of time. Their

pleasures and pursuits, their sensibilities and solicitudes, all evince that earthly and not heavenly happiness is their object. The errors and weaknesses of good men may indeed be lamented, but what are they to the great mass of irreligion in the world?

"When gratitude, excited by the experience of God's goodness, is closely combined with veneration produced by a view of his greatness and majesty; we cannot love him too much, if we duly reverence him at the same time. The most lively and transporting raptures in the service of God should be ever tempered with profound humility. We are commanded to serve the Lord with fear, and rejoice with trembling. It has often been observed, that enthusiasm is manifested by light and even ludicrous expressions, and by a deportment calculated to degrade religion. The judicious Christian has his zeal directed by discretion. Modest and unassuming, he pays a proper attention to time and circumstances, to the views and characters of those around him, and when an opportunity offers, which requires him either to avow his principles, or express his feelings, avoids equally giving ground for the imputation of a shrinking timidity and a disgusting forwardness. Love to God, as the source of all the religious affections, is the grand motive of the renewed soul. The Christian is called to active obedience, and in this he may employ all his talents, and exhaust all his energies. The enthusiast often spends his zeal in the heated fumes of fancy, and the useless froth of words. The enlightened and sober Christian may indeed at suitable times speak of his gratitude, joy and hope; but it is in the work of faith and labor of love that the ardor of his soul chiefly appears."

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

From the foregoing remarks and illustrations, one might suppose that the charge against the Church of *Will-Worship*, of teaching for doctrines the commandments of men, was sufficiently refuted; and that it could not be necessary to pursue the subject any farther. But when we reflect, that the same stale objections and false charges against the Church, which have been answered from time to time, are even at this day repeated, we shall cease to wonder at the fact, that "the spider weaves her web anew;" or that Mr. Dickinson should keep up the controversy, and compel Mr. Beach to meet him, like another David, in the name of the God of Israel. It is not our intention, however, to follow the two champions through all their advances and retreats, nor to trace all their manœuverings in the field of polemic controversy. Suffice it to say, that the house of David still prevailed.

In answer to the foregoing conclusive reasonings of Mr. Beach, Mr. Dickenson gravely asks, *Could you be serious when you wrote this? Could you be in earnest? Do you really think it so? And can you be capable to believe it so?* This is a mode of reply, to which any weak man could resort; and we have often found men of strong and vigorous minds, when unhappily under the influence of prejudice, descending to the same sophistry. It was so common among the Puritans, that it is proverbial at this day, that their descendants seldom answer a question but by asking another. And this will justify Mr. Beach in the

following pithy reply :—"This (he says) puts me in mind of Mr. Chillingworth's simile—you are like a poor mouse that has but one hole; stop that, and he is catch'd."

After charging the church with *will-worship*, and all her worshippers of course with hypocrisy, Mr. D. gives his definition of will-worship, and says, *it is founded on the will of man;* applying St. Paul's caution, Col. ii. 22, *touch not, taste not, handle not;* and he then endeavours to justify himself, by saying, "Let us be deemed guilty, if we forbid meats and drinks. Let them bear this imputation, who say touch not, taste not, handle not, for above a hundred days in the year," &c. "This vile slander (says Mr. B.) I will consider in its proper place: For though you speak against repetitions in prayer, yet you seem to be mightily in love with repeating calumnies."—"But a word respecting those will-worshippers, who thought to please God by abstaining from innocent and indifferent things, fearing, if they used them, God would be angry. Just so do you. You preach to people as they did, and say touch not, &c. (i. e.) don't join in a liturgy appointed by your rulers; don't kneel in the most solemn act of worship; even when you receive the body and blood of the Son of God; don't submit to Bishops, though they be God's ministers; if you do, you offend, and certainly will be damned; for you will be such as *Christ condemns for hypocrites.* But say you, *God has forbidden every thing in his worship, that he has not required.* If this be once believed and practised upon, it will destroy all the worship of God. For there can be no worship, without doing something that God has not commanded. Permit me to ask, where has God commanded you to receive the Lord's Supper at noon, when it is the nature of a supper, and Christ instituted it, at night? Where has Christ commanded you to give the sacrament in leavened bread, when it is certain Christ used unleavened bread, which is significant of sincerity and love? Where has God commanded you to stand up when you preach? This is contrary to Christ's example, for he sat down when he preached—Matt. v. 2. Luke iv. 20. This and many other things, Christ did in conformity to the canons of the Jewish church. Where has God commanded you to preach by notes? or to sing in metre, which is of late invention?"

Mr. Beach pursues this mode at great length, and closes in his usual manner :—"Where has God commanded you to sit upright at the communion? to give a name in baptism? and a hundred things more which you do without scruple. *Who has required these things at your hands?* It is easy to see, that this monstrous principle will condemn all good men in every age, who never refused to use rites and ceremonies not commanded by God. Instance Abraham, who obliged his servant, when he took an oath, to put his hand under his thigh. Now, an oath is a solemn act of worship; and that ceremony is no where commanded. Yea, it will condemn Christ, who lay or sat at the passover; which posture was not commanded by God; but rather standing, with their sandals on, and staves in their hands, as men in haste to march. Nay, this principle will perplex the consciences of honest Christians, by forcing them to think they are guilty of sin, by every metre, word, gesture, time, place, or any other circumstance of worship, which they use without scripture warrant.* Hence,

*Some sects of Christians, carry this to so great a length, as to consider it a damning sin, to associate in worship with any other denomination of Christians whatever, whom they indiscrimi-

some men have thought it a sin to preach by an hour-glass, or to use notes to help the memory. Some have thought it was adding to God's word, to have the contents of each chapter put into the Bible, it being but a human invention. Others have thought it a sin to have the Apocrypha bound up together with the Bible, and therefore in their godly zeal have cut it out."*

Mr. Dickenson now comes forward with his formal and specific charges:—

1. *Stinted and imposed liturgies are teaching for doctrines, the commandments of men.*

2. *The Prayer-Book is taken out of the Popish liturgy.*

3. *The tautologies are teaching for doctrines, &c.*

4. *The Church offers high indignity to the Oracles of God, by omitting to read a part of them, and substituting the reading such fabulous composures as are in the Apocrypha.*

5. *The Cross in Baptism.*

6. *Kneeling at the Communion.*

7. *Admitting Sureties in Baptism.*

8. *Objections against the Burial Office.*

9. *Objections against the Absolution.*

10. *Against Holy Days.*

1. Stinted and imposed liturgies, are teaching for doctrines the commandments of men. "Try the strength of your argument (says Mr. Beach) and suppose one of your congregation should say to you, Sir, I cannot help thinking that your imposing your extemporary prayers, upon all the congregation, is teaching for doctrines the commandments of men: For I find neither precept nor example, either in the Old or New Testament, to impose extemporary prayer upon a whole congregation for constant worship; and you say, whatever is introduced into public worship without a divine command, is teaching for doctrines, &c. In answering this argument, you must vindicate and justify the imposing of our liturgy. The truth is, there cannot be any public worship, but there must be some stinted prayer imposed on them: And every time you pray, your prayer is imposed upon all your congregation; and their prayer is stinted; for they cannot add a single word: But while listening for what you will say next, and then comparing it with their conscience and the word of God, they must necessarily omit a great many; and their devotions will be much interrupted. Since, then, there is a necessity of people's submitting to imposed prayers, the question is, which is rather to be submitted to—the Common Prayer, which they can try and examine, before they join in offering it up to God; so that when they come to his house, they may have nothing further to do, than to excite in their minds affections suitable to the solemnity of addressing the throne of Jehovah?—or to depend upon the sudden conceptions of one man, who, to say the least, is liable to err in principle and expression?* Let any man say,

nately consider as Anti-Christs, because they have some ceremonies that are not positively enjoined in scripture.

*In 1645, under the reign of the Solemn League and Covenant, a lady in Scotland, reading that passage of sacred writ, which terms *Jesus Christ the* BISHOP *of our souls*, concluded that such a wicked word as *Bishop* ought not to be in the Bible, and accordingly erased it, and wrote on the margin, *the Presbyterian of our souls.*—*History of Faction*, p. 69.

* Not long since, in the town of R——g, a Mr. T——r, who was said to be a gifted man in prayer, from the impulse of a heated zeal without knowledge, in an ardent address to Almighty God, among a number of vain repeti-

h seems most agreeable to that
e, Eccl. v. 1, 2. *Keep thy*
when thou goest to the house of
and be more ready to hear
to give the sacrifice of fools:
hey consider not that they do
Be not rash with thy mouth,
let not thine heart be hasty to
any thing before God: for
is in heaven and thou upon
; therefore let thy words be
;

ı the subject of praying by a
, and of responses in public wor-
or the people's bearing a part, I
ı recommend to the unprejudi-
lissenter, the writings of Rich-
axter, who, I trust, will have due
ıt with presbyterians, as he suf-
no doubt for conscience's sake,
r the reign of Charles II. The
wing are extracts from his works.
king of the act of uniformity, so
ı complained of under Elizabeth,
ys, " All sects in the world im-
forms of prayer upon whole
regations.——I never heard
ieperatist or anabaptist, or any
public minister, but he impo-
ı form of prayer upon all the
regation. He is void of com-
sense, that thinketh his extem-
ry prayer is not as truly a form
l the people, as if it had been
.en in a book. The order and
ls are not of your own invention,
invented by another to your
l, and imposed upon you to be
."* Again, Baxter's commen-
upon Deut. xxvi. 5, 6, 7. and
14, 15. says, " is not here a full
ı of prayer to be used by all the
ıle? And remember that Jo-
ı and Mary, and Christ himself,
: under the law, and that you
:r read that Christ found fault with
people's speech (responses) or

ı and extravagant effusions, let fall
ollowing:—" O Lord Jesus Christ,
e down and slay all the enemies of
n!"

Chur. Di. p. 179.

spoke a word to restrain them in the churches." Once more, hear this good puritan:—" Tell me, if you can, where God forbiddeth you to use good and lawful words in prayer, merely because your rulers bid you to use them? Is this the meaning of all the precepts of honoring and obeying your superiors? (Do nothing they bid you do, though otherwise lawful!) O, strange exposition of the fifth commandment! If you command your child to learn a catechism or form of prayer before meat, will you teach him to say, Father or Mother, it had been lawful for me to use this form, if neither you nor any body had bidden me, but because you bid me, it is unlawful? O, whither will partiality lead men!"

Had the puritans of the 17th century, pursued the same conciliatory measures, retained the same primitive views of doctrine and discipline, and possessed the unfeigned piety of Richard Baxter, the character of Archbishop Laud would have been handed down to posterity, as free from calumny, as he was free from bigotry and superstition; Queen Elizabeth would have descended to the tombs of her ancestors, as free from obloquy, as she was illustrious for her Christian virtues; and would have been hailed by the protestant world, as the patroness and guardian of the unity, peace and prosperity of the church. King Charles I. instead of being the martyr, would have been universally acknowledged the nursing father of the Church, and the great advocate for religious liberty. He would have been gathered to his fathers in peace, dying in the midst of a happy people; and future generations would have proclaimed him the evangelical and pious Charles. In a word, Cromwell's usurpation, and the twelve years reign of hypocrisy and delusion, would not have been known; and instead of hearing the thread bare

story of our forefathers fleeing from persecution, we should be enabled at this day, to read with pleasure, and to experience the happy effects, of their emigration from the bosom of their spiritual mother, bringing with them those primitive formularies, which would have served, not only to secure the unity of the Church in this country, but to guard them against that *rock of offence*—that *stepping stone to open infidelity*, the Unitarian heresy. This heresy is now overwhelming the eastern section of the New-England states, where the *little band of pilgrims first arrived;* and even threatens the subversion of the faith once delivered to the saints.* But, be it remembered with gratitude, that the Great Head of our spiritual household, at an early period, put it into the hearts of a few true sons of the Church, to establish her apostolic worship in this country; and that many of the descendants of our forefathers have thus been happily enabled to flee to her sanctuary, as the only Ark of safety amid the floods of schism, heresy, and infidelity.

But the reader will pardon this digression, and we will close the present head.

After Mr. Beach had pursued Mr. Dickinson in all his various windings and misrepresentations, he says, "Methinks a modest christian should be a little fearful of condemning all the Christians upon earth, except a small handful, as hypocrites and vain worshippers, and hateful to God, as you have done. If the world be divided into six parts, not more than one of these six parts are Christians; and about a fourth part of this are Papists. And all the Christians in Abyssinia, in Egypt, all the Syrians, all the Armenians, all the Greek churches, all the Muscovites, use a stinted liturgy. In Europe, how great a part use a liturgy? All the

* Most of the modern heresies, may be traced to a departure from the formularies and discipline of the primitive Church. And it is a remarkable fact, that even in Geneva, the Church modelled by that distinguished reformer, John Calvin, is overrun with Socinianism and "christianized deism." The editors of the Christian Observer, inform us, Vol. xix. p. 400. "That the liturgy and catechism *are* changed, and the translation of the Bible revised;—the tone of moral instruction lowered;—even the doctrines of original sin, of the atonement, and the influence of divine grace, barely recognized;—and a barren system of ethics *succeeds* for the most part the high and holy principles of the gospel." True it is, that the editors of the above work, (not a little partial to Geneva logic) attribute this aberration in a great measure to the effects of the French revolution. But let it be remembered, by them and by us, that wherever parity and lay-discipline have been substituted for prelacy and episcopal regimen, almost every species of error and evil work has prevailed. If we look at Scotland, we see the *Kirk* (which comes nearer to apostolic order than any other sect) shaken to the very centre by Unitarianism. The following quotation from the late Dr. Buchanan (see Christian Researches, p. 79.) is full to our purpose; and, I pray God, it may be a warning to all Churchmen, to *hold fast the form of sound words delivered unto them.*—Speaking of England, which, on this subject, exactly compares with our own country, he says, "In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small church or sect may do without a form for a while. But a national liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their ARTICLES and their CONFESSION OF FAITH. Woe to the declining Church which hath no Gospel Liturgy! Witness the Presbyterians in the west of England, and some other sects, who are said to have become Arians and Socinians to a man. The puritans of a former age did not live long enough to see the use of an evangelical formulary."

Lutherans, in Sweden, Denmark, Saxony; in Holland, France, Helvetia and Germany, use a liturgy and ceremonies as we do. All these you have condemned as teaching for doctrines the commandments of men, and their worship as vain and abominable in the sight of God. And now, pray take the advice that Constantine, the first christian emperor, gave to the schismatical Acesius—*E'en set up your ladder and climb up to heaven alone.*"

To all which might now be added, the recent discoveries in the east, and especially by Dr. Buchanan, of 200,000 Christians, in the sequestered region of Hindostan. These Christians use an established liturgy, corresponding remarkably with our own; having had but little alteration since they received it, together with episcopal ordination, from Antioch, by St. Ignatius, a disciple of St. John. Dr. Buchanan gives it as his decided opinion, that the uninterrupted and unchangeable state of the Syrian Christians, under God, has depended solely upon episcopal ordination and an established liturgy.

(To be continued.)

From the Theological Repertory.

SINGULAR NARRATIVE.

Petition to the Chamber of Deputies, by Mr. Douglass Loveday, an Englishman and a Protestant, complaining of the *Rapt de Seduction* (enticing away) of his two daughters and his niece, in a seminary of education in which he had placed them at Paris; and in which the credulity of these young persons was abused by means of superstitious terrors, besettings, and false miracles, for the purpose of suddenly converting them to *Catholicism*, in the absence, without the knowledge, and contrary to the wish of their parents.

"Tantum religio potuit suadere malorum!"—LUCRET.

"Corrumpere et corrumpi.—TACIT.

To the members of the Chamber of Deputies.

I am a foreigner: I came to France on the faith of Treaties, and under protection of the law of nations. I have faithfully observed the laws of the country; and yet my most sacred rights and dearest affections have been violated; and amidst the misfortune that overwhelms me, I find no authority to which I can turn for protection. I am reduced to the necessity of appealing to the first body of the State—to the Deputies of the French nation—to obtain the satisfaction to which I am entitled.

I am an Englishman and a Protestant; and I came to France in 1816, confidently relying on the peace which existed between the two nations. I became a proprietor on the faith of the laws which permit foreigners to acquire property, and I even obtained from his majesty the enjoyment of the civil rights which relieved me from the law of reciprocity. I carried with me to France my two children, in order to educate them, on the faith of a legislature which professed to protect all doctrines, and without foreseeing the possibility that any religious intrigue might forcibly separate me from a part of my family. My hopes have been deceived. Men who profess to be *converters*, have deprived me of one of my daughters in the bloom of life. A convent, or rather a *haunt*, withdraws her from my tenderness and my counsels; I am prohibited from seeing her; no magistrate is willing to assist me. I am reduced to despair. Deign to listen to me. I have two daughters, who were the pride of their father, and who inspired me with the most gratifying hopes. The graces of youth, the endowments of nature, the fortune which awaited them, every advantage which seemed calculated to ensure their happiness and my own, served only to tempt the false

zeal of those who have snatched them from me, and to hurl one of them into the abyss whence I am vainly striving to rescue her.

Being obliged to return to England in June, 1816, I placed my daughters in a boarding school, kept by Mademoiselle Ernestine Reboul, of whose rectitude and v[illegible] I had received the highest cha[illegible] I believed my confidence [illegible] well placed; and in this persuasion I sent to the same establishment my niece, the eldest daughter of my brother the Governor of Benares, and a Major General in the British army.

It was expressly agreed upon with the mistress of the boarding school, that the education of my children was to be confined solely to accomplishments; and Mademoiselle Reboul entered into a solemn engagement not to endeavour in any way to disturb the religious faith in which they had been brought up.

Without apprehension concerning their fate, I remained in a deceitful security; while, under the cloak of a sacred promise, the confidence of a wretched father was abused.

In July, 1821, I wrote to my daughters, informing them that on my return to Paris I intended to take them from the school. I then received from Mademoiselle Reboul a letter, in which she complained of the injury her interest would sustain by my removing all three young ladies at once.

She begged that I would at least leave my niece, who is younger than my daughters, to finish her education; and she added, *that I should do her injustice, if I entertained any apprehension on the score of religion.* Thus she endeavored to set my conscience at rest at the very moment when, as it will be seen, she was perverting that of my children.

I entertained no distrust. On my return to Paris, in the month of September, I questioned my daughters, as I was accustomed to do, concerning their religious principles. Already initiated in the art of dissimulation, they replied, with apparent sincerity, that they followed the religion in which they had been educated.

I soon explained to them some views which I had formed respecting them: and then fell the veil which had hitherto concealed this dark intrigue, and I beheld the full extent of a misfortune which I had not even suspected.

On the 23d of October, my two daughters declared to me that they were *Roman Catholics*, and that their firmness and faith were not to be shaken!

The feelings which this terrible avowal excited in my mind may be better conceived than described! My confidence was deceived, my family seduced, and the rights which religion, nature, and the law, had given me, were violated. As a Protestant, my conscience was wounded in its most sensible point; as a father, my heart was lacerated in its tenderest affections; all my notions of religion, honour, liberty and justice, revolted at the idea of so cruel a violation of the most venerable and sacred rights.

Still, however, I moderated my feelings, and entered upon a correspondence with my children; and I now learned the extreme degree in which their youth, inexperience, and credulity, had been imposed on.

Their conversion had been effected in the space of a fortnight! And what had they learned! What idea had they acquired of the new dogmas in which they had been initiated?

Odious superstition, which seems destined to plunge France once more into the gloom of ignorance and the horrors of fanaticism! Deputies of a nation on which such brilliant lights have shone, and which has given birth to so many great men, would you credit it? It is the histo-

ry of a Jew and a prostitute tormented by the apparition of a bleeding Host suspended over their heads! Such are the ridiculous fables, the absurd miracles, worthy to adorn the legends of a people degraded by superstition, which imbecility and deception can alone believe and promulgate; and which the enlightened followers of your religion reject with indignation and contempt; these are the lessons which mistaken or designing men teach their unfortunate proselytes—such is the doctrine which they inculcate!

Not satisfied with raking up the shameful monuments of fanaticism and ignorance, they seek to render the present age the accomplice of their gross errors and impious designs; and the account of the pretended miracles now performing at Amiens is one of the means which have been resorted to, to work on the minds of my daughters.

Abusing the most sacred weapons, these controverters revived in the recollection of my daughters certain passages of Scripture; and by the aid of the holy text, thus perverted by their worthless masters, my unfortunate children disputed with their father the sacred authority which he received from God.

I determined to remove them. For the space of a week I persevered in addressing to them such arguments as I thought best calculated to produce an impression on them. I found imagination exalted—spirits awed by the image of everlasting damnation—souls subdued and exhausted by superstitious terrors.

I had the happiness to succeed with my youngest daughter. I redoubled my efforts with respect to the eldest, but in vain. The lessons she had received had made the deepest impressions on her mind.

Still I could not believe that Mademoiselle Reboul, the mistress of the school, had knowingly been an accomplice in these infamous conversions—and in letters dictated by her, my daughter succeeded in persuading me that she had taken no part in the affair.

Under this conviction, I suffered my niece to remain seven days longer in the boarding school. Being younger than my daughters, the work of iniquity had not yet been consummated with respect to her; but I soon learned a lesson from fatal experience. My intention of removing her was known—the prey was about to escape from those who had seized it—they availed themselves of the time which I had afforded them, led on as I was by a blindness with which I reproach myself, and a fatality which I could not resist.

I removed my daughters on the 3d of November. On the 5th my niece was *baptized;* on the 6th *confirmed;* on the 8th she *communicated.* In four days, said she to me, I have performed the most important actions of my life, which require months of preparation!

I return to my eldest daughter, and I henceforth abstain from all reflection—the facts speak sufficiently.

On the 10th of November she left my house clandestinely, while all the family was asleep, leaving a note in which she appointed to meet me at Mademoiselle Reboul's.—Thither I went. Mademoiselle Reboul affected the most perfect ignorance of all that had happened; and, joining insult to perfidy, she reproached me in the most offensive manner with having taken away my children. At this moment she received a letter from my daughter, which stated, that she would not come to her house; and that she was in a *place of safety, and was happy.*

I had intercepted some letters from my daughter, and had found that she maintained a correspondence with some person whose name I have not been able to discover. In vain I demanded from Mademoiselle

who this person was; I could only learn that my daughter had made him a present, which the mistress charged to her account. I was not able to learn of what this present consisted; my daughter, in a letter to Mademoiselle Reboul, said, that she hoped, "he had been presented with her heart," referring to the person before alluded to. I know not what mystic meaning is concealed in these obscure words.

Let any one picture to himself the mortal anguish which I felt respecting the fate of my daughter. The next morning I returned to Mademoiselle Reboul; I conjured her to inform me what had become of my child—to tell me whether she was living or dead.—The prayers of a despairing father had not power to reach her heart; she replied, that my daughter had eloped from her house, and that I might seek her where I pleased.

This insensibility did not permit me any longer to doubt that Mademoiselle Reboul had sported with my credulity, and that she had herself managed the intrigue of which I was the victim. I removed my niece from the school. I was then ignorant that she had received three sacraments in four days; I succeeded in making her confess the whole truth.

I learnt that from the moment when Mademoiselle Reboul was aware of my determination to remove my children, she began to work on their minds, holding out to them the prospect of damnation, if they did not embrace the Catholic religion. Mademoiselle Reboul soon betrayed herself. She wrote to my niece, and the letter fell into my hands. It was filled with hypocritical counsels, and the most reprehensible insinuations.

The conduct of this worthless woman was exposed, and the abuse of confidence, of which she had been guilty, completely proved.

The mind of my unfortunate niece was in a most pitiable state. Tormented by ideas of profanation and sacrilege—persuaded that she could not escape the punishment of the world to come—assailed by terrors which haunted her in the night, and prevented her from enjoying rest—possessed by the gloomy despair of superstition, she wished to abandon father, mother, sister, rank, and fortune. Such was the terrible result of the suggestions to which she had been exposed.

From this moment I knew the whole extent of the plot which had deprived me of a part of my family.

Some letters which I possess, and others which I have placed in the hands of the King's Attorney, and which that magistrate doubtless will not refuse to return to me, informed me what springs had been set in motion, what perfidious stratagems had been resorted to.

Infamy doubtless belongs to crime—not to the courageous voice of the accuser, or the complaint of the victim! However, I shall abstain from mentioning names which I believe to be respectable. I will not exhibit in my sad story Princes of the Church, Prelates near the Throne! One of them, especially, who has been represented to me as the principal author of my misfortunes. I spare religion and morality the shame of being introduced into those scenes of infamy.

I made useless efforts to recover my daughter. I applied to an advocate, who promised to speak to the king's Attorney. In the mean time, I received a letter from my child, which bore the post-mark of Amiens. It being perceived that I was not the dupe of this pretended removal of my daughter, and that I was about to apply for the aid of the English Ambassador to discover the place of her concealment, I received, at the expiration of a fortnight, another letter which bore the post-mark of Ostend.

At the same time, a letter from my niece, which I had intercepted, gave me reason to suppose that my daughter had retired into an association called *La Maternite, ou les Enfans trouves* (the Foundlings); but I do not very distinctly recollect this particular. I transmitted these letters to the King's Attorney, and received an answer from that magistrate. He had inquired into the affair. He told me that Mademoiselle Reboul had acted fairly. He observed that my daughter was 21 years of age, and added that it was a *delicate and difficult* affair.

I was a father, and I was applying to the Magistrate, whom the law charges to protect me, for assistance to recover my daughter! I may spare my reflections; you must have anticipated them.

I found in the Commissary of Police, of the first arrondissement, to whom I made my delaration, the zeal which I had in vain sought for elsewhere. He called on the King's Attorney, and returned himself to inform me that that Magistrate would come to an explanation with the Prefect of Police. At the same time, I had recourse to the English Ambassador. A separation of 35 years had not effaced me from his recollection. I found in him a protector, a friend. I was consoled, and my hopes revived.

Time, however, gave birth to new alarms. I uselessly awaited the effects of the protection due to me from the French Magistracy; and I received from the English Embassy a piece of information, on the 8th of December, which made me forget all my previous misery.

Mr. Vaughan, the Secretary of the Ambassador, informed me that my daughter was found. She was in the hands of M. Jeningham, a gentleman whose family was originally English, a Catholic, but one of those men who honour a religion which so many others abuse, and who absolve it from the crimes which are committed in its name.

My daughter did not hesitate to deliver herself up to him, because he was a Catholic;—but her heart was now so hardened, that she would no longer acknowledge her father, because he professed a different faith.

M. Jeningham delivered her up to me on the evening of the 12th of December; but she refused to accompany me. Until one o'clock in the morning, I remained waiting for her at the gate, endeavouring to overcome her repugnance through the mediation of her brother. Tenderness and authority, prayers and commands, all were unavailing. The voices of those who had seduced her still resounded in her heart; and superstition, which hovered around her, armed her soul against the impressions of nature.

Finally, at two o'clock in the morning, I extorted from her a promise that she would go home with me at two in the afternoon—a promise which she mentally disavowed, and secretly swore to violate. Already was she skilled in the too-well known art of her instructers, of making a cloak of the interests of heaven, in order to break a promise. Upon this understanding, I left her to pass the night at the house of M. Jeningham.

Before the family rose she had succeeded in escaping. M. Jeningham, who had pledged himself to answer for her safe keeping, threatened to denounce to the Authorities all those who had contributed to her elopement, if she were not brought back to his house in two hours.—The firmness of an honourable man terrified the guilty: at two o'clock she was restored to him, and at four he delivered her up to me.

Let it be judged whether I wished to exercise a tyrannic control over her conscience—whether I claimed too great an authority. I promised

not to constrain her in the exercise of her new religion. The next morning, at eight o'clock, her brother accompanied her to the church of the Assumption to hear mass. At four o'clock I went out, hoping that I had taken from her all pretext for flying from me.

I deceived myself. In the evening she eloped for the third time. During three days I was ignorant of the place of her retreat. On the 17th of December I was put in possession of a letter, written by Madame Marie Sophie, Superiour of the convent of the *Congregation de Notre Dame*, Rue de Severes, No. 6. The letter was addressed to an English lady. The Superiour stated, that a young person, Mademoiselle Emilia Loveday, had come to her establishment to claim hospitality; and she (the Superiour) wished to know what her parents intended to do for her.

I sent, in consequence, my youngest daughter to the convent. By accident she was dressed in the same manner as her sister. A novice, named Clemence, who apparently had not yet been instructed in the part she ought to play, exclaimed, upon seeing her, that it must be her sister who had taken refuge in the convent! My youngest daughter asked to see her sister; but Clemence having reported this request to the superiours, and having learnt from them how indiscreet her frankness had been, returned to my youngest daughter, and informed her that she had been deceived, and that the young person of whom she had intended to speak had been for a long time in the convent, and was not more than 15 years of age.

It was necessary to abandon these wretched subterfuges when the Superiour was informed that her letter was in my possession. She then confessed that my daughter was in her house.

Hitherto my person had been respected, but henceforth you will behold me the object of vexations, of which, however, I would not complain, if they did not serve the better to make known my persecutors: wounded in the most powerful sentiment of nature, could I be sensible of any thing which regarded myself alone?

On the two following days, I went to the convent, and on both occasions a father, who sought to recover his daughter, was arrested by the military force, under the direction of a Commissary of Police. Once I was sent back after my arrest, having vainly demanded to be taken to the Prefecture, in the hope of finding more justice and compassion in a more elevated tribunal.

The second time the scene was still more remarkable. I was accompanied by my son, my youngest daughter, and my niece. The door of the convent was shut against us, and we were constituted prisoners. The Commissary of Police arrived; he remained shut up for three quarters of an hour with my daughter, leaving me and my children in a chamber without a fire, guarded by soldiers. The Commissary afterwards returned, interrogated me, and went so far as to refuse to insert in the *process verbal*, which I was compelled to sign, all my answers, and the terms in which they were made.

My other visit to the convent, without being attended by the same circumstances, were not less cruel. They were limited to thirty minutes, and I was only permitted to see my child through a grating. During the greater part of this short time, I could not address a word to her; I saw her surrounded by perfidious counsellors; I heard them uttering calumnies against me; and, to fill up the measure of my anguish, these calumnies were repeated by my daughter. In vain did I request that a precise hour should be appointed in which I could see her alone, with-

out giving trouble to the Society, or deranging the conversations destined to complete her seduction. Even that favour I could not obtain.

I implored the civil and religious authorities; I applied to the Prefect of the Police, but received no answer. I waited on the Official; from the 22d of December I solicited an audience of the Archbishop, but could obtain nothing.

Such, gentlemen, is the relation of the greatest of misfortunes that can befal a father. I am ready to prove to you all that I have stated. I demand justice; and surely, my cause is so sacred, I cannot fail to obtain it from you.

My daughter is taken from me—if not by violence, at least by means still more dangerous, since the characters of those means are less distinct, and they are therefore more difficult to be guarded against—by means which your laws do not punish with less severity. The crime committed with respect to her is the *rapt de seduction*.

And by whom has she been seduced? By the mistress of the boarding-school to whose care I entrusted her! A base conduct in the profession which she exercises! An abuse of confidence more cruel than any other. She was to have been my representative with my daughter, and she employed the authority I had given her over my child to turn it against myself. She employed it for the purpose of gaining possession of her mind, and filling it with terrors; she kept me in a state of security while she completed her work—in contempt of her duty, in contempt of the formal engagement she had made on receiving my daughter from my hands, she took advantage of her credulity to inspire her with horror towards the religion which I had given her, and towards myself, and to make her the enemy of her faith, of her father, of her family—and thus is my child lost, perhaps forever, to him to whom she owes her birth!

Am I to be told that my daughter is of age? She is: but she became so at school; she was under age when I entrusted her to Mademoiselle Reboul; she was under age when the plans of seduction commenced, when her mind was first impressed with those principles which she too faithfully imbibed; she was a young inexperienced girl, seduced and abused, in the absence of her father, by the very woman to whose care he had confided her! Is there a country on the earth where a deed so infamous is not considered a crime worthy of all the hatred of men, and punishable with all the rigour of the laws?

Sacrilege has been added to perfidy. Holy things have been profaned; that religion of which the mask has been borrowed is insulted by those who invoke it. In fifteen days my daughters became Catholics; in four, a child of fourteen received a succession of sacraments which the greatest saints of our church approach with terror!

And how can religion pride itself in these pretended conversions, obtained by means of the most deceitful stories, and the most absurd miracles, which cannot be performed without brutalizing the minds which are to be acted upon; without perverting the heart; without substituting fanaticism and delirium for natural feelings—in these works of darkness, of error, and deceit, which must recoil upon those with whom they have originated!

The true convert does not need to mark his adoption of a new religion by the disregard of social virtues and family duties! He does not adjure, along with his former faith, the duty he owes to the author of his being! He does not purchase the worthless applause of some fanaticks, by meriting the contempt of all men of sense and true piety.

The respect for paternal authority mixes itself with respect for the Divinity. Filial piety is a religious duty, and the most agreeable of all in the eyes of a beneficent Creator, who has himself engraved it upon our hearts. In the eye of religion and the world, paternal malediction is the most terrible affliction. This is the language of all times, all places, and all faiths.

Here I not only invoke the interests of families, but of religion. It is not incredulity, but intolerance which gives it the severest wounds. But I may venture to assert, that of all known persecutions, no one is more cruel than that which I point out—more capable of destroying the influence of religion among men, who cease to be just when they are driven to despair, and cannot distinguish between religion itself and the frightful abuse which is made of it.

By all fathers my language will be understood. The dungeons of the Inquisition never plunged an unfortunate victim into an agony of soul so terrible as I feel at the idea of my daughter being seduced from the faith of her ancestors—torn from her affection—and, to complete the horror of my recollections, detesting her father, who weeps for her errors, and only wishes to pardon her.

If France tolerates so shameful a violation of all that men hold most dear and sacred, foreigners must fly from this land. It will be in vain to display to them its advantages and its claims to the admiration of other nations:—the man who feels his own dignity will never stop in a country where the rights of paternal authority are trampled under foot—where fanaticism penetrates into the bosom of families to disturb their peace—where conscience is not allowed to be an impenetrable sanctuary.

But one word more. Suppose the son or the daughter of a Catholic carried off from him by proceedings similar to those of which I complain, and made to abjure Catholicism, and embrace the Protestant religion. Could imprecations, anathemas strong enough be formed against an action so horrible? Well, either liberty of worship and equality of rights are empty sounds, or the same horror ought to attach itself to the act which I have denounced.

Deputies of France! Having seen my child torn from my arms, the sentiments of nature extinguished in her breast, the sacred arm of religion turned against me, the authority which ought to protect me mute in my defence, for a moment I felt myself without resource; for a moment I said to myself—there is no longer any redress for an injured father in a country which boasts of the virtues of hospitality—but I turn my eyes towards the representatives of the nation, and I still have hope.

DOUGLAS LOVEDAY,
Rue Godot, No. 1, Boulevart de la Madelaine.

Paris, December 28, 1821.

For the Churchman's Magazine,

THE WATCHMAN.—NO. VI.

"Thou coms't in such a questionable shape,
That I will speak to thee."——

The "claims of Episcopacy," are to be maintained at the present day, against antagonists of various descriptions; and the almost innumerable heresies which have sprung up, as the natural fruits of dissent and schism, have greatly multiplied the instruments and modes of attack, without having materially increased the force of the enemy.

A champion has lately taken the field, for the professed purpose of resisting "episcopal claims," of whose standing, as to orthodoxy, we have no certain means of satisfying ourselves. He styles himself, in his

page, "*James Wilson, A. M. or of the* SECOND *Congregal Church in Providence, R. I.*" as the "FIRST *Congregation-hurch*" in that place, in regard hich Mr. Wilson seems only to a subordinate rank, is openly vowedly heretical (that is, Uni-) it is not unfair to infer, that orthodoxy may be somewhat ionable. Be this as it may, ver, the work itself, which is "A Review of the Letters of te Rev. John Bowden, D. D." s sufficiently marked with hos- to primitive order and practice, ver sound the author may be faith.

is Review, from its external ap- nce and internal character, is calculated to sink quietly into on; and I confess that it is with reluctance, that I draw it from curity, or force it upon the at- n of readers, who, but for this , might not have heard of its nce. But inasmuch as it ap- to be intended for a formidable of the kind, it might be impro- pass over it in entire silence. nal review, however, will not empted. Nor is it necessary nt out the many particulars in this writer falls in with the s of those *heretical* schisma- ho have long been carrying on phlet-warfare against "Epis- claims." And still less is it ary, to remark on that singu- genuousness and magnanimity the writer has manifested, in g use of the name of an emi- livine, long since deceased, to an attack upon a living prelate. things must speak for them-

The principal object of the ing remarks, therefore, will be, t out the more prominent in- s, in which the writer has be- great ignorance of his subject, at is worse, a disposition to t the plainest facts.

But first, one general observation may be introduced, which is applicable to almost every case of this nature. In religious controversy, the writers do not sufficiently regard the proper distinction between *matters of faith—matters of opinion*—and *matters of fact.* Those matters, with regard to which, faith is to be brought into exercise, are the great and fundamental doctrines of Christianity, which are revealed only in the scriptures, and which cannot be perfectly comprehended by human reason. Matters of opinion, are those non-essential points, about which men are prone to dispute, but on which they may honestly differ, without departing from a sound faith. But matters of fact, are those things which are recorded in sacred and profane history, which may be comprehended by the reason, and which are susceptible of the most clear and indubitable proof. Now, it will be perceived, that if this discrimination were observed, the topics of controversy would be diminished, and the grounds of debate brought into a narrow compass. On the great and essential points of faith, the Christian world might be brought to agree, provided these points were left entirely free from metaphysical subtleties and speculative opinions. On mere matters of opinion, unconnected with fundamental doctrines, men might be suffered to dispute, without any breach of Christian charity, or any violation of the bond of unity. And with regard to matters of fact, perfect agreement could at length be attained, if all men, uninfluenced by pre-existing opinions, would carefully and honestly weigh evidence, and judge from the actual amount of proof exhibited. The question respecting the Constitution of the Christian Church, is entirely of the latter description. It is a simple matter of fact, which may be weighed and examined, agreeably to all

the ordinary rules of evidence, and is susceptible of the same kind of proof as any other historical fact.—Hence, it is a question which might have been settled long ago, had not the opponents of "episcopal claims," from motives easily perceived, taken care to mingle with the discussion, those debatable points, which are calculated to enlist the party feelings of the reader, and to secure the whole influence of long-cherished sectarian prejudices.

But we must return to Mr. Wilson's Review.

One of the first instances, in which the writer evidently aims at the perversion of a well known fact, occurs in his introduction, where he insinuates, that the "assumptions of episcopacy," both in England and America, have always been successfully combatted and put to rest, by the dissenting writer. He has saved us the trouble, however, of refuting this insinuation, by recording, on the very next page, as complete a contradiction as can well be conceived. He admits, that the "distinguished champion of presbytery," Dr. Miller, after commencing an attack on episcopacy, and writing two bulky volumes to prove the validity of presbyterian ordination, finally left his antagonist, Dr. Bowden, in complete and triumphant possession of the controverted ground. And he might have added, that Dr. Bowden's letters, if not *unanswerable*, remained at least *unanswered*, until he (Mr. Wilson) several years after Dr. Bowden had gone to his rest, put forth the pamphlet now under consideration. We need not take much pains to account for this delay on the part of the presbyterian champion, since Mr. Wilson has furnished, in the following extract from Dr. Bowden's closing letter, a tolerably good reason for their concluding that it was much more safe to attack him *after* his death than *before*. "I shall now (says Dr. B. to Dr. M.) take my leave of you, at least for a time; whether I shall ever address you again, will entirely depend on yourself. Should you be disposed for any further discussion of this subject, you will not find me unwilling to meet your wishes. When the church to which I have the happiness to belong is attacked, irksome as writing is at my time of life, I feel no backwardness to exert the little ability I possess in her defence; and it affords me no little pleasure to think, that I am at the same time defending the cause of almost every Christian Church upon the earth." Surely this sounds very unlike the language of a vanquished antagonist.

The next instance deserving of notice, in which Mr. Wilson has perverted or mis-stated facts, occurs in the second section of his book. He here gives Dr. Bowden's representation of the apostolic commission, which he declares to be "*at once exaggerated* and *defective*." Now, according to Dr. Bowden, the apostolic office, "consisted in preaching the gospel, administering the sacraments, ordaining ministers, and exercising supreme authority in the Church." And this is the representation, which Mr. Wilson undertakes to shew is both exaggerated and defective. "It is exaggerated (he says) in respect to investment with supreme authority in the Church.—It is defective through a designed omission of a cardinal and indispensable part of the commission and official duty of the apostles, which was to perform miracles when occasion required them," &c. Really, Mr. Wilson must have presumed much on the ignorance of his readers, when he hazarded such an assertion as this: For if there is any fact susceptible of proof, it is the investment of the apostles with supreme authority in the Church: And if there is any assertion which stands unsupported by evidence, it is, that the working of miracles constituted any part of

apostolic *commission.* On this ect, we appeal to the highest ible testimony—the written lan- e of the evangelists and apos- themselves. First, St. Matthew us, that after the resurrection of ist, the *eleven* disciples (not the le body of disciples) went away Galilee, into a mountain where s had appointed them; and that s came and spake unto them, ng, "All power is given unto in heaven and in earth. Go ye, efore, and teach all nations, bap- g them in the name of the Fa- , and of the Son, and of the Ho- host; teaching them to observe hings whatsoever I have com- ded you: and, lo, I am with you ys, even unto the end of the d." St. Mark also tells us, that s, after his resurrection, appear- the *eleven*, and gave them their mission.—"Go ye into all the ld, and preach the gospel to ev- creature. He that believeth, and aptized, shall be saved; but he believeth not, shall be damned." then he adds, manifestly not as rt of the commission, but as a nise of the effects which should w the due execution of this com- ion—"And these signs shall w them that believe; In my e shall they cast out devils; they speak with new tongues; they take up serpents; and if they k any deadly thing, it shall not them; they shall lay hands on sick, and they shall recover."— Luke does not give the form of commission: But St. John is particular: "Peace be unto : as my Father hath sent me, so send I you. And when he said this, he breathed on them, saith unto them, Receive ye the y Ghost. Whose soever sins ye it, they are remitted unto them; whose soever sins ye retain, are retained." Here, then, is written testimony of the evange- in favour of Dr. Bowden's repre- sentation, and against Mr. Wilson's. As to *authority,* if any language could convey it, the language of this commission must be conclusive.— "*All power is given unto me in heaven and in earth.*" This power, so far as his Church on earth was concerned, had been hitherto exercised in his own person: But being now on the point of ascending to his heavenly throne, he delegates to his apostles the same authority in the Church. "*As my Father has sent me, even so send I you.*" And the direct oversight and discipline of the Church, was immediately committed to them:—"*Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*" But still Mr. Wilson insists, that the supreme authority in the Church was never given to the Apostles, but was actually committed to the whole body of the brethren If he is right, Dr. Bowden is of course wrong. But even in this case, there is some consolation for Dr. Bowden; for he has fallen into no worse error than the apostles themselves, who, it appears, understood this commission in the same way, and acted accordingly. We find them exercising this authority in almost numberless instances, while we look in vain for a solitary case, in which the brethren were called together in a body, to exercise discipline and oversight in the Church. But next, let us see whether Mr. Wilson has met with any better success in making out his charge of *wilful omission* against Dr. Bowden.— That the apostles were endowed with extraordinary gifts, and had the power of working miracles, is not disputed: But that the duty of performing these miraculous works, constituted any part of their *commission,* is not proved by the sacred history.— We have already shewn, that the miracles mentioned by St. Mark at the close of the apostolic commission, were only the promised effects or

signs which should follow the due execution of this commission. Indeed Mr. Wilson does not appear to rely on this passage; but, on the contrary, resorts to a most extraordinary expedient to support his allegation. He goes back to the commission given to the twelve, when they were first sent out to preach, and to heal sicknesses, and to cast out devils—a commission which was afterwards conferred on the seventy, at a period long antecedent to the investment of the disciples with the sacerdotal office, at the institution of the Lord's Supper. Neither from this first commission—nor from the second, which gave them power to administer the sacrament of the Lord's Supper—did they derive any authority to take the oversight of the Church, or to ordain others to the gospel ministry. These powers were reserved, and retained in the sole possession of our blessed Lord, until after his resurrection; and were then delegated expressly to the apostles, and through them transmitted down to their successors, from whose hand they are to descend, in regular succession, agreeably to the divine promise, to the end of the world. On this point, then, as on the other, we find Mr. Wilson reasoning against a plain and palpable matter of fact; and adducing for proof, a passage which has no possible bearing on the case.

(To be concluded in our next No.)

To the Editors of the Churchman's Magazine.

Gentlemen—

Several of your correspondents have given us their ideas of the subject of Regeneration, to which I cannot give my assent, because I do not believe them agreeable to the principles of the Church to which we belong. I do not impeach their motives, but I question the correctness of their theology, and the soundness of their reasoning. They have attempted to prove that Regeneration is Baptism; and this, according to the principles of the Protestant Episcopal Church. As I do not love controversy, I shall not follow them in their arguments; but they will permit me to ask them a few questions. As members of the Church, must we not consider, next to the Scriptures, our Articles as fundamental? Does not the Article that defines Baptism, contain the sense of the Church on that subject? If then Regeneration is Baptism, must they not be synonomous terms? May not the one be substituted for the other without any absurdity? Suppose, then, we take the Article of our Church that gives us our definition of Baptism; and instead of reading it as it stands, "Baptism is the *sign* of Regeneration or new birth," we read it thus—"Baptism is the *sign* of Baptism or new birth?" Would this agree with any principle of common sense, or with any rule of logical interpretation? Can the *thing* signified be the *sign* of itself? Does not the Article of our Church say, as plainly as words can say, that Baptism is *not* Regeneration, when it declares that Baptism is the *sign* of Regeneration?

If I am wrong in this matter, my error is a great one, but I trust not of the heart, and your learned correspondents will have the goodness to favour me with such answers to my questions, as may put me right in this particular.

Yours, with respect,

A CHURCHMAN.

We have been induced to insert the foregoing communication, from the respect and esteem which we entertain for our worthy Correspondent, but we think the pages of our Magazine may be more usefully occupied than in any tedious controversy on the subject to which it refers. Indeed, a subject which has of late years, filled so many volumes, can hardly be satisfactorily elucidated in the brief space which we

could afford to it. And, after all, we must perist in thinking that, so far as Churchmen are concerned, it is very much *a dispute about words.*

Our dissenting brethren use the word *Regeneration* to denote *a change of heart*, wrought instantaneously by the operation of the Holy Spirit, and in which the person so regenerated has no agency or co-operation. Now no Episcopalian attaches such ideas to the word when it is used in connexion with Baptism; nor was it ever used in any such sense till within the last two hundred years. Originally the word Regeneration (Palingenesia) was used to denote a *state of being*. In the Grecian Philosophy, it was used synonymously with Resurrection (Anastasis,) and, in its proper sense, denoted that future state when the soul should be re-united to the body. The Grecian Jews used it in this sense, as a term of Philosophy, at the period of the Saviour's ministration on the earth. In a metaphorical sense, it was used by them, at the same period, to denote *the renewed existence of things in this world*;—as, the state of the world after the deluge; the state of the Jewish nation after the restoration from the Babylonish captivity; or the state of those who were initiated into the Jewish Church from the heathen nations. The word is used but twice in the New Testament. In one instance (*Titus iii.* 5,) it is evident, from the context, that it is used in the metaphorical sense, and refers to the state of the Christian Church on the earth. In the other instance (*Matt. xix.* 28,) it is somewhat doubtful whether it has the same meaning, or whether it refers to the state of the same Church in the future world.*

The language of all antiquity is in conformity with these uses of the word. Wherever we find the term regeneration used in connexion with baptism, we shall perceive that it is always used in its metaphorical sense, and in reference to the state of the visible kingdom of Christ in this world. Sometimes, by way of *metonomy*, it is used to denote the *commencement* of this state;—as in our Baptismal Office—"Seing now, dearly beloved brethren, that this child is *regenerate*, and grafted into the body of Christ's Church"—importing that the child has now entered upon the state of regeneration. This *state of regeneration* commences at baptism, and continues during our mortal life.

It is true, as our Correspondent asserts, that the terms *baptism* and *regeneration* are sometimes used as synonymous. But terms may be used synonymously, in their metaphorical sense, which it will not do to "substitute one for the other," when we come to use them in a more literal sense. When baptism is called regeneration, it is by the very common figure *metonomy*, where a part is put for the whole—the commencement for the whole state of existence. But in the xxvii. Article, to which our Correspondent refers, the word regeneration is used in its ordinary metaphorical meaning, and without any metonomy. It is obvious, then, that it cannot here be taken as a synonyme of baptism without the greatest absurdity.

The definition of baptism, contained in our 27th Article, entirely coincides with our views, and we can hardly conceive of any form of words, in which it could be more appropriately or more clearly expressed:—"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed:" &c.

We should be glad to enrich the pages of the Magazine with the Communications of our Correspondent, on any other subjects; and if we no not invite the continuance of his correspondence on the subject now in question, while we bar any further reply to what he has advanced, it is because we cannot afford so great a portion of our journal to the discussion as it would necessarily require; because we believe that Episcopalians differ, in reality, but little *in their sentiments* concerning it; and because (from what we know of the sentiments of our Correspondent) we are persuaded that his brother Churchmen scarcely differ from him, except in their modes of expression.

EDITORS.

* See the Rev. Dr. Jarvis' able and learned Appendix to his sermon on Regeneration, lately published in Boston; which we take this opportunity to recommend to the perusal of our readers.

Survey of Missionary Stations.

[CONTINUED.]

BELLARY.

A Town in the northern part of Mysore—187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded with many populous Towns and Villages.

The *London Missionary Society* fixed a station here in 1810, and have now four Missionaries employed—*Hands, Reeve, Taylor* and *Howell*; with two Native Assistants.

The usual routine of missionary duty, such as preaching, distributing Tracts, translating the Scriptures, and teaching Schools, is here observed. The Native assistants are found very useful in reading the Scriptures to the heathen, and conversing with them about Christianity. About 600 scholars are dispersed through 15 Schools, and are all under Christian instruction. The Canara language is spoken all about Bellary, a region abounding in thickly populated villages. Millions of Tracts might be circulated in that quarter—such is the eagerness of the Natives to possess them.

BANGALORE.

A Town in the Mysore, 74 miles from Seringapatam—elevated and healthy.

Two Missionaries of the *London Society* arrived here in 1820, and entered on the study of the Canara. They were about to open Schools, and instruct the Adult Natives by means of an interpreter.

Two *Wesleyan Missionaries* sailed from England the same year for this station; but the ship was struck with lightning on the coast, and consumed; while the Missionaries, with the rest of the passengers and crew, escaped with difficulty in the boats, and arrived at Madras.

At CANNANORE, a Town near Tellicherry the *Church Missionary Society* have a Native Catechist and two Schoolmasters engaged in instructing the Natives. The Congregation amounts to 57 persons.

TELLICHERRY.

A Town on the Malabar coast, north-west of Cochin.

Here also a Protestant and Hindoo Schoolmaster are employed under the *Church Missionary Society*. Fifty-nine children are making a rapid progress in the Schools.

The *Rev. Mr. Spring*, the Chaplain at the Station, writes thus on the want of Labourers.

"Let us have some Helpers—clever, good men. I could employ a dozen here, at least, on one branch or another of useful objects. Our work flags for want of labourers."

COTYM.

A Village on the Malabar Coast, containing 7 or 8000 inhabitants—near the New Syrian College.

The *Church Missionary Society* employs here three Missionaries—a Hebrew Teacher, with a Pundit and Moonshee at the College: and two Schoolmasters with two Assistants are appointed to Cotym, Allepie, and Cochin.

The field presented here, is much larger than the labourers can occupy.—Cochin offers a Congregation of more than 200 persons who understand English, a large half-caste population, and an interesting colony of Jews.

"In the deplorable state to which the Syrian Christians had fallen, the Missionaries, while they feel the necessity of gradually diffusing knowledge in order to their restoration, yet see nothing to dishearten them from patient labours in reliance on their Heavenly Master. The prejudices of the people are still many and strong; and time, as the Corresponding Committee remark, as well as the judicious correctives progressively applied by the Missionaries must be required to remove them. The Roman Catholics endeavour to sow suspicions respecting them, in the minds of the Syrians: the Schools formed at the Churches, mentioned in the last Survey, have failed, for want of superintendence: nor have steps yet been taken to follow up the suggestions of Mr. Fenn's Address—yet there is man-

a gradual though slow improve-
and the Metropolitan enters
ly into the views of the Missiona-
Their object, with respect to the
ı Church itself, and which has
ıtrongly enforced by the Society,
: restoration of its own Primitive
ıline and Worship, and the main-
ːe of its individuality and entire-
s an Ancient Christian Church—
ding," to use the words of Colo-
nnro, "as it has done for ages, a
: monument of Christian Truth,
: midst of the darkest scenes of
ry and Wickedness."

ALLEPIE.

wn on the Malabar Coast—40 miles from
, and 1.0 north of Cape Comorin—Inhabi-
: 000—surrounded by populous Villages.—
es of Worship, there are, one Protestant,
in and two Syro-Roman Churches; five
s; one Pagoda; and six for Parsees and

Missionary, a Protestant, and a
e Heathen Schoolmaster, are sta-
here by the *Church Missionary*
y. The Mission Church, begun
7, by the bounty of the Native
rnment, and the subscriptions of
ıean Gentlemen, was finished in
It will accommodate from 7 to
ersons. Three services are held
on Sundays, and a Lecture on
ıday evening. The service is per-
d both in English and Malayalim.
Missionary, Mr. Norton, preaches
ılayalim as readily as in his native
e. Some of the hearers are evi-
r impressed with the truth, and
avourable indications of piety.
: Schools have materially suffered,
ısequence of the dissensions be-
ı the Syrians and Roman Catho-
the children of the latter have
mostly withdrawn.
. Norton has a number of Tracts
ated, and only waits for a printing
to give them circulation.

SOUTH TRAVANCORE.

s region is under the care of the
on Society, who have stationed
Messrs. Mead, Mault, and *Smith*,
wo Assistants. The scene of this
on lies near Cape Comorin, and
rehends about Twenty Villages;
st of which is attached a Place of
Worship, and a School. The Central
Station is

NAGRACOIL.

This place is close to the Southern extremity of the Ghauts; and has been the occasional residence of the former Rajahs. The surrounding scenery is grand and picturesque beyond description.

"The name of this place (the Missionaries write) will not fail to strike the pious mind—it means literally, *The Serpent Church*, from there being a Church dedicated to the express worship of "that old serpent, the Devil." We hope to build a Christian Temple here, on a spot, on one side of which will be seen a large Heathen Pagoda, and on the other, a Mahomedan Mosque. Our edifice will soon be raised above them both. May this soon be the case in every quarter of the Globe!"

About 4000 persons have already placed themselves under the instruction of the Missionaries; and in addition to these, there is a very numerous population. Many discouragements arise from the numerous heathen processions; although the natives appear to attach little religious importance to their superstitions—500 have been already baptized.

The mode of instruction resembles rather a catechetical exercise, than a regular discourse. The questions asked are intended to lead to the proper answers, which are given by the Congregation. When the answer is given, the place resounds with responses.—Silence is a proof of inattention; or a sign that the question is not understood.

TINNEVELLY.

A large District, occupying the south-eastern extremity of the Peninsula—Inhabitants 700,000, of whom 175,000 are Brahmins, 30,000 Roman Catholics, and 4,000 Protestants. The Hindoos are divided and subdivided into not less than 60 castes; and are rooted in Idolatry and Superstition.

At *Nazareth* and *Mothelloor*, two villages in the District, two *Native Priests* are employed by the *Christian Knowledge Society*. The Rev. James Hough, Chaplain at Palamcottah, visited the Protestant Churches in this District, in 1819, and gave a pleasing ac-

oddst of their religious state. "These people," says he, "though poor, form a bright and cheering contrast to the gloom which overshadows this Heathen Land; and the two principal Villages present the singular phenomenon of the abodes of men in India without an Idol Temple. Each is a Goshen indeed!—I was truly refreshed and delighted with my visit."

The two chief Stations of the *Church Missionary Society*, in this District are *Palamcottah* and *Tinnevelly*, situated about three miles from each other, and about 60 miles north-by-east of Cape Comorin.

Though these Stations are comparatively recent, yet the Schools have increased rapidly, and bid fair to become eminently useful. In the early part of 1819, they amounted to seventeen in number. The Scriptures are used in them all. Mr. Hough, the Chaplain at the Station, devotes much of his time to the improvement of the Natives. A number of Native Congregations have been already formed.

The Schools had greatly increased under Mr. Schnarre's care; and he was, on the whole, well satisfied with their progress. At the end of 1819, there had been 4096 children admitted from the beginning. Mr. Schreyvogel took charge of the Schools, till a successor could be appointed to Mr. Schnarre.

At *Chittoor*, 80 miles east of Madras, the *Church Missionary Society* employ two Native Teachers. They have commenced erecting a Church.

At *Vepery*, a Village near Madras, the Rev. Dr. Rottler labours as a Missionary under the *Christian Knowledge Society*. This venerable Missionary has completed a Tamul Version of the Liturgy, which he has since published.

(*To be continued.*)

At *Trichinopoly* and at *Tanjore*, the former a Town, and the latter a City in the Southern Carnatic, the *Christian Knowledge Society* have Missionaries and Native Priests stationed. Tanjore is the scene of labour for Messrs. Kolhoff and Sperschneider—the latter has lately joined the Station.

TRANQUEBAR.

A Danish Settlement on the East Coast of the Peninsula—145 miles south-by-west of Madras.

This Settlement has been the seat of a *Danish Mission College*, for more than one hundred years. The Missionaries connected with it now, are Messrs. Caemmerer and Schreyvogel.

The *Church Missionary Society* find employment on this Station for a Native Catechist, a Native Superintendant of Schools, nineteen Native Christian Schoolmasters, and twenty-four Heathen. Death has lately removed from this Station, the Rev. John Christian Schnarre, the unwearied and devoted successor of the late Dr. John in the care of the large School-Establishments in this quarter.

OBITUARY.

Died at Middletown, on the evening of the 25th, the Rev. Walter Cranston, Rector of Christ Church Savannah. His health had been much impaired by his labours at the South; and he was returning to visit his friends and recruit his exhausted strength, when he sunk under the pressure of debility and disease:—thus adding another name to the melancholy list of those, who have been summoned away from a scene of extensive usefulness, in the prime of life. We hope some of our correspondents will favour us with a more particular account of his life and ministry, than we are able to give.

A Weekly Paper, consisting of 8 octavo pages, and called the Church Record, has been lately commenced in Philadelphia. It is edited by a number of the Episcopal Clergymen of the City, and is devoted to Ecclesiastical intelligence both Foreign and Domestic.

The income of the London Jews Society for the year ending May, 1822, was nearly 48,000 dollars, and the ex-

liture somewhat over 58,000 dollars.
. Seminary for the instruction of
sionaries to the Jews, has been es-
ished: and the Rev. Edwin Jacob,
M. Scholar of Corpus-Christi Col-
, Oxford, has been constituted Tu-
and Superintendant of the Institu-
. Four Missionary Students have
n placed in the Seminary by the
iety, on probation for six months,
ording to the rules of the Society.—
y were addressed on the occasion
Professor Lee of Cambridge.—Two
e Students will soon be added to
number.

n consequence of the death of the
hbishop of Armagh, in Ireland,
alations have been made; and
ng the rest, Doct. Magee, the
istian Champion in the Socinian
troversy, and late Bishop of Raphoe,
been advanced to the See of Dub-

HE Convention of the Church in
de Island met on the 4th of June.
It appeared by the Reports received from the different Churches, that they were generally in a flourishing condition. The number of Clergy in the State is six.

THE THEOLOGICAL SEMINARY, established at New-York, by the General Convention, is in successful operation. The number of students, in the mother institution, is about thirty; and in the branch at Geneva, in the western part of the state, about ten.

☞ We doubt not it would prove a gratification to our readers, to be informed of the organization of new congregations in this Diocese, whenever they occur; as well as the building of new Churches; and all those events in general, which affect the prosperity of our Church. For intelligence of this description, we must depend on the good offices of our brethren in different parts of the State.

POETRY.

For the Churchman's Magazine.

A FRAGMENT.

I look'd,
Upon his cheek, health bloom'd, and in his eye
Joy sparkled, shewing within its brightness
A brighter lustre; as if pregnant fancy
Were join'd to thought, clear, deep, and masculine.
Attractive sweetness dwelt upon his lips,
Bringing rich balm to every wounded heart,
And weaning it from earth, and earthly things,
To the pure pleasures of a brighter sphere.
In glad and tranquil tenor mov'd his days,
And nature smil'd with countenance serene.
Hope, pointing to a day of usefulness,
Gave to sweet rapture all his ardent mind,
And o'er him shed bright visions, pure as those
Seen by the patriarch on his couch of stone.

I look'd,
The rose still crimson'd on his cheek—the eye,
Within whose orbs imagination play'd,
Where genius sparkled in a liquid blaze,
Still shone with former brightness—for stern time

Had not yet rung the knell of mystic fate.
But still the trembling eye, and starting tear
Of warm affection, (tho' it strove to hide
The anguish it endur'd, and bade gay hope
Bring its deceptive light to quell the fear
It could not cease to feel,) told of *disease*,
For which vain-glorious science had no cure.

Ah, joys unsolid! ah, ye fleeting charms,
Which paint delusion in this world below,
What are ye? Whither are ye fled? As things
That ne'er existed, or whose only being
Was the wild wandering of an ideot's brain,
Ye faded from the sight, and left behind
Requital sad and dark—giving the lie
To the loud boasts of poor mortality.

Again, I look'd—
The cheek had lost its crimson, and the eye
Its lustre; and the sealed lips proclaim'd
Death and corruption.
I look'd no more.

July 1st, 1822.

From Milman's Martyr of Antioch.

ANTHEM OF CHRISTIAN WORSHIPPERS FOR A DEPARTED SOUL.

Brother, thou art gone before us, and thy saintly Soul is flown,
Where tears are wiped from every eye, and sorrow is unknown:
From the burthen of the flesh, and from care and fear released;
Where the wicked cease from troubling, and the weary are at rest.

The toilsome way thou'st travel'd o'er, and borne the heavy load;
But Christ hath taught thy languid feet to reach his blest abode;
Thou'rt sleeping now like Lazarus, upon his Father's breast,
Where the wicked cease from troubling, and the weary are at rest.

Sin can never taint thee now, nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ and the holy Spirit fail;
And there thou'rt sure to meet the good, whom on Earth thou loved'st best
Where the wicked cease from troubling, and the weary are at rest.

"Earth to Earth," and "dust to dust," the solemn Priest has said,
So we lay the turf above thee now, and we seal thy narrow bed;
But thy Spirit, Brother, soars away among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left behind,
May we, untainted by the world, as sure a welcome find;
May each, like thee, depart in peace, to be a glorious guest,
Where the wicked cease from troubling, and the weary are at rest.

THE

CHURCHMAN'S MAGAZINE.

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For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE *to the clear comprehension*, and *pious use*, of the LITURGY.

No. VII.

THE PRAYERS.

THE Church, in the order and variety of her worship, exhibits an admirable picture of the "beauty of holiness." She begins by exhorting us to acknowledge our sins before God, in the general Confession. After which, she teaches us to "set forth his most worthy praise," in the Psalms:—Then, to "hear his most holy word," in the Lessons; and with one heart and one mouth, to profess our faith in the great doctrines of the Gospel, by the recital of the Creed. After this, when our consciences are absolved from sin, our affections warmed by our praises and thanksgivings, our understandings enlightened by the word of truth, and our faith strengthened by the public profession of it, she deems us fitted to enter upon the solemn duty of prayer to God, and teaches us to "ask those things that are requisite and necessary, as well for the body, as the soul."

The duty of prayer results from the dependant and probationary state in which we are placed. It is commanded by the Almighty, and we are encouraged to the performance of the duty, by the most precious promises. This part of our public services commences with a few short and pious ejaculations. The minister begins with the salutation, "The Lord be with you." To which the people respond, "And with thy spirit." These versicles are probably derived from the simple salutations between Boaz and the Reapers;—"The Lord be with you," and "The Lord bless you," (Ruth ii. 4.) Or from the salutations of St. Paul to the Thessalonians, "The Lord be with you all," (2 Thes. iii. 16.) And again in the second Epistle to Timothy, "The Lord Jesus Christ be with your spirit." (iv. 22.)

This solemn and pious salutation between the Minister and People was in frequent use, in the ancient Churches both Jewish and Christian. The versicles here recited, are said to have been used by the Apostles themselves, in their public worship. They are found in the Western Liturgy, ascribed to St. Peter, and in all the ancient Liturgies of the East.

Having manifested our harmony and consent in the same faith, by the recital of the Creed, and being about to draw near to God by prayer, the Minister, by this salutation, expresses his charity to the people, and at the same time, reminds them, that without God's assistance their servi-

ces can not be profitably performed. In effect, he prays that the Lord would graciously assist them in their supplications and prayers; that he would mercifully accept of their devotions, and give them an answer of peace.

To this salutation of the Minister —"The Lord be with you," the people are directed to answer, "And with thy spirit." This is to be considered as a token of mutual kindness and affection;—blessing, and wishing well to each other, that they may unite more cordially in their petitions to the throne of grace. The people consider that the minister is about to present his supplications, and to offer up spiritual sacrifices on their behalf; and pray, in their response, that the Lord may be with his spirit at all times, and especially in the performance of the duties on which they are entering; that he may be enabled to perform them aright—with singleness of heart to the glory of God, and the edification of his Church. And where the Minister and people, with sincerity of heart, thus acknowledge their own insufficiency, declare their mutual love and charity, and reciprocally pray for each other, they may look, with confidence for the blessing of God on their devotions.

After these mutual salutations, the Minister is instructed to say, "*Let us pray.*"—This exhortation, which is frequently repeated in ancient Liturgies may be considered as an invitation to prayer, in general, or to ardent and intense prayer, and it frequently, as in the Liturgy, denotes a transition from one kind of prayer to another. It is an exhortation to the faithful performance of the most solemn and interesting duty in which a human being can engage: It is an invitation to draw near to God—to cast ourselves at his foot-stool—to lift up our voices at the throne of his grace;—to deprecate those judgements which our sins have deserved, and to supplicate that mercy without which we must perish. It is a call to summon our attention, and fix our minds on the duties in which we are engaged, and is designed to put us on our guard, that our devotions be not interrupted by the wandering of our thoughts or any improper desires.

At this part of divine service, the Rubrick requires that the Minister and people should put themselves in the humble attitude of kneeling. When we confess our faith, we stand, to denote our constancy and firmness of purpose; but when we acknowledge our sins, or implore the mercy and blessings of God, we should throw ourselves on our knees, as guilty and unworthy supplicants at the throne of grace.—This practice was so universally adopted in the first ages of the Christian Church, that the zealous and holy Fathers did not hesitate to reprove those who presumed to stand on their feet, during prayer. But if standing was considered an improper posture, how much more inappropriate is the practice of sitting, which has become so common in many Congregations? It is to be regretted that many of our Churches are constructed in such a way as to render the posture of kneeling either extremely inconvenient, or altogether impracticable. But where this is not the case, and where neither age nor infirmities can plead as an excuse, it is the duty of all to comply with the injunction of the Rubric. It is true, indeed, that religion does not consist in the observance of mere external forms; yet those forms which the scriptures themselves prescribe for general use, ought to be generally adopted: and kneeling in prayer is one of these.

Before the Minister begins to pray alone for the people they are instructed to join with him, according to the primitive way of praying, in some short versicles and responses, which

are taken from the Psalms of David. (Ps. lxxxv. 7, and li. 10, 11.) And since mercy and salvation are the great objects of our petitions to the throne of grace, the Minister begins with the supplication, "O Lord, show thy mercy upon us:" which the people adopt, while they respond, "And grant us thy salvation."— These words contain a summary of all the prayers that are to follow. And that our prayers may be presented in an acceptable manner, the Minister continues, "O God, make clean our hearts within us:" To which the people add, "And take not thy Holy Spirit from us."

Every one who is duly sensible of his own natural depravity, his weakness, and his inability to serve and please God, will estimate the propriety of these petitions, and will fervently join in these supplications for divine grace; without which, our best efforts would be but vain and ineffectual.

In the English Book, there are several other interlocutory petitions, in the course of which the Lord's Prayer is repeated. The Compilers of our Liturgy seem to have been judicious in their abridgement, as nearly all that has been omitted occurs in the Litany.

After the alternate Versicles, the Minister proceeds with the Collects for Morning Prayer; which he addresses to the throne of grace, as the commissioned organ of the whole Congregation.

A *Collect*, is any short comprehensive prayer. The term Collect, is of great antiquity, and is found in writers of the third Century. Concerning its origin Ritualists have given various, and sometimes contradictory accounts. According to some, the "Collects" are so called, because they are collected out of the scriptures: According to others, because they contain a brief collection of all things necessary to be prayed for: And according to the opinion of some very ancient writers, because they were repeated when the people were collected, or assembled together.

The Collects, or Prayers, are for the most part, addressed directly to the Father, agreeable to the precept of the Savionr, "when ye pray, say, Our Father, who art in heaven, &c." And they are concluded in the name of Christ, in pursuance of his gracious promise, "Whatsoever ye shall ask of the Father in my name, he will give it you." Sometimes, however, Collects are addressed to the Son, and occasionally, in the conclusion, we commemorate each person in the blessed Trinity.

There are sufficient reasons for dividing our supplications into short and seperate Collects, in preference to a continued prayer. The practice accords with that of the Jews, whose prescribed devotions consist of a certain number of brief prayers. And such short forms are conformable to the example of our Lord, who had a perfect knowledge concerning the kind of prayers which were fittest for our use. Indeed, our own experience must convince us how difficult it is to keep our minds intent upon our devotions. To prevent the wandering and distraction to which we are so liable, it seems salutary to give a moment's respite to the mind, at frequent intervals, that it may the more readily be fixed on every new subject to which it is directed. And the hearty concurrence which we are to express, at the close of each Collect, by our *Amen*, renders it necessary that we should use every effort to banish coldness and distraction of thought, and to keep our minds erect, earnest, and intent upon our duty, while we are actually addressing our prayers to the Sovereign Dispenser of all mercies.

Most of the collects are of great antiquity, and are taken from forms existing in the Greek and Latin Churches. Some are borrowed from

the *Sacramentary* of St. Gregory, some from the pious works of St. Ambrose and Gelasious, and those which are of a more modern date are composed in such a spirit of piety, and with such correctness of language, as to be models both for public and private devotion. The original Compilers, and the subsequent Reviewers and improvers of our Liturgy, were desirous to preserve, not only the spirit, but as far as possible the very form and substance of the devotions of the earliest and purest ages of the Church. It is an animating reflection—It must give energy to our faith, and add wings to our petitions, when we consider that we are offering up those consecrated devotions, which from the lips and hearts of holy men, have from age to age, ascended like incense up to heaven, and have been a more pleasing and acceptable sacrifice to the Almighty, than "thousands of rams, and ten thousands of rivers of oil."

Each Collect begins with an acknowledgement of the adorable perfection and goodness of God, under some attribute or relation which is appropriate to the petitions it contains. Thus, while the Church teaches us what to pray for, she encourages our hopes and enlivens our devotions, by directing our thoughts to the treasures of mercy and grace stored up in the divine fulness. And when the Minister proceeds from the alternate supplications, to these prayers, which he is to pronounce by himself, the people should keep their minds intent upon the divine attributes which are addressed, and join with their hearts in the petitions which are offered, that at the close of each Collect they may be ready to accord their hearty Amen.

Next to the Collect for the day (which may be more properly considered in its appropriate place) the Collects for Peace and Grace are those which first occur in our Order for daily morning and evening Prayer.

The Collect for Peace is taken from the Sacramentary of St. Gregory, and is distinguished for its piety, not less than for its comprehensive brevity. It may be expanded and illustrated by the following Paraphrase:—"O God, from whom proceeds the blessing of peace, (Is. xlv. 7.) who exhortest thy servants to live in unity and godly love, (2 Cor. xiii. 11.) in knowledge of whom everlasting life and happiness consist, (John xvii. 3.) and whose service is pleasant as well as profitable, because it is perfect freedom from the slavery of Satan and of sin; (1 Cor. vii. 22. and John viii. 36.) graciously defend us, who humbly commit ourselves to thy protection, from all the attempts of our adversaries both spiritual and temporal; and grant that we, who put our whole trust and confidence in thy mercy, may be delivered from the fear of those evils, which the craft and subtilty of the Devil or man worketh against us. These blessing we implore through the merits and mediation of Jesus Christ, who has despoiled the powers of darkness, (Col. ii. 15.) who is able to deliver us from every evil work, (2 Tim. iv. 18.) and whom we acknowledge to be our only Saviour, and Redeemer. Amen."

Peace, in the language of the sacred Scriptures, is represented as the greatest of all earthly blessings. All the good things of this world are nothing without it, and in it all heavenly blessings are comprehended. Peace was the first legacy bequeathed to the world, through the blessed Redeemer;—"Peace on earth, and good will towards men:" And Peace was the last bequest of our dying Lord to his disciples;—peace I leave with you; my peace, I give unto you." That the world might be in peace, was part of the daily prayer of the primitive Christians;

and in imitation of their example, we are directed by our Church to implore this blessing both in our morning and evening services.

Our petitions are founded on the gracious declarations of our heavenly Father. "The steps of a good man are ordered by the Lord: though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." "Great *peace* have they that love the law of God." "Thou wilt keep him in perfect *peace*, whose mind is stayed on thee."—Having him for our defence, we shall have nothing to fear from the assaults of our enemies;—from the temptations and snares of the world, from the suggestions of our evil lusts and passions, or from the wiles of the great enemy of our souls. He will be "a wall of fire round about us." He will arm, and strengthen us for the combat;—He will cover our heads with his shield in the day of battle, and enable us to come off more than conquerors.

When we address our prayers to God, then, beseeching him to "defend us, in all assaults of our enemies," let us remember that all our strength is in him, and that of ourselves we can do nothing. If, after our prayers in the Church, we think no more of the protection we have asked, but heedlessly expose ourselves again to the assaults of our spiritual adversaries, we may be assured that though we have offered to God the service of our lips, we are withholding from him the affections of our hearts. Let us call upon him then, in sincerity, and with humble, lowly, penitent, and obedient hearts. Let our lives be conformable to our prayers, and to his most holy laws, and while we supplicate his peace upon ourselves, let us endeavour, as much as in us lieth, to live peaceably with all men.

Next to the Collect for peace, follows the Collect for grace. For since Grace and Peace are joined together in the holy scriptures, the Church has not thought good to seperate them in her daily devotions. She knows that without Grace, there can be no lasting or real peace; and that peace without grace would prove no blessing. Peace, in the language of Scripture, includes all temporal goods, plenty, prosperity, health, and happiness. But the enjoyment of these has a tendency to lead men into forgetfulness of God, and exposes them to numerous dangers and temptations. It is grace alone that can secure the comforts of genuine peace; and by petitioning for grace, we enlarge and improve our former request.

This prayer was taken from the Greek service (Euchologion) and, at the begining of the day, when we are about to issue forth amidst the dangers and temptations of the world, nothing can be more proper than the acknowledgement of past mercies with which it begins, and, the suplications for protection and guidance which it contains. The Collect is so plain and simple that it needs no Commentary, and in subjoining a Paraphrase, it is not so much for explanation, as to reiterate the impression it should make on our minds, by presenting it under a different view:—"O heavenly Father, who hast all the paternal tenderness to incline, and all the eternal power to enable thee to assist us; who, after many favours, hast given us a fresh instance of thy goodness, in preserving us from the dangers of the past night, and hast preserved us in safety to this morning; we beseech thee to continue thy kindness to us this day, in defending us by thy almighty power, that we be not overcome by any temptation which may assault us, and that we be secured from all unhappy accidents which might befal us; begging of thee that thou wouldst be pleased to direct all our actions by thy infinite foresight and

wisdom, and that all we do, may be agreeable to thy will, and may be approved by thy unerring judgement: all this we humbly pray, for the sake of Jesus Christ our Lord."

These Collects for peace and grace, were plainly intended by the Church for our daily use: and though few of us have the opportunity of doing this in public, we may all do it in private, and no form of words can be more pertinent, as a part of our daily secret devotions. Only let us bear in mind, that in these, as in all our prayers, we should address the throne of Grace with sincerity and fervency, since God, who searcheth the hearts, requires of all who worship him, that they do it "in spirit and in truth."

C.

From the Christian Guardian.

LETTER FROM THE LATE REV. JOHN NEWTON.

DEAR MADAM,

Your letter, dated the 15th of August, did not reach my house till the 2d of this month, the day of my return from Southampton. I take the first opportunity of answering it.

I hope I am no party man. I know there are many excellent people and some judicious useful preachers, in Mr. Wesley's connection; and I would, yea, I do rejoice in the good which the Lord is pleased to do among them. Arminians, as they are called, who love the Saviour, and, by faith in him, walk according to the rule of the Gospel, and overcome the world, are no less dear to me than Calvinists. And I find persons of this character agree with me in experience, though they differ from me in expressions, and perhaps hold some religious sentiments which I deem erroneous. But whoever does the will of God, I would say the same is my brother, and my sister, and my mother.

I endeavour to preach the truth to the best of my light, and meddle not with controversy. Many of Mr. Wesley's people are among my stated hearers; and by avoiding party phrases and points of disputation, I give them no offence, and they seem to be well satisfied with my ministry. With some of them I am personally acquainted, and I think we have not more excellent Christians in London. But these are not the people who hold the doctrine of sinless perfection. Some of them, indeed, have been induced by their teachers, for a time, to think it attainable; but it is a tenet so unscriptural in itself, and so mischievous in its consequences, that I should be greatly staggered and grieved, if any persons, of whom I have a good opinion, were to tell me that they had attained to that perfection which is so strenuously preached to them.

While I believe my Bible, I must take it for granted, that they who embrace this dangerous delusion, know but little as they ought to know, either of the law or the Gospel; either of God, or themselves.

As to the law, the more sober part of them, when pressed give up the point; for though they say, a Christian may be free from all sin, they allow that he is subject to infirmities and temptations. Hence they speak of *innocent* infirmities, but I know of none such, unless they mean the head-ach, lameness, or other bodily complaints. Every defect or omission, whatever does not fully answer to the law of God, is sinful. Not only the transgression of the law, but the want of complete conformity to it, is sin. For instance; there is a certain temper of mind which becomes a sinner; a degree of reverence and self-abasement, whenever he mentions the name of that holy and glorious Majesty, before whom the angels veil their faces; and,

fore, when in prayer or in hing I take that name upon my ed lips, without feeling that im- ion, either of his majesty or his y, which I ought to do, so often ; and therefore, when I have my best, and in the most favor- oments of my life, I should be d, if I had not a gracious Advo- ngaged to take away the iniqui- en of my holy things. They likewise, that Christ himself empted, and therefore a believ- y be perfect, and yet endure tation. But the prince of this I could find nothing in him. It erwise with us. In temptations ot only suffer, but we sin; we ot only disturbed, but defiled em. They who are not sensi- f this, must be great strangers mselves.

the notion of sinless perfection nours the law, so it contradicts ature and design of the Gospel. true Christian perfection consists roken, contrite, dependent, and ted spirit. The most eminent tians do not much talk of their attainments, but of the excellen- their Saviour. They have low hts of themselves, and are more ed to say, with Job, "Behold, vile;" than, Behold, I am per-

But Jesus is glorious in their and precious to their hearts. ove constrains them to hate sin; tch, pray, and strive against it, to overcome it, so far as respects conduct in the view of their fel- creatures; but still they feel the ings of inward and inbred evil, h makes them groan, being bur- d. This warfare illustrates their rity, and the grace and faithful- of their Lord. It likewise in- es their humility and self-abase- ; and instead of glorying in selves, as the manner of some ey can only glory in Christ Je- nd his cross.

hen Isaiah saw the majesty of oly God, he cried out, I am un- done—Abraham fell on his face, and took no higher title than dust and ashes. The heavens are not pure in his sight, how much less man that is born of a woman! Job was, in the scriptural sense, a perfect man, before his trials came upon him. He did not suffer so much in vain. He expected, that when God had tried him, he should come forth as gold. At length the Lord appeared for him. What was then the sum total of his attainments? Such a knowledge of himself, as made him say, "Behold I am vile; I have heard of thee [formerly] by the hearing of the ear, but now mine eye seeth thee; I abhor myself, and repent in dust and ashes." This is the perfection of a sinner; to feel himself unworthy of the smallest mercy; and to derive all his hope, comfort, and strength from Him who is made of God unto us, wisdom, righteousness, sanctification, and redemption.

Bradford, Philpot, and others, who suffered under Queen Mary, were men eminent for faith, grace, and holiness, beyond the common measure. They were full of joy and consolation; yet when they were brought to the stake, though they expressed the most lively hope, and were as sure of heaven as if already there, with their last breath they confessed themselves vile sinners, and that they trusted in nothing bnt the atonement and mediation of Jesus. And I have seen many die in this spirit upon their beds, in the full assurance of faith, and yet at a loss for words to express the sense they had of their own vileness.

O, methinks I could weep at this delusion of sinless perfection, and especially to hear it inculcated as a Gospel doctrine. It discourages sincere souls; and the expectation of what they do not, cannot attain, deprives them of the comfort to which they are entitled as believers. But it puffs up the proud and ignorant with vain confidence. When once

a person is so far infatuated, as to presume himself perfect, I would no more talk with him than with a lunatic, until God shall bring him to his right mind. Dreadful are the effects of this vain and presumptous dream. There was a woman in Liverpool, when I lived there, who was so perfect, that she declared, she tried to sin, but could not. About the year 1763, this strange doctrine spread like wildfire in Mr. Wesley's societies, and there were several persons improved upon it: they said that death was the wages of sin; but as they were perfect and freed from sin, they took it into their heads that they should never die. Others I have known, who thought themselves too good to repeat that petition in the Lord's prayer, Forgive us our trespasses; for they supposed they had no trespasses to be forgiven. Nay, some have thought themselves too perfect to need the intercession of Christ.

I hope many who were once entangled in this dangerous mistake have been mercifully recovered out of the snare; but too many have been left to dishonour by gross enormities, their former profession of religion, and at length to renounce it, and to plunge into the world again, from which for a time they had separated themselves.

I rejoice, Madam, that the Lord has made you afraid of this error: may you ever be kept from it! Pay no undue regard to the names or authority of men: search the Scripture for yourself: one is your master, even Christ. I advise you not to dispute with them about it; rather avoid them, and pray for them. If they offer a detached text of Scripture, which may seem to favor their pretences, be not staggered, but consider the whole tenour of Scripture, and your own experience. Observe, likewise, the conduct of these perfect people, and I believe you will perceive such a want of simplicity, modesty, humility, and candour, as will be sufficient to guard you against them. And stake the words of the Apostle John against all that they can offer, "If we say we have no sin, we deceive ourselves, and the truth is not in us."

I am glad that the thought of your being in the path of duty reconciles you to all the circumstances attending it. Some situations may appear preferable in themselves to others; but should any occasion bring you to England, I should be very glad to to see you. I believe Miss M. is well. She is frequently at my church, but it is some time since I had an opportunity of speaking to her.

May God give us grace to live as becometh saints, and at last to die as becometh sinners, like the thief upon the cross, trusting for salvation only and wholly to the atonement and mediation of Him who loved us, and gave himself for us. I commend you to his care and blessing.

Mrs. Newton is pretty well. She thanks you for your kind remembrance, and returns you her best wishes.

I am, dear madam, your affectionate friend and servant,

JOHN NEWTON.

Coleman Street Buildings, the 19th October.

P. S. You are told that sanctification is instantaneous. But our Lord compares it to the corn, which, from a small seed, springs up night and day we know not how. It is compared likewise to the light, which advances more and more to the perfect day. Having this account from the sure word of God, we need not mind what any of our fellow worms say to the contrary. To the law, and the testimony: if they speak not according to this word, it is because there is no light in them.

SERMON,

IALF OF THE SOCIETY FOR THE IOTION OF CHRISTIAN KNOWL-:—PREACHED IN STRATFORD, 'HE MEETING OF THE ANNUAL ENTION, IN JUNE, 1822.

IAH CHAP. II. 18.—*And they Let us rise up and build. So strengthened their hands for this work.*

Society whose cause I am lled to plead, has in view, the of the human family; and rticular manner, the spiritual of the destitute members Church of God. From small ngs, the Protestant Episco- urch in this State, in a period it eighty years, has increased iferior degree of eminence and ability.

inging it into existence; in ng it with the means of and nursing it in childhood uth, much was done, under the English Society for the tion of the Gospel in foreign The seed scattered on this taken root downward, and fruit upward—a little one ome a thousand, and a small reat people. The missiona- the bible in his hand, be- instrument under God, of ng many who were in the error and vice, to embrace has it is in Jesus, and to the way of holiness and vir- hese became instrumental in ng others, till the number so l, that parishes were, from time, organized in different the State, many of which burning and shining lights y of our God. Contrast the situation of the Church in e, with that when a few ries were going from town to visit a single family, or nd met together in a pri- e, to join with him in pray- er and praise to God, and to hear his godly counsel and advice, and you cannot but be inspired with feelings of gratitude to the Giver of all good things, who has done so great things for us. Yes, the Lord hath done great things for us, whereof we are glad.

The fostering care of this Society for the propagation of the Gospel, I need not inform you, has long since been cut off; but notwithstanding the many difficulties with which the Church in this State has had to struggle, she has not only increased in numbers, but we trust, has grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

The Church in Connecticut was the first among the American Churches, which was fully organized with a Bishop at its head—the venerable Bishop Seabury, whose praise is in all the Churches. And no Church I believe in this country, has furnished so many Ministers, and pious and enlightened Laymen, who have been the means of organizing and building up parishes, in the States to the North and West.

Leading men in point of ability and property, have emigrated from our parishes; and this is one cause, and perhaps a principle one, of the *depressed situation* of some Churches now in this State. Take from almost any one of our parishes, the regular and stated administrations of a duly authorized Clergyman—or let some two or more of its pious, able, and zealous families remove—would not discouragement be the consequence? Would not the remaining members feel depressed; and if left to themselves, would they not be in danger of losing their name among the Churches? A little foreign aid, under these and similar circumstances, will do much good. It will prove a salutary help in restoring a sinking parish—in affording relief to the distressed—"in saving souls from

death, and hiding a multitude of sins." For these we plead—for these we ask your help.

Jerusalem was the City of God—the place, where, in a particular manner, he vouchsafed to dwell, and where he required his people to resort, and offer him the free-will offerings of a grateful heart. "It was builded as a city that was compact together, whither the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." In the days of Nehemiah, the remnant of the people of God, who survived the Captivity, were in great affliction and reproach, and the walls of their city were broken down.—When informed of this, he was grieved for the adversity of the people of God—he sat down and wept, and mourned certain days, and fasted, and prayed before the God of Heaven. Why should not his countenance be sad, said he, when the city, the place of my Father's sepulchers, lieth waste, and the gates thereof are burned with fire? He besought his King, that he might go to Jerusalem—be forwarded on the way, and furnished with the means of repairing the decayed parts thereof. And all this was granted, according to the good hand of his God upon him.

When he had viewed the plan, and discovered the defective parts, then said he to the Jews, to the Priests, to the Nobles, to the Rulers and to the rest that did the work—"Ye see the distress that we are in, come let us build up the wall of Jerusalem, that we be no more a reproach." Then he told them of the hand of his God which was good upon him, as also the King's word that he had spoken unto him. "And they said, let us rise up and build.—So they strengthened their hands for this good work."

The Church at Jerusalem was a type or figure of the Church in her more perfect state, under the dispensation of the Gospel. Into this Church, we have had the privilege to be ingrafted—to partake of her strengthening and refreshing bounties, and to be trained up thus far, for the Society of the blessed in the kingdom of glory.

This Church is a Society of God's forming, the pillar and ground of the truth, and is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner Stone. What love and respect, then, is due from us to this holy Society! What gratitude to the great Founder and Preserver; and how ought its peace and prosperity to be near our heart!

Blessed with a Ministry of Divine and Apostolic origin, derived through an uninterupted succession from Christ the Head, with a formulary of worship, pure in its doctrines, and admirably fitted as a manual of devotion, for the house of God, for the family, and for the closet, with the initiatory and renovating pledges of the Gospel, Baptism and the Lord's Supper, free from all human corruptions or interpolations, with the knowledge of our duty to God and man set forth in the plainest manner; assuring us, that if we are duly influenced by this knowledge, and the means of grace, we shall derive much profit to ourselves in this world—be supported in the hour of death, and receive a crown of life in the kingdom of glory:—Serious reflection will cause us suitably to prize these distinguished privileges—make us to feel truly grateful to the giver of all good things; and heartily to desire, that all the members of the human family, and especially of the Church in our own Diocese, may be in the full enjoyment of these exalted blessings.

Those who have mourned and wept on account of the decayed places in our Zion, and prayed before the God of Heaven, have told us of the distress of some of our Brethren, and their deplorable situation. Hav-

ing carefully surveyed the community of which we are members, and taken a view of its individual parts, they tell us of some distress and depression—that there are waste places which want to be built up; and decayed parts which want repairing. And they say to us all, come, let us arise and build up these waste places, and repair these decayed parts, that we may no more be a reproach.

They tell us, too, of the hand of the Lord which is upon them for good—that there are no obstructions in the way, nor any to make us afraid, if we will but strengthen our hands for this good work.

The language of all should be, let us arise and build up the decayed parts of our Zion—let all her destitute members be supplied with the knowledge, the comforts, and the blessings of religion; and be fitted to partake of the inheritance of the saints in light at God's right hand. May it in truth be said of us "So they strengthened their hands for this good work."

That this is a *good work*, no one who sufficiently considers the subject, we trust, will feel disposed to dispute: for to do good, or to perform good works, generally means, to do something for the benefit of our fellow men—to administer to their necessities, either of mind, body or estate—to give assistance and comfort to those who are in need. As it is the design of this Society to afford to the destitute the means of grace, that they may rejoice in the Lord, and have the hope of glory, it may with great propriety be called a good work, and justly demands our increased patronage. The object in view is, that all the destitute may be furnished with the means of being good and happy—be enabled to join with Angels and Arch-Angels, in praising God and the Lamb, in the Church militant; and finally, to partake of the consummation of bliss, at God's right hand where are pleasures forevermore. And must not this be the wish of all good people? Can they behold their Brethren destitute of all the eminent favours of which they themselves are in the full enjoyment, and not feel compassion for them? Will they not be ready to unite, in stretching forth the hand to afford seasonable and ample relief? Can they behold some of their Brethren languishing, or perishing for lack of the best of all knowledge—the knowledge of God—of Christ—and of the things that concern our eternal peace, and not have pity on them? Will they not unite in heart and hand, that they may be furnished with the Bible and the ministry of the word, the best of heaven's gifts to men—the Liturgy of our Church, that excellent formulary of devotion—the religious tract—and the Missionary, who carries with him the Gospel and its ordinances?

Truly laudable then must be the object, which so exactly corresponds with the requirements of religion, and the feelings of all good men.

Let us arise then from our slumbers, and strengthen our hands for this good work.

And in a particular manner, let us strengthen our hands, and the hands of this Society, to send forth the duly qualified missionary, to collect into the fold the scattered members of the flock of Christ—to repair the waste places of this our Zion, and to feed the destitute with the milk and meat of God's word, that they may increase in wisdom and knowledge, and be built up in the most holy faith of the Gospel.

And here I cannot help taking a retrospective view; and calling your attention to that period, when the parishes which are now the most flourishing in this state, were altogether, or in part, supported by missionary aid. Even the Parish in this town,* the first that was Episcopally

* Stratford.

organized in Connecticut, was supported, for many years in its infancy, by missionary services. It was the scene of the labours of the great and good Doct. Johnson, one of the first of the sons of Connecticut, who were Episcopally ordained. Within the short period of about half of a century, we can call to mind from 14 to 16 Missionaries within the limits of this state, who received from the society for the propagation of the Gospel, in the aggregate 600 pounds sterling annually, besides Bibles, Prayer Books, and religious publications for gratuitous distribution. Are we grateful for the foreign aid which we have received? Without this, where would have been most of our parishes? Would they now have any existence? Should we have had a name among the Churches? Let us be thankful to God, and manifest our gratitude by affording to others according to our ability, what has been afforded to us when we were young, feeble and depressed. Let us strengthen our hands for this good work which we have in hand, by unity of feeling for the wants of the destitute, praying to the God of heaven for their relief, and contributing, in proportion to our ability, from the bounties which we receive from the good hand of Providence.

There is one body, of which Christ is the head; and we being many, are one body in him, and every one members one of another; and if one member suffers, all the members should suffer with it. Are we in the full enjoyment of the light of the Gospel—have we free access to the house of God—and are we favoured with the appointed ministrations of the Church? Great indeed are our privileges, and our love should ascend in grateful incense to the Giver of every good and perfect gift. At the same time, we shall weep and mourn that some parts of our Zion lie wasted—feel compassion for the destitute, and grieve for our brethren who are in distress.

We shall pity the ignorant and those that are out of the way, and desire that they may have the light of the gospel and the ordinances of God's house, and be brought into the way of holiness and made eternally happy.

God requires us to be all of one mind, having compassion one of another, and to love as Brethren—to be perfectly joined together in the same mind, and in the same judgment. Thus united—feeling compassion for our suffering Brethren, and loving them as ourselves, we shall ardently desire that they may partake with us of the rich blessings of the Church of Christ, be kept from every evil, and be trained up for immortal glory.

We shall also pray unto the God of Heaven; supplicating in their behalf, that he would, out of his fulness, give them all needful help—in this world the knowledge of his truth, and in the world to come life everlasting. And that our prayers may not be hindered, we shall open our hand wide to our needy Brethren, and give for their benefit a portion of the good things, with which we have been favoured by our heavenly Benefactor. Blessed are the merciful, for they shall obtain mercy. We are required to do good, and to communicate; for with such sacrifices, God is well pleased. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Our sympathy, our prayers, our liberal benefactions and well directed exertions, in so good a work as the one which we have now under consideration, will most assuredly have the blessing of Heaven; for in no way can we extend our beneficence to

our needy Brethren, so acceptably, as in making provision that they may have that knowledge, which will make them wise unto salvation.

"Charge them that are rich in this world," said the great Apostle to the Gentiles, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that they may lay hold on eternal life."

God is continually pouring out his benefits upon us. From this fountain of goodness and benevolence, we are daily receiving ample supplies for soul and body. As we cannot be profitable unto *him*, he requires us to help those who need. 'Inasmuch as ye have done it unto one of the least of these my brethren,' saith the Saviour, 'ye have done it unto me.' The poor of his family are his representatives; and all the good we do unto them, is highly pleasing to him, and will secure to us his more immediate favour and blessing. Every man who has any thing to spare, after satisfying his necessities from the gifts of Providence, in scripture language is *rich*, and should be ready to give to those who lack. Where there is any thing superfluous in the hands of one, it should be applied to make up the deficiency of another.

Large sums are wasted, or applied in such a way as to become mischievous to society, which, if given to the depressed members of the household of faith, would cause many hearts to be glad and rejoice in the Lord, and be the means of rescuing many from destruction. The man who loves his neighbour as he loves himself, will do all he can for his temporal and eternal welfare. If he sees his brother in need, he will not shut up his bowels of compassion from him; he will gladly afford him that relief which he would desire for himself, were he in the same situation.

God demands acts of liberality from us, in proportion to our several ability. They will be acceptable in the sight of God, according to what a man hath. If we have but little to spare, but little will be required; but we should cheerfully give of that little. A cup of cold water given in the name of a disciple, shall not lose its reward. And the widow's two mites were of equal worth in the sight of Heaven, with the gifts of the rich, which were cast into the treasury of God.

The greater the ability, the greater should be the liberality. "Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. It is more blessed to give than to receive. God openeth his hand, and filleth all things living with plenteousness." Christ gave himself for us—He went about doing good—He diffuses light and life to the ends of the earth. When we were sinners he died for us, and is always giving good things. Let us then, in imitation of our heavenly Father and his Son Jesus Christ, be ready to distribute, willing to communicate.

The necessity of the saints, or those of the household of faith, has a particular claim on our liberality. We have frequent opportunities of doing them good—an opportunity is now offered, accompanied with the promise of God. "Bring ye all the tithes into the store house, that there may be meat in my house; and prove me now therewith, saith the Lord of Hosts, if I will not open to you the windows of Heaven, and pour you out a blessing, and there will not be room enough to receive it. And all nations shall call you

blessed, and ye shall be a delightsome land, saith the Lord of hosts."

We should remember that what we give belongs to God; for all things come of him, and are his property. There always have been, and probably always will be, some poor in the Church of God; and provision must be made for them by those, who have the means put into their hands. In this way we are tried. God trieth the hearts of all, and hath pleasure in uprightness. He would have us do unto others, as we would that they should do unto us in like circumstances. This is God's will; and it should be our meat and drink to do it.

When the Temple in Jerusalem had need of repairs in the days of Ezra and Nehemiah, it was said, "Who is there among you of all people of the Lord? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered."

My Brethren, we have said, let us arise and restore the waste places in this portion of the vineyard of the Lord; build up the altars which are fallen down, and furnish the destitute with the knowledge and means of salvation. Let us then, by our sympathy for their depressed state—by loving them as we love ourselves—by our prayers to God, and by our free and liberal offerings, strengthen our hands for this good work.

Are there any, who say, the time is not come, or it is not time to put forth our hands to make provision for God's house—to repair the waste places, and to feed the destitute with the bread of life! Such at one time, was the plea of the Israelites. They said, "The time is not come, to build up the Lord's house." Their temporal affairs were not in the situation they desired—their own dwellings were not so well finished and adorned—they had not so much in store as they thought would authorise them to engage in the good work of building up the house of the Lord. "Now therefore, saith the Lord of hosts unto them, Consider your ways. Ye have sown much, and bring in little; ye eat, and have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it in a bag with holes. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands." So long as they neglected to build up the Lord's house, "when one came to an heap of twenty measures, there were but ten; and when one came to the press-fat, for to draw out fifty vessels out of the press, there were but twenty." God smote them with blasting, and with mildew, and with hail, in all the labours of their hands. But no sooner were they brought to fear before the Lord, and to engage in the good work which was required of them, than it was said; "I am with you saith the Lord. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless thee. The silver is mine, and the gold is mine, saith the Lord of Hosts; the earth is mine and the fulness thereof."

When they were brought to fear the Lord, and to say come, let us arise and build; and strengthened their hands for this good work, He was with them, and blessed them; their barns were filled with plenty, and their presses burst out with new wine. The Lord commanded his blessing upon their store houses, and in all that they set their hand unto. He made them plenteous in goods, in the fruit of their cattle, and in the fruit of their ground. He opened the windows of heaven, and poured out a blessing upon them. Is not He the same God *now* that he was *then?* "Cast thy bread then upon the waters, for thou shalt find it after many days. For God is not unrighteous, to forget your work and labour that proceedeth of love, which love ye have showed for his name's sake, who have ministered unto the saints, and yet do minister."

To the Editors of the Churchman's Magazine.

GENTLEMEN:—

In passing through the States of Connecticut and New-York, I observe many neat and convenient edifices for public worship belonging to Episcopalians; and the sight is truly gratifying to one attached from infancy to her Apostolic institutions. Within the last hundred years, she may be said to have commenced her existence in this part of the world, and although her growth has been rapid, when we consider the obstacles she has had to contend with, yet what shall prevent her institutions from spreading more rapidly hereafter? Your Christian Knowledge Society can do much, if Episcopalians will unite generally in supporting it; and when I look at their numbers and wealth and respectability, I confess I see nothing to prevent them from raising *a thousand dollars a year* for the support of Domestic Missions.—I could not avoid dropping a word on this subject, although I took up my pen for another purpose. I meant to suggest a few thoughts in relation to the style of building proper for houses of worship.

A partiality seems to prevail for the large windows and pointed arches, which in former days, were peculiar to the Gothic Architecture. In the western part of the State of New-York, I have observed a number of edifices raised in this style, and presenting a very neat appearance; although a scientific man might smile at the idea of Gothic windows in a building *of wood*, and painted *white*. In fact, there is little about them deserving the name of Gothic, but the shape of the windows and doors;—the mouldings and other ornaments belonging for the most part to other orders, and the whole appearance of the building light and airy.

What I wish to suggest then, through the medium of your paper, is, the propriety of building with STONE, whenever the pointed arches are preferred. No one in the least acquainted with architecture, can hesitate to pronounce, that in point of appearance and correct taste, stone walls are far preferable to those built of any other materials. Bricks form a wall too smooth and regular, to correspond with the bold character of the Gothic style, and should never be resorted to, unless where building-stone cannot be had.

It is not a little surprising, that the popular prejudice in favour of wooden houses of worship, should keep its ground so long, when it is recollected how perishable they are, and how often they need repairs. Often have I marvelled to see a large and expensive public building constructed of timber, in the immediate neighbourhood of a quarry, which would have supplied materials in abundance, and at far less expence. What is the consequence? The same generation

that new it rises, is doomed to witness its decay, and probably to see another erected in its stead, as perishable as its predecessor. Foreigners are much struck with the frail appearance of our public buildings; and express their surprise, that in a country abounding in good building-stone, the inhabitants should be ignorant of their value.

The popular objection, I believe, is on the score of expensiveness; but I apprehend nothing is more unfounded. Lumber has become an expensive article; and to the first cost, must often be added the expense of transporting it from thirty to sixty miles. The question lies between the superior economy of building with stone or brick. So far as I have observed, no trial of the former has yet been made in this State, in erecting a house of worship. Its economy is therefore yet undecided; but I cannot help hoping the experiment will soon be made by some of the congregations, who are about to build a house for the worship of God.

The plain Gothic style, for so we must call it for want of a better name, which seems to be preferred by Episcopalians, does not require a very smooth and well faced wall, nor any uniformity in the size and shape of the stones. They do not require to be laid in courses. Some degree of roughness and irregularity, provided it is not excessive, does no injury to the appearance of the building, but rather improves it.

I will observe in addition, that in most of the specimens which I have seen, there has been much more glass in the windows than was demanded by a regard to good taste. In looking at the drawings of Cathedrals and other Gothic buildings, we are struck by the broad divisions, and ornamental sashes, which fill up a great part of the space within the frames. In fact, if the large pointed windows are filled in the usual manner with uninterrupted rows of glass, the light becomes painful to those within the building. This is particularly the case, when it is reflected from the white walls and white paint in the interior, both of which are contrary to the spirit of the Gothic style. A chesnut or dark mahogany colour is proper for the painting; while the whiteness of the walls may be taken off by a mixture of some colouring matter with the whitewash.

Should you be disposed to insert these hints on the style of building Churches, they may perhaps be useful to some of the building committees, and lead to the adoption of a better taste in constructing houses of public worship.

HIRAM.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

2. Mr. Beach to Mr. Dickenson.

Your second charge against the Church, is, *that they have taken a great part of the prayer-book, yea the whole method and form of it, out of the Popish liturgy;* to which you add, (with how much sound sense, regulated by christian theology, the reader is desired to notice) *and this is teaching for doctrines the commands of antichrist himself.* And you then direct me to look into the Papist's communion for the Gospels, Epistles, &c. *all which* (you say) *belongs to the Liturgy of the Church.* "Now, be astonished, O ye churchmen; and tremble, ye members of the Church! The gospel of Jesus Christ and the epistles of the apostles, which ye were wont devoutly to hear in the house of God, are all taken out of the papist's liturgy. Antichrist has commanded

them to be read, and will you obey him? The papists have used them; and will you dare ever to hear them again."

When our Saviour was to be destroyed, witnesses were suborned; but it was a considerable time before men could be found, even in that age of moral declension, who were hardy enough to unite in perjury to condemn Jesus Christ to death. And although, from the beginning, all sects, however divided in every thing else, have generally been united in condemning the Church; yet, neither has *their* testimony agreed together. Thus Mr. Dickenson differs from a Mr. Ball, a non-conformist of great note, who, in his *Trial of the Grounds of separation*, ch. 8. p. 152, says, "The English Liturgy is not a collection out of the Mass-Book, but a refining of the Liturgy which has heretofore been with the Mass. It is not a translation of the Mass; but a restitution of the ancient Liturgies." So the dissenting ministers in Old England in their letter to the ministers in New-England, A. D. 1637, say p. 2. "It is no hard task to shew that *our* service book was reformed in most things according to the purest liturgies which were in use long before the mass was heard of in the world." The papists often tauntingly asked—where was your Church, before the days of Luther and Calvin? We answered—spread over the civilized world, before popery, or any of the present sects were known in the world. But these sects cannot answer the question in any other way, than by condemning the Church, whether Latin, Greek, Armenian, or American. The truth is, our reformers, in compiling our liturgy, came as near as possible to the church in the purest and and apostolical ages, long before popery was known. Their good motto was—*look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Contend earnestly for the faith once delivered to the saints.* And suppose the papists do make use of several of these excellent prayers, which the Protestant Church uses? What then? They do no more than all the Christian world had done for 1500 years.—I see no reason to hate the papists to such a degree, as to refuse to receive or use any thing in common with them: For, on this principle, we must reject the Apostle's Creed, the Lord's Prayer, and even the Holy Bible. These are all used in the popish Church, and indeed came to us through their hands. As to symbolizing with the papists, I wish our dissenting congregations would consider, that they are in no small danger, if outward appearance produces sameness in faith: For they are building meeting-houses, after the pattern of Roman Catholic Chapels, with round, oval and arched doors and windows. It is also very much like the papists, to enter the house at the end, and worship towards the east, as is the case in almost all the meeting-houses recently built.

But, to be always in point, we need only to keep close to our author, who says—"there is a wide difference, for comparatively there is little in the English Prayer Book, which is found in the Roman. Look into the form for administering the eucharist; and there is no agreement: not one prayer the same. Go to baptism; there is not one prayer in the Roman that is in ours, &c. You say, *King Edward told the rebels that the Common Prayer was the same in English that it was in Latin.*—Suppose King Edward was advised to soothe the malcontents of his age, by good words? it is a very weak argument. What if I should tell a Roman Catholic that our Creed and theirs were the same words, but only we had left out twelve articles of gross errors which they had added

to it?—Would this prove, that our Nicene Creed and the Papists were the same?—You say further, King James gave his opinion, that the English service was but an *evil said Mass*, &c. And why not have told the confession of James, at Hampton Court, in his conference? I will take the liberty to tell it for you: He then declared, that "he spake while under the prejudices of a presbyterian education, and sat among beardless boys, in Scotland, who made him believe that the Church of England worshipped their wives. But when he came to England, and conversed with wise men, he changed his mind and became zealous for the Church." I said, what though the papists use some of these good prayers which we use? Why then, say you, it is too great symbolizing with idolaters. How childish! So, then, you must never use any words in prayer, let them be never so good, if idolaters have used them. You must not say, *Lord have mercy upon us*, because the papists say so. You must not kneel when you worship God, because the Romans do so; and they are idolaters. And you must not sit when you receive the sacrament, because the pope sits, and he is antichrist; and sitting at the communion is too great a symbolizing with him. It is as great a crime to symbolize with the heathen idolaters, as with the papists; and yet the dissenters do not hesitate: For instance, the heathen bowed their knees to Baal, and just so do you bow your knees to God. The heathen lift up their eyes to idols; and so do you lift up your eyes to God in prayer. The heathen sit when they eat the sacrifices in the idol's temple; so do you sit when you feast upon the Christian sacrifice in the house of God. And how dare you symbolize with idolators? Read Ezk. xviii. 12, 1 Chron. viii. 19. Once more; suppose the papists believe in God, and Christ, and use some prayers which we do? Is it a sin? Nay, is it not a duty to imitate them in what is good? You may call it symbolizing, or by what magical name you please: And you will never persuade none but madmen or fools to think it symbolizing with the angels, in believing there is but one God."

Mr. Dickenson next brings forward Delaune's Parallel between the one and the other liturgy. But as a Mr. Hart has completely answered that scurilous libel, I will barely transcribe a passage, p. 138:—"Suppose a man was to write against the church of Rome; would he condemn every thing he finds in it? God forbid. Wilt thou destroy the righteous with the wicked? said Abraham. Peradventure there should be found in that church fifty, forty, thirty, twenty, or ten good things, shall they be condemned for the lack of five? God forbid. It is no fault to agree with them in what they do well; but the fault is, agreeing with them in what they do ill. The judicious Hooker says, "If a man should go about to reform the church of Rome, ought he not first to make a distinction, of what are the things that need reforming, from those that need it not? Lest, instead of a reformation, he make a deformation." This was the wisdom of our reformers—to separate between the good and the bad, and to put the good into vessels to keep, and to cast the bad away.

I cannot close this head, however, without noticing one of the most extraordinary challenges from any man pretending to the least knowledge of primitive christianity. The challenge is in the following words: "I challenge you to shew any liturgy used before the year 600, from whence the Church of England copied any part of yours." Mr. D. might as well have challenged the Bible read in our churches, as being any part of the Holy Scriptures,

which were read in the churches for 600 years. Had he paid the least attention to ecclesiastical history, if no more than Bingham's Antiquities, he would have found the greatest proportion of our present liturgy in use, at a very early period. I will give him but one small specimen of our reformers' collecting from the liturgy that St. Chrysostome tells us was used in his time constantly in the Church of Constantinople, in the year 398 :—

The Priest said, *The Lord be with you.*

The People answered, *And with thy spirit.*

Priest. *Lift up your hearts.*

People. *We lift them up unto the Lord.*

At the opening of the Gospel, the people said, *Glory be to thee, O Lord.*

And we have a prayer of Chrysostome at the end of our Litany. Similar citations and comparisons might be made, with respect to nearly the whole of the liturgy. Should the reader require more evidence, either for his own satisfaction, or to enable him to *stop the mouths of gainsayers*, let him read Bennett on Forms of Prayer, consult Bingham's Antiquities, Cave's Lives of the Fathers, and the London Cases. In the latter, he will find, not only all the objections made by the sects against the church answered, but her liturgy defended, and placed beyond all reasonable controversy.

3. We proceed, then, to the third charge, viz : *That the use of tautologies, or repetitions in the liturgy, is teaching for doctrines the commandments of men.*

If all repetitions are vain, the Holy Ghost stands charged, by Mr. Dickenson, with teaching for doctrines the commandments of men. His charge against the Church is, that she "uses the same words eight times, yea twenty times in the same service." He forgot, it seems, that the Holy Ghost has directed, in the 136th Psalm, the following words to be used twenty-seven times:—"*for his mercy endureth forever.*" The blessed Saviour is condemned on the same ground; for he repeated the same words thrice in his prayer in the garden, and twice on the cross in one breath. Mr. D. aware that his sophistry would be detected, and that his arguments would be retorted, from the circumstance of their singing Sternhold and Hopkins' version of the Psalms of David (a more tautological, far-fetched paraseology, than which, perhaps was never put in print, not even excepting Erskine's Gospel Sonnets) labours long to shew, that "we may use repetitions in singing, where Christ has not forbidden it; but we must not in prayer, where Christ has forbidden it." To which Mr. Beach replies—"I always supposed we could pray and sing at the same time; and that a prayer was a prayer, when it was sung, as well as when it was said. And pray, sir, for once come out of the clouds, and tell me, why don't you pray as much when e. g. you sing the 51st Psalm, as when you make an extemporary prayer? When you sing, Psalm 5, *My King, my God, to thee I pray*—do you pray then, or do you not? Answer directly, and use no evasion. If you do pray when you sing, then you must not use any repetitions in singing, if your doctrine be true. The truth is, vain repetitions are sinful, both in singing and saying our prayers; both in preaching and common discourse. But useful repetitions are in no case unlawful; and such are those in our Liturgy."

Perhaps there are no repetitions more exceptionable in the opinion of the ignorant, than the words after each commandment:—*Lord, have mercy upon us, and incline our hearts to keep this law.* Mr. Beach gives the following commentary: "When the minister rehearses the

first commandment, *Thou shalt have none other Gods but me*—the people say, *Lord, have mercy upon us, and incline our hearts to keep this law:* i. e. Lord forgive us all the touches of atheism, that have ever been in our hearts; every unworthy thought of thy power, wisdom, and goodness, we have ever had; pardon our inordinate love of the pleasures, profits, and honors of the world, &c. and help us, by thy grace, for the future, that we may love thee with all our hearts, fear thy displeasure more than death, put our whole trust in thee, &c. So, when the minister rehearses the sixth commandment, *Thou shalt do no murder*—the people again repeat, *Lord have mercy, &c.*—that is, Lord, pardon all my rash and sinful anger; every malicious, every envious, every revengeful thought, that has ever been in my mind; every virulent word that I have spoken; every injurious action that I have done, to either body or soul of my neighbors: And help us, that we may preserve the lives of all men; that we may love and follow peace, bridle our passions and tongues, and be compassionate and pitiful to all in distress. So after every commandment, when the people say, *Lord, have mercy upon us, and incline our hearts to keep this law*—it is no needless tautology, no vain repetition. Nay, I dare appeal to your own conscience, whether this be not as edifying a method of confession and prayer, as what you practice? And whether he who reproaches and derides it, and says it's exactly like the worshippers of Baal, their crying half a day, *O Baal, hear us*—judge you, I say, whether he acts like a sober, modest, and discreet divine, *well and duly qualified to be Arch-Bishop of New-Jersey.*"

Among the many instances from scripture of repetitions in prayers, Mr. B. cites Dan. ix. 17. *O, our God, hear the prayer of thy servant.* v. 18. *O, my God, incline thine ear, and hear.* v. 19. *O, Lord, hear, O Lord, forgive. O Lord, hearken, &c.* Are these vain repetitions? Is there no petition twice used? Answer, without evasion.—Suppose a dissenting minister, from the fervency of his spirit, should in prayer cry out, *Lord, have mercy upon us, Lord, have mercy upon us*—(and this I have frequently heard) is it a vain repetition! Is it teaching for doctrines the commandments of men? "You say, the petition, *have mercy upon us, miserable sinners,* is used eight times successively, without any other petition between, &c. If you had said, we say so a thousand times, it would have been as true; because in some churches there are at least a thousand persons (and we have frequently seen in episcopal congregations double that number) who all call upon *God to have mercy upon them.* But the truth is, we never repeat it without a petition between. But what you ground your slander upon, I suppose, is the beginning of the Litany; where we all say once, and but once—*O God, the Father, have mercy upon us, miserable sinners. O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners. O God, the Holy Ghost, have mercy, &c. O, Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon us, &c.* Here we worship the Unity in Trinity, and Trinity in Unity: (the omission of which will sooner or later, overwhelm the sectarians which have sprung up since the reformation, as it annihilated those before, with the Arian heresy.*) We confess our sins against each person; so that these four, are not one and the same

* Had Mr. Beach lived to this day, he would have seen his prediction nearly verified. The election of a Unitarian Chaplain to the National Legislature, in 1821, and other signs of the times, give a prophetical air to this suggestion.

jon (as you say) for its one thing God the Father to have mercy us; and another for the Son ave mercy upon us; and anoth- the Holy Ghost; Or else what rence can there be between the *e of our Lord Jesus Christ—the love of God*—and *the fellow- of the Holy Ghost?* Indeed, her, I wish with all my heart, e was as exact propriety and as vain repetitions in our neighbors' ers, as there are in this excellent y. And are you a grave divine out at these admirable and heav- devotions that you don't under- d, and compare them to the wor- of Baal? Even the litany of the ed angels, who cried, *Holy, y, Holy, Lord God Almighty*— address to the Holy Trinity, is ing but a paraphrase on that. re is no vain repetition, then, in Liturgy; and your catching at lows, shews the nature of your ing cause, and the vagaries of own disordered mind: Just as ew a crazd man, who often was ident that he saw apparitions in air, when really the apparitions not in the air, but only in his rbed brain; so the vain repeti- are not in the Common Prayer, in your imagination."

(To be continued.)

NEW CHURCHES.

We are able to give the pleasing mation, that in the north-west- part of this State, the prospects he Church are highly encoura- Early in the summer, the er-stone of a new brick Church laid in NEW-PRESTON; and on 4th of July, the corner-stone of her was laid in SALISBURY. In tion to these, more than $2,000 already been subscribed, to- ls erecting an Episcopal house of worship, in CANAAN. It is pleasing to receive such pieces of intelligence as these. "O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companion's sake, I will wish thee prosperity."

We extract a few paragraphs from the Address, delivered at the laying of the corner-stone of the Church in Sharon on the 4th of July.

"We have assembled, My Brethren and Christian Friends, to lay the corner-stone of an edifice, to be expressly and religiously appropriated to the solemn service of Almighty God. We are met, to supplicate the blessing of Heaven on our endeavours—to implore success from the Author of all things—the Giver of every good and perfect gift. The object in which we are engaged, is most laudable. It is trusted that the holy temple about to be erected, will be sacredly appropriated to the pious design of its founders—the pure and primitive worship of the Almighty.

"With the advancement of our strength as a nation, and the progressive diffusion of light and knowledge, we look for a proportionate increase of edifices, dedicated to the offices of religion; in which men shall offer their tribute of gratitude, for the innumerable public and private blessings they enjoy, and yield the homage due from the dependant creature to the Sovereign Creator.

"While beauty and magnificence pervade the works of creation, to have the temple of God's residence mean and sordid, would reflect discredit on a heathen community—much more on an enlightened and privileged christian congregation. It was this sentiment that pervaded the breasts of the pious patriarchs of old. They grieved to see themselves accommodated in splendid

mansions, while the King of Kings dwelt "within curtains." It was this feeling which prompted good king David to erect a suitable temple, for the worship of the Supreme—which inspired his illustrious successor to "rise and build."

"No reason can be assigned why Churches, erected to the honour of God, should not exhibit the elegancies of architecture. God is the fountain of every thing great and noble. To Him the cunning artificer owes his faculties of reason and contrivance, and the power of executing those noble edifices, which excite in the mind of the beholder a sentiment of admiration, at the labour, and grandeur, and genius they display. Let all the works of God, therefore join in praising God. Let the faculties he has bestowed on man, be employed in advancing the glory of his Maker. While we liberally expend time and means in the adornment of our private mansions, let a portion of our wealth be expended in adorning the Temple of the Living God.

"Even in a *temporal* view, you have no reason to regret your religious undertaking. When this Church, dedicated to the worship of the Redeemer, shall have been completed, it will constitute an additional ornament to a town already respectable. The appearances of a yet more flourishing and increasing community, will soon present themselves in this place. The ark of God will be, as it were, in the midst of you to bless you—your children will arise and call you blessed. The memory of those who have come forth, and generously laid the foundation of this structure, will descend, with the most gratifying recollections, to posterity. Those who come after us will point out to the passing stranger, the goodly edifices of this plain; and, "see what our fathers have done for us," will be the effusion of full and grateful bosoms. Through the blessing of God on your well directed zeal, many souls will be saved from destruction;—as the fruits of your pious labours, many immortals will rejoice through a glorious eternity.—These are the considerations which animate the good man's heart—that nerve the arm employed in the cause of religion—that lighten the fatigues of labour, and cheer the hours of toil.

"May the blessing of Heaven, then, rest on your efforts in the present undertaking. May you go on and prosper. May uninterrupted success minister to this your labour of love—Your satisfaction will not be wanting on earth—your reward will not be wanting in Heaven."

For the Churchman's Magazine.

THE WATCHMAN—No. VII.

REMARKS ON MR. WILSON'S REVIEW.

(Concluded.)

Mr. Wilson, in his fourth section, undertakes to rob Timothy and Titus, not only of their *apostolic* but of their *episcopal* character also. He denies that they were either apostles or bishops; and goes into a long train of reasoning, after his own manner, to shew that his denial is well founded. But as he does not adduce a single fact in support of his argument; and as his opinion appears to be in direct opposition to the concurrent testimony of St. Paul, the early fathers of the church, and the general scope of history; we are perfectly willing to unite with him, in requesting "the candid reader to examine and judge for himself."

The next section of Mr. Wilson's book, might only excite a smile, were it not for the mischievous tendency of the principles which he advances, and attempts to support.

er the colour of attacking the -fold ordination practised in the copal Church, he begins by de- ig the whole Christian Priest- ; and gravely asserts, that the Testament affords no warrant he institution. "In the New ament (he says) no other Chris- Priesthood is recognized, but of Christ himself, and who, in own person, is at once *High- st, Altar*, and *Sacrifice*." Now, e Quaker, who holds to nothing rnal in religion, excepting the of the coat and the shape of the -and to the Socinian, who views acrament of the Lord's Supper, mere commemorative feast— will be very acceptable intelli- e. But to Christians, and espe- y those christians who are in the lar habit of receiving the ele- ts consecrated and set apart by ands of the minister, according e divine institution, as the sym- and representatives of the great fice of Christ—the assertion appear in a very revolting light. Mr. Wilson himself seems to lt at the naked assertion; for, ugh he undertakes to prove it *argument*, he plainly contra- it in the same section, page 53 s book, where he admits the ne- ty of giving to the gospel minis- "*sacerdotal* character" But, might be deemed unfair to call lr. Wilson as a witness against wn assertions; we will barely the testimony of one, who prob- had a better understanding of subject, than even Mr. Wilson elf:—we mean St. Paul. He Heb. xiii. 10—"*We have an* ." And his repeated allusions ie Christian altar, in his first le to the Corinthians, sufficient- ew, that he had not been so in- ted, as to imbibe the strange and rd notion, that there could be an without a sacrifice, or a sacri- without a priest.

s we pass on, from section to section of Mr. Wilson's book, we find his scheme of ecclesiastical polity gradually divulged, until he seems to imagine that he has completely demolished all order, distinction, and authority in the Christian ministry; when, as by magic, *The Congregation* rises in all its majesty, and claims supremacy in all things; and we find congregational episcopacy, congregational churches, a congregational ministry, congregational discipline, and congregational order, all following in due course.* So much is Mr. Wilson opposed to the idea, that the Church of Christ, is a regularly organized, permanent body, instituted by our Lord himself, and placed under the care and discipline of officers, overseers, &c. that he cannot, or will not, acknowledge the existence of such a church, until a period subsequent to that, in which Christ himself recognized its establishment. In the beginning of his sixth section, Mr. Wilson says, "The Christian Church *commenced* on the day of Pentecost, A. D. 33." Now, in Math. xvi. 18, our Saviour speaks of his Church, as an indissoluble institution—and xviii. 17, as an organized body, then existing, with rulers and overseers, having authority, &c. It is for Mr. Wilson to reconcile these passages with his assertion, that there was no Christian Church, until after our Lord's ascension.

But we must hasten to a conclusion, after adverting to a very curious rule of evidence introduced by Mr. Wilson, at page 97. After labouring, to this stage of his work, in reasoning against facts, and substituting vague conjecture and railing for

* "And they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"—Numb. xvi. 3.

argument, he demands of the advocates of the Church, the proof of three *negative* propositions, before he will acknowledge their claims to a valid ministry. "They must prove (he says) that to perform miracles, constituted no part of the duty of the apostles, as enjoined on them by their commission. They must produce demonstrative proof, that the churches before the third century, *did not* by a popular election, constitute Presbyters into ecclesiastical Bishops. They must, in opposition to the indubitable evidence of the New Testament, *disprove* the evangelical mission of Timothy, during a short season at Ephesus, and of Titus, during a like period at Crete." Surely, towards an antagonist who is obliged to resort to such expedients to place his opponents in the wrong, we are bound to extend as much pity and compassion, as his arrogance and presumption will suffer us to exercise.

At all events, let us part with Mr. Wilson in perfect good nature; and to this end, let us subjoin two or three of the closing sentences of his work—partly to exhibit his happy style of writing, and partly to shew, how much easier it is to declaim, than to discriminate between right and wrong. After lamenting the schism by which the Christian world is distracted, he says—"But a lasting and radical healing of this schism can never take place, until such time, as the contending denominations shall cordially admit, so far as *validity* is involved, a mutual equality on each side, in ordinations and in all connected gospel administrations. This once effected, Judah would no more vex Ephraim, nor Ephraim envy Judah: But all *true* christians uniting in *harmony of love*, the strife would be, in serving Christ, who should contribute most to the best interests of his kingdom, in promoting the welfare of the whole. This condition of the Church once arrived, rapidly would the gospel win its widening way, until Messiah's reign, extending from sea to sea, should with each river from its head, revolve through all its meanderings, to earth's remotest bounds."—p. 100. All this is very fine: But does Mr. Wilson really believe it? Does not all experience contradict it? Are those sectarians who "cordially admit" the validity of each other's ordinations, all united in "harmony of love?" Do Presbyterians, Baptists, and Methodists, all agree together? Do the latter harmonize with any sects, who hold the doctrines of Calvin? Do Presbyterians and Baptists have no dispute on other points? Nay, do not even Presbyterians and Congregationalists disagree? Do Presbyterians never differ with Presbyterians–nor Congregationalits with Congregationalists? In short, let us ask Mr. Wilson to tell us candidly, whether the *first* and *second* congregational churches in Providence, are in perfect harmony? If he finds, on due examination, that he has fallen into a mistaken notion on this subject; and will condescend to call upon any churchman to inform him how the schism in the Church of Christ may be healed effectually, we assure him that he will receive a ready answer.

An abstract of the Journals of the Convention of the Protestant Episcopal Church in the Diocess of Maryland, held at Washington, D. C. 5th, 6th, 7th, and 8th of June, 1822.

This Convention was attended by the Rt. Rev. James Kemp D. D., about 35 clergymen, and nearly the same number of Laymen.

In his address, the Bishop mentions, that he had ordained one Deacon and two Priests, and confirmed 90 persons. And after enumerating

several changes which had oc-
ed in the residences of clergy-
, he remarks, that "a more aw-
hange than any of the former,
taken place in this Diocess, du-
the last year. The Rev. John
:ms, for many years a respecta-
:lergyman of this Diocess, has ter-
ated his ministry here on earth,
passed into that state, where he
: yield an account of his steward-
."

he Bishop then congratulates his
hren on the present appearances
ıe Church, contrasted with its
er depressed state, and expres-
ıis belief, that to extend its lim-
ıothing is wanting but a sufficient
ly of well-educated, faithful, and
ı ministers. He laments that
: most valuable clergymen have
compelled to leave this Diocess,
ıe want of support. "In so abun-
a country as we inhabit, this is
ıst appalling circumstance: and
onfidently hope, that God, who
ows his blessings in such profus-
upon our happy land, will in-
: the hearts of his people, with
ısitions to grant an adequate
on of his good bounty to sup-
the ministers of his Gospel.—
Church, by no means, wishes to
mulate wealth. All she wants,
ıll she looks for, is the comfort-
support of those, who have re-
ıished the pursuits of this world,
levoted themselves to the service
he Altar." After stating the
tural proofs, that this positive
is no less imperious under the
ıel, than it was under the law,
ıggests to the people of the Dio-
"that they might relieve much
ıe inconveniences of their cler-
ıy occasionally bestowing upon
a portion of the good things
which a kind providence has
ed them. "Such a practice
d not only maintain the most af-
ınate intercourse between a pas-
nd his flock, but even yield a
:e of delight to every pious heart.
While no one can more cordially dis-
approve of beggarly and murmuring
clergymen than I do, few things
could gratify me so much, as to see
all the clergy of my Diocess in ease
and comfort, devoting their whole
attention to their holy calling."

We have extracted these observa-
tions, not without hope that they
may catch the eye, and occupy the
thoughts of some of our readers.
The subject is certainly an impor-
tant one, but it rarely meets with
that consideration which it deserves.
And it is probably owing to a false
delicacy, that it is so unfrequently
made a theme of official instruction;
and to its not receiving from our con-
gregations that liberal regard which
is due to it, that so many clergymen
of great promise, have, at different
times, removed from the Diocess of
Connecticut, seeking that "encour-
agement" abroad, which we have
too often withheld from them.

After appointing a committee on
the state of the Church, on the Epis-
copal Fund, and on other business,
the Convention entered into a con-
sideration of the expediency of es-
tablishing a Diocesan Missionary
Society, auxiliary to the Domestic
and Foreign Missionary Society of
the Protestant Episcopal Church of
the United States. It was determin-
ed to organize an Auxiliary Mission-
ary Society, and a constitution for
its government was adopted. The
primary object of the society is, to
supply the Diocess of Maryland with
a regular ministry; and by its sur-
plus funds, to aid the Parent society.
Two dollars constitute a person a
member for one year; and twenty
dollars, a member for life. Mem-
bers who pay fifty dollars, are de-
nominated patrons. A sermon is to
be delivered, and a collection made
for the benefit of the society, during
the session of the annual Convention.
The board of managers are to meet
semi-annually; and the appropria-
tion of the funds, and the appoint-

ment of missionaries are vested in them. We quote the last article of the constitution, on account of the excellent spirit which it breathes, and with a view of suggesting (what we fear is rarely practiced to the full extent which it ought to be) the duty and importance of commending all our exertions in the cause of christianity, to the protection and blessing of heaven. "It is recommended to every member of the society, to pray to Almighty God for his blessing upon its designs, under the full conviction, that unless He directs us in all our doings, with his most gracious favour, and furthers us with his continual help, we cannot reasonably hope, either to procure suitable persons to act as Missionaries, or expect that their endeavours will be successful."

The following persons, were appointed Trustees of the General Theological Seminary: Rev. Dr. Wyatt, Rev. J. P. K. Henshaw, Rev. M. Johns, N. Brice, Esq., J. C. Herbert, Esq., T. Tilghman, Esq. ,and J. B. Eccleston, Esq.

The following Gentlemen were elected delegates to the next General Convention. The Rev. Mr. Henshaw, the Rev. Mr. Johns, the Rev. Mr. Weeks, the Rev. Mr. Weller, J. C. Herbert, F. S. Key, T. Tilghman, and J. Goldsborough, Esquires.

The Convention adopted a resolution approving the efforts now making, by the American colonization Society, as tending to diffuse the blessings of Christianity.

A resolution was adopted, earnestly recommending to the clergymen and vestries of the Diocess, to exert themselves in the collection of annual subscriptions, and other funds, for the uses of the Missionary Society.

The following resolutions, with the Preamble were adopted. "Whereas, the calls of the Church in this section of the country, for ministers, rightly to divide the word of truth, are loud and frequent, and are daily becoming more urgent and importunous; and since it is desirable to furnish every facility to those, who are solicitous of being duly prepared for the high and responsible office of the Gospel ministry, and the experience of the Church has borne the most ample testimony to the admirable tendency of well regulated theological schools, to promote this object: Therefore,

Resolved, by the Convention of the Protestant Episcopal Church in the Diocess of Maryland, that it is now expedient, in reliance on the blessing of God for success, to establish a Local Theological Seminary.

And be it further resolved, That a committee, consisting of five members, three of whom shall be of the clergy, and the rest of the laity, be elected by ballot, to report to this Convention a Constitution for the government of said seminary."

The votes were taken by orders, and the yeas and nays ordered to be inserted on the journals. Clergyman, yeas 23, nays, 8. Laymen, yeas 19, nays 11.

The Constitution of the Seminary provides, that its regulations shall be consistent with the Canons of the general Convention, and the laws of the Diocess under which it is established. The Board of Trustees are to be elected triennially, and to consist of 8 clergymen and 5 laymen; the Bishop of the Diocess is *ex officio* President of the Board. The secretary of the board is required to submit the record of their proceedings to the annual Conventions; to which also, a report of the state of the Seminary in all its departments, is to be exhibited. None but Presbyters are eligible to the office of Professor. The Location of the Seminary is to be determined by the Convention, and all the acts of the Board of Trustees are subject to its revision. The Seminary is to be located in Washington County, District of Columbia. The following

emen were elected members of Board of Trustees; Rev. Dr. s, Rev. Dr. Wyatt, Rev. Mr. haw, Rev. Mr. Weller, Rev. Mr. ley, Rev. Mr. Johns, Rev. Mr. Ilvaine, Rev. Mr. Tyng, J. C. ert, F. S. Key, J. Goldsbo-, T. Henderson and C. Smith ires.

e have thus detailed, as summa- s possible, the proceedings of Diocess of Maryland on this in- ing subject. But while we ex- our gratification at the increas- ertions which the members of ommunion, in different sections e country, are disposed to make e promotion of theological learn- ve must be permitted to express egret at the measures, which the ss of Maryland has adopted, a view to this object.

r limits necessarily prevent our ig several observations which occurred to us, and we there- ismiss the subject by express- ur most earnest wishes, that easure may not tend to inter- he harmony, on the subject of logical education, which was so dly manifested at our last Gen- Convention.

e Convention ordered the urer of the Convention to pay h of the Delegates to the Gen- Convention, the sum of 40 doll-

ntributions were made, agreea- a Canon of this Diocess, for shop's Fund, for the Deputies' and for the incidental expen- the Convention.

e Committee on the state of the h, laid before the Convention stract from the several Parochi- orts, from which it appears, ere has been a gradual increase Communicants, and from 1800 0 Baptisms. As is often the he reports are not generally and many of them are very fect. It is much to be lament- t a return which requires so little labour, and which, if correctly made, would afford so much information as to the actual state of our Churches, should be neglected in any instance. The language of the Committee on this subject is so just, that we cannot forbear transcribing it.— "The committee concur in lamenting the manner in which the parochial reports are at present made: such is their conciseness, that they are confined to a mere numerical statement of the Baptisms, Marriages, and Funerals; thus rendering it impracticable for your committee to furnish a Report, which embraces any interesting matter, or which would enable the readers of our journals to form any estimate of the state of piety in the Diocess."

ANECDOTE OF MR. FLETCHER OF MADELEY.

Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance This desperate youth waited one day on his eldest uncle, General de Gons, and, presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under De Gon's own hand. Mr. Fletcher took the draft from his

nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said,—"It strikes me, young man, that you have possessed yourself of this note by some indirect method; and in honesty I cannot return it, but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life, replied Mr. Fletcher with perfect calmness, "is secure in the protection of an Almighty Power; nor will he suffer it to be the forfeit of my integrity and of your rashness." This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier was more afraid of death than his brother. "Afraid of death!" rejoined Mr. Fletcher; "do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir: it is for *you* to fear death. *You* are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duelist, and for this you style yourself a man of honour! Look there, sir; the broad eye of heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell." The unhappy man turned pale and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other.—The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self-styled "man of honour," to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley!

Survey of Missionary Stations.

(Continued.)

MADRAS.

The Second of the Three British Presidencies in India—on the east coast of the Peninsula—population, 300,000.

A Bible Society has been organized here, under the patronage of the principal gentlemen in the Presidency, having for its prime object the translation of the Scriptures into the languages of India. A Sub-committee of translations has been appointed, consisting of gentlemen acquainted with the Indian Languages, who are authorized to procure for themselves assistance wherever it can be had, from European or Native Scholars of every description.

The Natives have also formed a Tamul Bible Association.

Three Missionaries have lately arrived at this Station, under the patronage of the *Christian Knowledge Society*, and have commenced their labours with every prospect of succes.

The *Church Missionary Society*, support here two Missionaries, a Native Catechist and Assistant, with one English, and thirteen Native Schoolmasters. One of the Missionaries already preaches in Tamul, and the other will soon be master of the language. The operation of the Schools has been materially retarded by the distressing effects of the Cholera, and the growing

jealousy and opposition of the Roman Catholics. A Church has been erected by Government on the Society's premises in the north part of the town, capable of containing 400 Natives, where they have the Gospel preached to them in their own tongue. The demand for Tamul Scriptures is increasing, and several thousand copies of Tamul and Teloogoo Tracts have been distributed. "The most sanguine labourer," writes one of the Corresponding Committee, "could never, I am persuaded, have expected that we should see, within twenty or thirty years, what our eyes now behold."

Three Missionaries labour here also under the *London Missionary Society*, who have Eighteen Schools under their care, and most of them promising. Piety is rapidly advancing among Europeans and their descendants; and among the Natives, the desire to receive instruction is daily increasing.

Two *Wesleyan* Missionaries are also supported here, who are labouring with good success.

VIZAGAPATAM.

A Town on the eastern coast, 433 miles north-east of Madras.

This is a station of the *London Miss. Soc.*, who employ two Missionaries here. Mr. Pritchett, the Translator of the Teloogoo New Testament, died here a short time since, while engaged in translating the Old. The Mission and Schools are flourishing.

At *Midnapore*, a Town 70 miles south-by-west from Calcutta, there is a Portuguese *Baptist* Missionary, who is labouring with much success.

CEYLON.

CEYLON is a populous Island situated near Cape Comorin, the southern extremity of India. It is a British Colony, under a separate Government; and is growing to be a place of much importance, both as a Colony, and a field of christian exertion. The capital of the Island is,

COLOMBO.

Inhabitants, 50,000, consisting of almost every race of Asiatics—general language, the Portuguese of India—since 1817, Colombo has been the seat of an Archdeaconry for the whole Island, under the jurisdiction of the Bishop of Calcutta

A *Bible Society*, instituted in 1812, has applied itself to the supply of the Scriptures, in an acceptable Cingalese Version. 3000 copies of the New Testament have already been printed; and 3,500 more were on the point of publication. It has been aided by donations from the British and Foreign Bible Society. There is a great demand for the Scriptures.

Mr. Chater, of the *Baptist Missionary Society*, labours with great assiduity. In the translation of the Scriptures into Cingalese, he co-operates with others, and considerable progress has been made. This work, with preaching thrice on Sundays, and four times on week-day evenings, and attention to Schools, completely fills up his time.—Mr. Siers, his Assistant labours at Hangwell.

The last Report of the *Christian Knowledge Society*, states—"The District Committee of Colombo have received from his Excellency the Governor a present of an edition of the Tamul Prayer-Book, printed at his sole expense." It has been favourably received by the Cingalese Christians.

The *Wesleyan Missionary Soc.* have a Station at Colombo, occupied by three Missionaries. Their Congregations vary; but are, collectively, encouraging. Most of the places of worship are in the country, some as far as twelve or thirteen miles. There are 915 scholars distributed among 11 Schools.

KANDY.

The Capital of the former possessions of the King of Kandy—about [illegible] miles east north-east of Colombo—situated in the midst of lofty hills, covered with thick jungle.

Mr. Lambrick, of the *Church Miss. Soc.*, has Service, in English, twice on the Sunday. The Garrison attends in the morning, and the Congregation is large; nor is he without evidence of a Divine Blessing on his labours. The Children of his School make a rapid progress.

Mr. Lambrick holds much intercourse with the Priests and Laity of the Nations. A Priest, of cultivated understanding, awakened his hopes, by explaining, with general propriety, some passages of the New Testament to a few Chiefs who were present. Another Priest threw off his Yellow Robes; relinquishing, by that act, the Priesthood: he avowed himself to be

an inquirer into the truth of Christianity.

CALTURA is a Village about 27 miles south of Colombo. The *Wesleyan Society* have a Missionary and a Native Assistant established here. 1124 Scholars are distributed among 19 Schools.

BADDAGAMME.

A Village on the River Gindrah—12 miles from Galle—Inhabitants, above 1600—population in the neighbourhood, not less than 6,000.

Robert Mayer, and Benj. Ward, are the Missionaries here, under the *Church Miss. Soc.* Government has accommodated them with a piece of ground delightfully situated, on which their houses are built. A School-Room has been built, capable of containing 250 persons: it was used for public worship till the Church, then erecting, shall be finished. Seven Schools are in operation, in which the children make an excellent progress.

GALLE is a fortified Town in the south-west corner of the Island, and the Station of two *Wesleyan* Missionaries. In twelve Schools there are more than 700 Scholars.

MATURA is another Village, about 100 miles south-east of Colombo, and the station of a *Wesleyan* Missionary. About the same number of scholars are taught here, as in the schools at Galle.

BATTICALOE is a small Town, about 60 miles from Matura, and is occupied by a *Wesleyan* Missionary. Some schools are established here.

TRINCOMALEE is a large Town, with an excellent harbour; but the country is barren, and the air unwholesome. Nevertheless, two *Wesleyan* Missionaries reside here, and spend their time in preaching, and attending to the Schools.

TILLIPALLY and BATTICOTTA are Stations of the *American Board of Missions.* The Mission was begun in 1817; and in 1819, three more Missionaries, with a physician, sailed from Boston, and arrived at the station about the end of the year. Fifteen schools, containing about 700 scholars, have been opened.

JAFFNA has three *Wesleyan* Missionaries employed in it, who have about 700 scholars under instruction.

NELLORE is a Village near Jaffna—the population of the Parish amounts to about 6 000. Mr. Knight, of the *Church Miss. Soc.*, continues to preach and visit the people, and to superintend the schools, of which there are 7, containing about 270 scholars.

NEGOMBO is a large and flourishing Village, about 20 miles north of Colombo. It is the station of two *Wesleyan* Missionaries. There are 430 scholars in 9 schools.

INDIAN ARCHIPELAGO.

This division comprehends the cluster of Islands lying to the south-east of India beyond the Ganges, and either under, or near the line. Besides the Islands mentioned in this division, those of *Timor*, *Banda*, and *Ternate*, have been supplied with missionaries, by the Netherland's Missionary Society. No particulars of their operations have yet appeared.

SUMATRA.

The most westerly of the Sunda Isles—1050 miles long, by 165 miles average breadth.

Messrs. Ward, Evans, and Burton, of the *Baptist Miss. Soc.*, have lately repaired to this Island. No particulars are known.

JAVA.

An Island in possession of the Dutch—600 miles long, by 95 miles average breadth—population about 4,400,000; of whom near 82,000 are Chinese.

BATAVIA, the Capital of the Island, is the principal station occupied. The population of the City amounts to about 60,000; but including the environs, it falls little short of 350,000.

The *Baptists* and the *London Miss. Soc.*, have each a Missionary stationed here, who preach in English and Malay, superintend schools, and distribute the Scriptures and Tracts.

At SAMARANG, a Town on the north-east coast of the Island, the *Baptists* have another Missionary employed. He is chiefly engaged in translating the New Testament into Javanese.

AMBOYNA,

A small Dutch Island lying off the south-west coast of Ceram—Inhabitants in 1796, were 45,252; near 15 thousand of whom were Protestants—the rest, Mahomedans.

Mr. Kam, of the *London Miss. Soc.*, is stationed on this Island. A Seminary has been erected for preparing Malay Schoolmasters, containing, in 1819, fifteen promising pupils.

Idolatry has been exterminated in Amboyna, and the Idols sunk by the Natives in the sea. In other Islands, the people have destroyed their Idols, together with a great number of houses erected to the worship of the Devil.

AUSTRAL ASIA.

Under this division are included, the vast Continent of New Holland, and the few Islands which lie near its coast.

Attention is now drawn to the Aboriginal Heathen of the soil of New-Holland—the most degraded, in some respects, of the Family of Man. The children, who have been taken under the care of the Settlers, fly to the woods, as soon as they have years and strength enough to enable them; and as to the Adults, they adopt with eagerness every form of vice, which falls under their notice; and seem to acquire little sense of decency, or desire for improvement, from any thing they see.

At PARRAMATTA, a Town in New South Wales, is a Seminary established by the *Church Miss. Soc.*, for the instruction of Native Children; in which there were, in 1820, Twenty-five New-Zealanders. Some of them are sons of Chiefs.

NEW-ZEALAND,

is a name given to two large Islands, lying to the eastward of New South Wales.—At RANGHEEHOO, a Native Town on the north side of the Bay of Islands; and at *Kiddeekiddee*, a Settlement on a River which falls into the same Bay, the *Church Miss. Soc.* have Missionaries and Lay Settlers established, and their prospects are of the most encouraging kind. These stations are owing in a great measure to the indefatigable zeal of the Rev. Mr. Marsden, Chaplain at Parramatta.

The labours of the Missionaries and Settlers are producing a sensible change on the inhabitants around them; who begin to respect the Lord's Day, and the forms of the Christian Religion.—They express a great anxiety that missionaries may be sent among them.

In the GEORGIAN and SOCIETY ISLANDS, the *London Miss. Soc.* have flourishing stations. Six Missionaries are established at *Otaheite;* four at *Eimeo;* one at *Huaheine;* and three at *Raiatea.*

Three thousand copies of the Gospel of St. Luke, in the language of the Islands, have been distributed; and it was supposed that 6 or 7,000 copies more would soon be in demand. At least 6,000 Natives had learned to read, and their thirst for knowledge was surprising. The Congregations are large, and regular in their attendance, and there appears good ground of hope, that the period of their entire conversion to Christianity is not far distant.

The SANDWICH ISLANDS are supplied by the *American Board of Missions.* The old king Tamaahmaah died in Nov. 1819. His son Reoreoo, from motives of policy it is supposed, immediately destroyed the whole system of Idolatry. The intelligence of what had taken place at the Georgian and Society Islands had reached the people, and seems to have prepared them for this event, so favourable to the establishment of the Mission.

(*To be concluded in our next.*)

ORDINATIONS.—*Lemuel B. Hull*, and *William Jarvis*, late of the General Theological Seminary, were admitted to the Holy Order of Deacons, the one on the 4th and the other on the 7th of August, by the Rt. Rev. Bishop Brownell. On the 11th of the same month *John M. Garfield*, A. B., was also ordained Deacon by the same Bishop.

DOMESTIC MISSIONS.—It must be gratifying to the friends of the Church, to hear that the contributions from the various Parishes in the Diocese, for the support of Domestic Missionaries, have been such as to enable the Board of Direction of the Connecticut Protestant Episcopal Society for the promotion of Christian Knowledge, to request the Rt. Rev Bishop Brownell to employ two Missionaries during the remainder of the year, to supply the va-

cant and destitute Parishes in the Diocese. A list of the Contributions will be published in the next Number.

In aid of the above-mentioned object, Auxiliary Societies are forming in many of our Parishes. In NEW-HAVEN, the *Young Churchman's Missionary Society*, and the *Young Ladies' Church Missionary Society*, which have been recently formed, already consist of more than sixty members each.

In HARTFORD, there is an Association of more than sixty Gentlemen; and another of about forty Ladies, in aid of the same object.

In MIDDLETOWN, similar associations exist; but we are not informed of the number of the members. May every Parish in the State "go and do likewise," in proportion to their means.

NUMBER OF CLERGYMEN.—At the beginning of the present year, the whole number of Episcopal Clergymen in the United States, was distributed in the following manner:—

In Maine, 2; in N. Hampshire, 4; Vermont, 7; Massachusetts, 16; R. Island, 6; Connecticut, 44; N. York, 82; N. Jersey, 13; Pennsylvania, 27; Delaware, 3; Maryland, 53; Virginia, 27; N. Carolina, 9; S. Carolina, 25; Ohio, 6; Georgia, 3; Kentucky, 4; Louisiana, 1; Missouri, 1: total—333.

The House of Bishops consists, at present, of the Rt. Rev Bishops White of Pennsylvania; Hobart of New-York; Griswold of the Eastern Diocese; Moore of Virginia; Kemp of Maryland; Croes of N. Jersey; Bowen of S. Carolina; Chase of Ohio; and Brownell of Connecticut.

The Rt. Rev. Philander Chase, Bishop of the Diocese of Ohio, has accepted the Presidential Chair in the Cincinnati College, and will enter upon the duties of his office at the commencement of the winter session in October next.

POETRY.

THE HEBREW MOURNER.

By the late Rev. J. W. Eastburn.

The Jews are said, during the reign of the Emperor Adrian, to have purchased with money from the Roman Soldiers, the privilege of weeping over the site of Jerusalem, or even of gazing on it at a distance.

Why, trembling and sad, dost thou stand there and mourn,
Son of Israel! the days that can never return?
And why do those tear-drops of misery fall
On the mouldering ruin, the perishing wall?

Was yon city, in robes of the heathen now clad,
Once the flourishing Zion where Judah was glad?
And those walls, that disjointed and scatter'd now lie,
Were they once rear'd to heaven, and hallow'd on high?

Yet why dost thou mourn? O to gladness awaken!
Tho' Jehovah this city of God has forsaken,
He preserves for his people a city more fair,
Which the ruthless invader no longer shall share!

No longer the tear for yon city shall flow—
No longer thy bosom the sad sigh bestow;
But night shall be follow'd by glorious day,
And sorrow and sighing shall vanish away.

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HE COMMENTATOR:

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UIDE *to the clear comprehen-n, and pious use,* of the LIT-GY.

No. VIII.

HE PRAYERS.—*Continued.*

OSE parts of the Book of Com- Prayer which we have already dered, have been found to he an uniform spirit of true de-n, and to have their foundation promises and precepts of the el. That which remains for contemplation will be found ly spiritual, and equally scrip-

the daily morning and evening rs, the Collect for the day, stands first in order, is gener-dapted to the particular season. Collects for Peace and Grace, succeed it, comprehend all essings which our own necessi-equire. The former of these, Collect for peace) comprises all ral goods—such as are "ne-y for the body," and the latter, Collect for Grace) includes all al blessings—such as are "re- for the soul." In this com-nsive sense they were under- by the compilers of the Eng- Prayer Book, and from its first rance in 1549, to its last re-n 1661, here ended the daily

morning and evening service, the prayer of St. Chrysostom, and the blessing only being added. The occasional prayers were included in the Litany, which is used only on Sunday, Wednesday, and Friday mornings. At the last review referred to, these occasional Prayers were made a part of the daily morning and evening service, and indeed they were, probably, before that time, read in the place in which they are now appointed.

In the Collects for peace, and grace, we confine our petitions to the seeking of blessings for ourselves: In the Collects which now fall under our consideration, we conform to the exhortation of St. Paul, by making "supplications, prayers, and intercessions, for all men;"—"for the President of the United States, and all in civil authority," "for the Clergy and People," and "for all Conditions of Men."

The Prayer for the President of the United States, and all in civil authority, is taken from the "Prayer for the King's Majesty," in the English Book, with such alterations as were rendered necessary by the difference of political institutions. The substance of it may be found in the Sacramentary of St. Gregory, from which it was incorporated into the English Service, with considerable amendments, in the reign of Queen Elizabeth; and it has been still further improved by the compilers of our American Liturgy.

The Christian Church, in all ages and places, has, in her public devo-

tions, uniformly made prayers and supplications for the rulers of the state, and all others in authority. This she did when the civil rulers were enemies to her faith, and the persecutors of its professors;—with how much more cordiality should we do it when our rulers are the nursing fathers and protectors of our religion.

The Prayer under consideration consists of two parts; the introduction, and the petitions.—The introduction, expressed in sublime and appropriate titles, is a noble confession of our faith, that God is the supreme governor of the world, and that his providence extends over all the inhabitants of the earth. It at the same time contains the grounds of our confidence that we shall obtain our requests. We address God as "our Lord and heavenly Father, the high and mighty ruler of the universe, who from his throne beholds all the dwellers upon earth:" and we beseech him to behold with the eyes of mercy and compassion, his "servant, the President of the United States, and all others in authority;"—especially that he would "replenish them with the grace of his Holy Spirit, endue them plenteously with heavenly gifts, give them a long life of health and prosperity, and finally bestow upon them everlasting joy and felicity."—The great object of these intercessions is, that protected by the authority of our rulers, and reposing on the wisdom and justice of their counsels, we may "lead a quiet and peaceable life, in all godliness and honesty."

Those who have been accustomed to observe the course of the world, will readily appreciate the influence which the *example*, as well as the counsel, of the chief rulers must produce on the character of the people. Their piety and devotion will give great encouragement to religion, and their deportment, if wicked and profane, will contribute much to the growth of vice and infidelity. These considerations render it of vast importance, both to the temporal and spiritual welfare of the people, that their Rulers should not only be endued with the "heavenly gifts" of a quick apprehension and a sound understanding, but that they should also be richly "replenished with the grace of the Holy Spirit."—When we approach God, then, in the ordinances of public worship, let us bear those upon our hearts whom he hath appointed to rule over us, and let us be sincere and earnest in the use of the prayer which the Church has provided on their behalf, "that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

After praying for our civil rulers, the Church instructs us, in her "Prayer for the Clergy and People," to make intercession for the whole christian world.—It is a matter of high importance to the cause of religion, that those who are lawfully appointed to labour in the word and doctrine of Christ, should have an interest in the prayers of their people, and the people themselves should be fervent in their intercessions for each other. The Holy Scriptures are full of prayers for the Church of God, and especially for its governors and pastors; and all the ancient Liturgies have peculiar petitions for the Bishops and Clergy, as well as for the Congregations committed to their charge.

The Bishops are constituted the guides and governors of the Church of Christ. By their elevation, they incur the weightier charge, and become the servants of all. They are entrusted with the ordaining of suitable Ministers: They stand solemnly pledged, by their vows of Ordination and Consecration, to preach the word, and minister godly discipline,

and as far as in them lies, to banish all erroneous and strange doctrines from the Church. It is their duty to promote peace among men, and on them, in their respective Diocesses, lies the daily care of all the Churches.—If we duly consider the qualifications, and the exertions which are requisite for the performance of the duties of their high station, and for the faithful discharge of the great and sacred trust reposed in them, we shall naturally exclaim, with the Apostle, "Who is sufficient for these things?" And in our daily prayers we shall most earnestly and devoutly implore upon them the continual dew of Gods blessing, and the salutary spirit of the divine grace.

The other Clergy, too, stand in need of the same aids of the Holy Spirit. It is their duty to imbue the minds of the youth with virtue and religion: To instruct the ignorant, to encourage the good, to reprove the wicked, to help the weak-hearted, to comfort the afflicted, to visit the sick, to present the prayers of their Congregations, to preach the word of God, and to administer his holy Sacraments. But without the grace of God to assist their labours, the best endeavours of the ablest ministers, will be vain and unprofitable. Even St. Paul himself, was so sensible of his own insufficiency, that we find him beseeching the Churches to whom he addresses his Epistles, "to pray for him;—to pray that an utterance might be given unto him, to make known the mystery of the Gospel." If, then, with the planting of Paul, and the watering of Apollos, it is God that gives the increase, how zealously should the people pray for the divine blessing on the labours and ministry of their Pastors.

It is the especial duty of the people, in relation to their Ministers, that they keep their minds open to instruction; willing to learn God's word, desirous to practice it, and well disposed to do their duty in their respective stations and callings. For the people, then, not less than for their clergy, it is reasonable and necessary that in our daily prayers we supplicate the especial blessing of God; beseeching him that he would send down the gracious influences of his spirit, like dew, into the hearts of all.

The necessity of this prayer for the aids of divine grace, is founded in the depravity, and natural insufficiency of man. By nature, we are "dead in trespasses and sins," and "there is no health in us." It is the province of the divine spirit to resuscitate us from this spiritual death, to renovate our natures, and to sanctify our souls. By it we acquire a right understanding of divine things; by it our souls are prepared for fellowship with the Father, and with his Son Jesus Christ; and by it we are enabled to realize the blessings contained in the divine promises, and to grow in conformity to the mind and will of God in all things.—It is common in scripture to denote the plenitude of divine blessings, by the dew of heaven. Hence the fulness of divine grace and knowledge, is here signified by the dew of God's heavenly blessing. It is this only which enables us truly to please him.—Without it, we decay like the branch that is severed from the vine; but nourished by its genial influence, we grow in grace from day to day—flourishing like "the tree planted by the water side, whose leaf withers not, and which bringeth forth its fruit in due season."—If then we would see the Church of Christ flourish in our day; if we would see Jerusalem in prosperity all our life long, let us devoutly unite in using the means which infinite wisdom has appointed for its advancement. And let us fervently pray to the great head of the Church, that he would

send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of his grace,—the continual dew of his blessing.

But let us be careful not to seek these blessings for our own glory. While we use the language of the Church, let us adopt the spirit which it breathes, and say, "Grant this, O Lord, for the honour of our Advocate, and Mediator Jesus Christ."—It is he who procures for us, by his efficacious intercession, both the Spirit and the blessing. To him then be the honour of all the good that is dispensed; of every blessing we have received and of all the hope, and joy, and comfort, we have ever experienced. And as nothing can tend more effectually to promote his glory and interest in the world, than that his Church should be governed by wise and pious rulers, his ordinances conducted by zealous and holy Ministers, and houses of worship filled with humble, docile, and devout Congregations, may the Lord give grace to all Bishops and Pastors of his Church, that they may diligently preach his word, and duly administer the godly discipline thereof; and may he grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord.

The model from which this excellent "Prayer for the Clergy and People," is taken, may be found in Gregory's Sacramentary. It is found in the Breviary of Sarum, and in some of King Henry's Primers, though it does not appear in either of the Books of King Edward. It was inserted in the English Book in the first year of Queen Elizabeth, and forms one of the most comprehensive and devout prayers in our Liturgy.

It has already been observed that St. Paul exhorts us to make Prayers and Supplications for all men; and the duty enjoined by the Apostle was faithfully observed by the ancient christians, in their daily devotions. In the English book of Common Prayer, however, till the last review in 1661, there was no special form of general intercession, excepting when the *Litany*, or the *prayer for the Church militant* was said. The want of such a form being thought a defect, the *Prayer for all Conditions of Men* was then first composed, and appointed to be used whenever the Litany was not.—The form of it is said to have been drawn up by Bishop Sanderson, though there is a tradition in St. John's College, Cambridge, that it was composed by Bishop Gunning, formerly a Master in that institution. The original draught is said to have been much longer than the present form, and the throwing out of parts of it which were supposed to have been included in other Collects, is probably the occasion why the word "finally" comes so soon, in so short a Prayer. It has been thought that the composer might have designed to include all the intercessional Collects in one, but that the others who were commissioned for the same business, judged it better to retain the old forms, and only take so much of this as was not comprehended in the rest.

The Prayer is introduced with an address to the Deity, and like the other Collects in our Liturgy, ascribe to him the titles and attributes which are most appropriate to the purport of the prayer itself. As it is offered up for *all conditions of men*, we address God as *the Creator and Preserver of all mankind.*—The first petition is a paraphrase of the first part of the Lord's Prayer, and the words are taken from the 67th Psalm. We pray that God's name "may be hallowed" among the heathen, where it is not yet known; and that "his kingdom" of grace may "come," where it has not yet been preached. We beseech God that the general dis-

pensations of his Providence, and particularly the Gospel, in scripture emphatically called *his saving health, may be known unto all nations.* In other words, we here pray for the conversion of "Jews, Turks, Infidels and Hereticks, that all ignorance, hardness of heart, and contempt of God's word, being taken away, they may be saved among the remnant of the true Israelites."

In ancient Liturgies, the Church prayed not only for the illumination of those that sat in darkness, for the instruction of the ignorant, and the conversion of the wicked, but likewise for the improvement of the good. And we here pray "more especially for the holy Church universal:" Not so much for the external prosperity of any particular portion of it, but that the *whole*—the Oriental, the Greek, the Latin, the Reformed, with every other denomination of Christians, "*may be led into the way of truth;*"—neither embracing the fanciful innovations of the moderns, nor reviving the heretical opinions of the ancients; but that all may "*hold the faith*" once delivered to the saints, "*in unity of spirit, in the bond of peace, and in righteousness of life.*"

We farther intercede for all that are afflicted; whether by sorrow, sickness, or penury; commending them to the fatherly goodness of God, and beseeching him to "*comfort and relieve them according to their several necessities:*" to mitigate their sorrow of mind, assuage their bodily pain, and relieve their distressed estate." In particular we pray that, during their sufferings, He will enable them to bear his visitation patiently;—trusting that if they are restored to health and prosperity, they will lead the residue of their lives to his glory; and assured, that if their sufferings terminate in death, to which as to the only complete deliverance from the pressure of human woe, the good man must, in the gloom of adversity, look forward with secret delight; the issue will, to him at least, be equally fortunate and happy.

But let us not think that in praying for the afflicted and the miserable, we have fulfilled all the duties which we owe them. We must regard ourselves as instruments in the hands of the Almighty, to help and relieve them: we must exercise towards them every office of kindness and benevolence in our power; assisting them with our alms, our counsel, and our attendance, as their several necessities may demand. And while we are praying for others, or exercising towards them the offices of charity, let us not forget to practice ourselves, the great duty of patience and resignation to the divine will, under whatever trials it may please God to send us; that so we may have a well grounded hope of obtaining, in the end an happy issue out of all our misery, and of entering into the joy of our Lord.

MR. WEBSTER'S DISCOURSE.

The following article is extracted from the Gospel Advocate; and notwithstanding its length, we have no doubt but that it will be read with pleasure. We think it is high time, that the mournful complaints of religious persecution sustained by our puritanical forefathers in England, which have been handed down from father to son —embalmed in fourth of July orations, and consecrated by the partial muse of New-England History, should give place to sober truth. The Pilgrims might have stayed in England, and enjoyed the fullest liberty of conscience, *could they have been contented to let government alone.* But the same turbulent and intriguing spirit, which afterwards overthrew the Constitution, trampled the Church in the dust, and murdered the King, was then fermenting in the heads of the puritanical party, and both provoked and deserved the severities they were made to feel.—They were punished for their *rebell-*

ion, and not for their *religious creed*—an important distinction, which they found it convenient to forget, when they told the story of their woes. In consulting the *authentic* histories of those times, one is more surprized at the lenity with which they were treated, than at the measures of self-preservation to which the civil government was forced to resort.

"I have read with very great pleasure the discourse by the honourable Daniel Webster, in commemoration of the first settlement of New England, which was pronounced by him at Plymouth, the 22d of December, 1820, and published in Boston on the same anniversary, in 1821.

Mr. Webster's views upon all subjects to which he turns his attention are so lofty and extensive, that he cannot descend either to the common place remarks, or to the narrow prejudices of meaner minds. It was of course to be expected from him that he would refrain with dignified moderation, from that intemperate and indiscriminate abuse of the church of England which has been a sort of heir-loom among the descendants of the puritans; and which is now continued, for party purposes, by those who have retained nothing of their patrimonial religion but its name and its animosities. There are, however, some expressions which occur in this discourse, on which I must request permission to offer a few observations to your readers.

"We have come to this rock," says the orator, (p. 10.) "to record here our homage for our pilgrim fathers; our sympathy in their sufferings; our gratitude for their labours; our admiration of their virtues; our veneration for their piety; and our attachment to those principles of civil and religious liberty, which they encountered the dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine, to enjoy and to establish."

Again, (p. 20.) "They fled not so much from the civil government, as from the hierarchy, and the laws which enforced conformity to the church establishment. Mr. Robinson had left England as early as 1608, on account of the persecutions for non-conformity, and had retired to Holland. He left England, from no disappointed ambition in affairs of state, from no regrets at the want of preferment in the church, nor from any motive of distinction or of gain. Uniformity in matters of religion was pressed with such extreme rigour, that a voluntary exile seemed the most eligible mode of escaping from the penalties of non-compliance. The accession of Elizabeth had, it is true, quenched the fires of Smithfield, and put an end to the easy acquisition of the crown of martyrdom. Her long reign had established the reformation, but toleration was a virtue beyond her conception and beyond the age. She left no example of it to her successor; and he was not of a character which rendered it probable that a sentiment either so wise or so liberal should originate with him. At the present period it seems incredible, that the learned, accomplished, unassuming and inoffensive Robinson, should neither be tolerated in his own peaceable mode of worship, in his own country, nor suffered quietly to depart from it. Yet such was the fact. He left his country by stealth, that he might elsewhere enjoy those rights which ought to belong to men in all countries."

Again, (p. 24.) "This was not the flight of guilt, but of virtue. It was an humble and peaceable religion, flying from causeless oppression. It was conscience attempting to escape from the arbitrary rule of the Stuarts. It was Robinson and Brewster, leading off their little band from their native soil, at first to find shelter on the shores of the neighbouring continent, but ultimately to

come hither; and having surmounted all difficulties, and braved a thousand dangers, to find here a place of refuge and of rest. Thanks be to God, that this spot was honoured as the asylum of religious liberty. May its standard reared here remain for ever! May it rise up as high as heaven, till its banner shall fan the air of both continents, and wave as a glorious ensign of peace and security to the nations!"

A lively writer of our own country, speaking of the imperfections of history, has remarked, that "the same event, treated by different historians, comes white from one hand, tinged with a rosy blush from another, and from another black."* Under this last hue it has been so customary to represent all the proceedings of the church of England with reference to the dissenters, that even the most intelligent and candid minds may well be pardoned for having received and entertained erroneous opinions. The story has been told so continually on one side, that the opposite has been entirely unknown. No suspicions have induced the labour of collating the representations of different historians. The labour itself is revolting to men of genius but of little leisure. They wish to read history only as a recreation from toil. They shun the trouble of investigating subjects unconnected with their immediate occupations. And they therefore suffer themselves, especially with regard to a theme of expiring interest, and so rough and unpleasant in its own nature, to float along with the current of popular feelings and prejudices.

Yet surely the love of truth, and I may add, a proper veneration for the character of our forefathers ought to lead to a different result. We are far enough removed by the lapse of two centuries to contemplate with calmness the ferments of that age of revolution. And it is but a poor compliment to the memory of our puritan ancestors, if we think it necessary to support their fame upon the exaggerations which, under their circumstances, the infirmities of our nature rendered almost inevitable.

It would seem, from the extracts above given, to be Mr. Webster's opinion, that from the beginning, there was no disposition in the rulers of the English church to tolerate the slightest deviations from the established practice; that the sole object of the puritans was to obtain a full toleration for themselves; and that their religious principles and modes of worship were entirely peaceable and inoffensive. I hope to be able to show your readers that the representations which have thus led astray even the most candid and liberal, are to be received with much extenuation. I hope to convince them that there was a disposition in the Church of England to treat with tenderness the scrupulous objections of conscientious men, upon points unconnected with the great principles of doctrine; that so far from their being any desire for toleration among the puritans, they accused the church of a desire to tolerate as one of the marks of her corruption; that so far from having any idea of religious liberty in the proper sense of the term, they were opposed to religious liberty from principle; and that the hardships which they underwent are to be attributed in the first instance to their own seditious opposition to government.

In the year of our Lord, 1541, the celebrated Calvin established at Geneva his system of ecclesiastical government consisting of pastors, doctors or teachers, lay elders and deacons. He acknowledged that this was contrary to the practice of the ancient church, and defended it only

* Inaug. Discourse, by the honourable Gouv. Morris, before the N. York Hist. Soc. on the 206th anniversary of the discovery of New York. Sept. 4, 1816.

on the plea of necessity, the bishop, who was also the prince of that city, having fled, and being so opposed to the reformation that he would not ordain any who supported it. Calvin himself became one of the pastors, though there is no evidence that he was ever ordained. Bayle says of him, that he had only received the tonsure, a ceremony administered to boys who were designed for the clerical office.

In England the reformation having been conducted by the authority of government, and under the direction of the archbishop and several of the bishops, there was no assignable reason for any departure from the outward order of the church. All that was to be done, was to banish doctrines contrary to God's word, to make the people acquainted with the scriptures, to give them a liturgy free from corruptions, and to remove from it all idle and unprofitable ceremonies.

During the reign of Edward, there was very little difference of opinion among the English reformers. Hooper, indeed, who had been on the continent in the reign of Henry, and who was consecrated Bishop of Gloucester in 1550, scrupled about wearing the episcopal robes, which were then of white and scarlet, because he considered them as the dress of popish bishops. He also objected to some oath which was then required to be taken. In both these particulars the king respected his scruples, and wrote to the bishops not to insist upon his conformity. The bishops, however, prevailed upon him not to depart from the usage of the church; and it does not appear that any farther difficulty was made.

When Mary succeeded her brother on the English throne in 1553, and re-established popery, many both of the clergy and laity fled from the fury of her persecution to the continent, and English congregations were established at Emden, in West Friezland, Arrow, in Switzerland, Stratsburg, Zurich, and Frankfort. At the latter place, where they were most numerous,* one of the churches was obtained for their use, on the condition that they should conform to the French in doctrine and ceremonies, and subscribe their confession of faith.—Here was the beginning of troubles. The French used the liturgy of Calvin, and the English were induced to leave out the responses, the litany, the use of the surplice, and to make other alterations so as to accommodate the order of their service as nearly as possible to that of the French. They also elected John Knox, the Scotch reformer, who was then with Calvin at Geneva, to be their minister. The English at Zurich and Strasburg remonstrated at this proceeding, and urged them to continue the order which had been established in the reign of Edward. Knox appealed to the judgment of Calvin, who immediately entered into a contest which related to the merits of his own mode of worship. He reproved the English divines who preferred the English Liturgy to that of Geneva, spoke contemptuously of it as containing many sufferable fopperies (tolerabiles ineptias) and advised its advocates to lay aside the remains of popery, and not to value themselves upon their own whims, nor check the edification of the church by peevishness and pride." Knox afterwards preached against the prayer book, charging it with superstition, impurity, and imperfection, and the governours of the church with slackness in reformation, and want of discipline. Knox, however, was soon afterwards accused, by the magistrates of the city, of

* Strype says they amounted in all to sixty-two. Mem. vol. ii. p. 241.—Grindal, in a letter to bishop Ridley, speaks of nearly one hundred students and ministers then in exile. Stillingfleet, Unreas. of Sep. p. 8.

treason against the emperour, and compelled to retire to Geneva.—Most of his party followed him, and those who remained returned to the use of the liturgy. This peace, however, was of no long continuance. A dispute arose between Dr. Horn their pastor, and a lay gentleman of the name of Ashley, which was conducted with great imprudence and violence on both sides. The congregation at length determined to adopt the system of ecclesiastical discipline established by Calvin, and their pastor Dr. Horn withdrew to Strasburg. The English who had retired with Knox to Geneva, published in 1556 a form of worship bearing this title, "The service, discipline, form of common prayers and administration of sacraments used in the English church of Geneva." This was wholly upon the Calvinian plan.

Upon the accession of Queen Elizabeth, in 1558, the exiles returned to their country, bearing with them those seeds of dissent which had thus unhappily been sown in a foreign land. Those of Frankfort, however, exhibited greater moderation than those of Geneva. The former declared their determination to acquiesce in the publick establishment, provided nothing immoral was imposed, and to submit to what should be determined on by the clergy, and sanctioned by the royal and parliamentary authority. The latter were disposed to insist upon the adoption of the Genevan system of discipline and worship as the only plan of agreement, because it would create a broader distinction between the reformed and the Roman communion. By that arbitrary association which is so common when the mind is heated, they considered every practice of the church of Rome as inseparably connected with her corruptions. To them the slow employment of sepating the gold and precious stones of antiquity from the wood and stubble which superstition, cupidity, and ignorance had intermixed, appeared to be an unworthy caution; and they wished at one sweep to level the whole building to the foundation, that they might erect thereon the modern structure of the Genevan reformer.

Such was the origin of those who were afterwards called puritans; and even from this cursory and imperfect statement it will appear that they were divided into two classes.* The more moderate had scruples of conscience about wearing the surplice, the episcopal habits, and the four-cornered hat, kneeling at the communion, and the sign of the cross in baptism. But while they had these scruples, as to their own practice, they were content to let others conform to these habits and ceremonies.

On the other hand, the more violent were for imposing their own scheme upon the whole nation. They considered the ceremonies and ordinances of the church, as absolutely unlawful, "accounting," says Fuller, "every thing from *Rome* which was not from Geneva; endeavouring in *all* things, to conform the government of the English church to the presbyterian reformation."

Of the moderate class, were Coverdale, the ex-bishop of Exeter, Fox, the Martyrologist, Dr. Humphreys, and many others. And with regard to such men, the greatest tenderness was exhibited. Coverdale was one of the consecrators of archbishop Parker, and because he had scrupled about wearing the episcopal robes, he was permitted to appear on that occasion in a long gown. He would

* Fuller, who published his history in 1656, and cannot be considered as having any bias against that party, gives the same account. "The puritans," he says, "of this age [queen Elizabeth's reign] were divided into *two ranks*; some mild and moderate, contented only to enjoy their own conscience. Others, fierce and fiery to the disturbance of the church and state." Church Hist. lib. ix, p. 76.

have been restored to his bishoprick, but refused to be so, probably on account of his attachment to the puritans. Fox was made a prebend in the church of Salisbury, and would have been raised to very considerable preferments if he had not declined them, being always unwilling to subscribe the canons, and disliking some of the ceremonies. When archbishop Parker summoned him to subscribe, he produced the New-Testament in Greek, saying, "To this I will subscribe." When subscription to the canons was required of him, he refused; yet he was permitted to retain his prebend till the day of his death. Dr. Humphreys was regius professor of divinity, and president of Magdalen college, in Oxford, and continued so, notwithstanding his non-compliance with the appointed habits. He was made successively dean of Gloucester, and dean of Winchester, and "notwithstanding his non-subscribing," says Fuller, "he kept his professor's place and deanery of Winchester as long as he lived." Church Hist. lib. ix. 501. Mr. Neal himself allows that so late as 1586, twenty-eight years after queen Elizabeth's accession to the throne, the puritan platform, entitled the holy discipline, was subscribed by above *five hundred puritan* clergymen, all beneficed in the church of England," and, to use his own words, "useful preachers." On that occasion they passed a resolution, "that since the magistrate could not be induced to reform the discipline of the church, by so many petitions and supplications, that therefore, *after so many years waiting*, it was lawful to act without him, and introduce a reformation in the best manner they could." If they were all beneficed, and not only beneficed, but *licenced to preach*, and had been so many years waiting, and petitioning, and supplicating to alter the constitution of the church, surely they must have been treated with some indulgence! Among these beneficed and licenced puritans, we find all their great leaders, Cartwright, Travers, Field, Snape, Johnson, Sparks, Cawdrey, Payne, Udale, &c. about fifty of whom Mr. Neal has particularly enumerated.

Sir Francis Walsingham, who favoured the presbyterians, who was one of the most honest, wise, and virtuous ministers of that or any other age, and who may therefore be considered as a credible and impartial witness, has given the following testimony respecting the conduct and motives of the queen. "I find her majesty's proceeding to be grounded upon *two* principles. The one, that *conciences are not to be forced, but to be won, and induced by force of truth, with the aid of time, and the use of all good means of instruction and persuasion.* The other, that causes of conscience when they exceed their bounds and grow to be matter of *faction*, lose their nature, and that sovereign princes ought distinctly to punish their practices, and contempt, though coloured with the pretence of conscience and religion." He then proceeds to show how lenient her conduct had been towards the conscientious papists, "her majesty not liking to make windows into men's hearts and secret thoughts, except the abundance of them did overflow into overt or express acts or affirmations: nor was it till after the pope had excommunicated and proscribed her, absolving all her subjects from allegiance, and after rebellions had been excited, and there was fear of foreign invasion, that severe laws were enacted against them. Elizabeth has been reproached by Neal and other puritan writers, for leaning too much towards the papists, but this able state paper, as it may be called, will convince every candid mind with what an even hand she held the balance between the disaffected parties in her kingdon. It may be found at large in vol. ii. of

Burnet's history of the reformation, and well deserves the attention of your readers. I proceed to give an extract from that part of it which relates to the puritans.

"For the other party which have been offensive to the state, though in another degree, which named themselves reformers, and we commonly call *puritans;* this hath been the proceeding towards them; a great while when they inveighed against such abuses in the church as pluralities, non-residence and the like, their *zeal* was not condemned, only their *violence* was sometimes censured; when they refused the use of some ceremonies and rites, as superstitious, they were tolerated with much connivancy and gentleness; yea, when they called in question the superiority of bishops, and pretended to [bring] a democracy into the church, yet their propositions were here considered, and by contrary writings, debated and discussed.—Yet all this while it was perceived that their course was dangerous and very popular; as because papistry was odious, therefore it was ever in their mouths, that they sought to purge the church from the relicks of papistry; a thing acceptable to the people who love ever to *run* from one extream to another.

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"But now of late years when there issued from them that affirmed, the consent of the magistrate was not to be attended; when under a pretence of a confession, to avoid slander and imputations, they combined themselves by classes and subscriptions; when they descended to that vile and base means of defacing the government of the church by ridiculous pasquils; when they began to make many subjects in doubt to take oaths, which is one of the fundamental parts of justice in this land, and in all places; when they began both to vaunt of their strength, and the number of their partisans and followers, and to use comminations that their cause would prevail, through uproar and violence; then it appeared to be no more zeal, no more conscience, but meer faction and division; and therefore though the state were compelled to hold somewhat a harder hand to restrain them, than before, yet was it with as great moderation as the peace of the state and church would permit. As things themselves altered, the queen applied her religious wisdom to methods correspondent unto them; still retaining the two rules beforementioned, and dealing tenderly with consciences, and yet in discovering faction from conscience, and softness from singularity."

It will now, I think, be apparent to your readers that with regard to the moderate party of the puritans, there was the greatest disposition in the rulers of the church to exercise indulgence. And if all the dissenters had been thus moderate and peaceable, they would have been suffered quietly to dispense with the obnoxious ceremonies. Nay, what is more, the ceremonies they complained of, would have been abolished, if by so doing the peace of the church could have been restored; for sir Francis Walsingham was authorized by the queen to offer, that provided they would conform in other points, the three shocking ceremonies, as they considered them, kneeling at the communion, wearing the surplice, and the cross in baptism, should be expunged from the common prayer. To these concessions they replied in the language of Moses to Pharaoh, (Exod. x. 26,) "There shall not a hoof be left behind." They wished to have the church liturgy wholly laid aside, and to introduce one of their own making.* This arrogant answer lost

* To see how far their designs extended with regard to the liturgy, lord Burleigh tried the following experiment:

them the affections of Walsingham, for he saw clearly that nothing would content them but the overthrow of the church.

Contrast this lenity on the part of the government with the conduct of the more violent class of *puritans*, and it will be seen on which side moderation lay. Presbyteries were formed in every part of the kingdom; disaffected lecturers and tutors obtained entrance into the universities to corrupt the students; and itinerant preachers went through the country to prejudice the minds of the people against the liturgy, conforming ministers, and bishops. The clergy who wore the habits prescribed by law, were mobbed in the streets, reviled as they went along, and their faces spit upon. In 1562, "one preacher," says Strype, "not of the baser sort or estimation, did glory and boast that he made *eight* sermons in London, against surplices, rochets, tippets, and caps, counting them not to be perfect that did wear them, &c." The populace were stirred up even to fighting in the church. The elements prepared for the holy communion were forcibly taken away even when the piously disposed were ready to receive.—Clergymen, while they were celebrating the holy offices, were turned by violence out of the church only because they wore surplices. A variety of abusive epithets were heaped upon the conforming clergy.—"Some," says Cambden, "who had a profound veneration for the Geneva platform of church discipline, imagined there was no surer or nearer way of erecting it in England than by loudly railing against the English forms and rites, and rendering the names of bishop and prelate as odious as they could to the common people. Their first essay, therefore, was to put out scurrilous pamphlets against church order and prelacy." (Ann. Eliz. 1588.) In consequence of this design, the highest encomiums were bestowed upon the Genevan plan, the church at Geneva being appealed to as the most perfect model. They called it "the venerable doctrine of discipline, the most beautiful order of ecclesiastical regimen; the substantial form of Christ's government, the most holy discipline; the true discipline by God's word, without which no true religion can be; the only bond of peace; the punisher of sin; maintainer of righteousness and the bane of heresy: In short, 'tis pure, perfect, and full of goodness." The patrons of this discipline were as wonderful, as the scheme itself.—They were pious, learned, worthy, painful, faithful, eminent godly men, who strove for true religion and government of the church. (See Neal passim.)

On the other hand there were no names too bad to be heaped upon the bishops and conforming clergy. They were called, "petty popes, popelings, papists, popish priests, antichrists, petty antichrists, dumb dogs, idle drones. Fryars and monks were not so bad; all of them in an unlawful calling, and no better than a brood of petty antichrists. Bishops are contented to be bawds to all kind of sinners. If an king

he asked "*Whether they desired the taking away thereof?* They answered *No;* but *only* the *amendment* of what was *offensive* therein. He required them to make a better, such as they would have *settled* in the stead thereof. Whereupon,

"The *first classis* framed a new one, somewhat according to the *form of Geneva*.

"The *second*, DISLIKING it, *altered* it in six hundred particulars.

"The *third* QUARRELLED at *these alterations*, and resolved on a *new model*.

"The *fourth classis* DISSENTED from the *former*.

"Thus, because they could not agree among themselves, that wise statesman put them off for the present, until they should present him a pattern with a perfect consent." Fuller, Church Hist. lib. ix. p. 178.

Henry's days, idle, loiterous, and hypocritical fryars and monks (for all their great authority, and undeserved estimation they were in) were in the spite of the pope put down; why should you think it an impossible matter in queen Elizabeth's days to make a search amongst those who are their successors, *and to saw off some of your branches* that make you all to be as evil, if not worse than a great sort of your predecessors were, that is, idle overseers, slow preaching pastors, vain glorious prelates, refusers of reformation, and maliciously and wilfully blind bishops." This was published so early in queen Elibabeth's reign as the year 1567. By the unprofitable branches to be cut off, it is directly asserted were meant the prelates.

Take another specimen: "Our bishops, and proud, popish, presumptuous, paltry, pestilent, and pernicious, prelates, are usurpers. They are cogging and cozening knaves. The bishops will lye like dogs, impudent, shameless, waincoat faced bishops. Your places are anti-Christian. They are limbs of antichrist. Simony is their lacquey, monstrous, ungodly wretches; that to maintain their own outrageous proceedings, mingle heaven and earth together. They ought not to be maintained by the authority of the magistrate in a Christian commonwealth. That our lord bishops, as John of Canterbury, with the rest of that swinish rabble, are petty antichrists, petty popes, proud prelates, enemies to the gospel, and most covetous, wretched priests, &c. I will tell you, sir, I am persuaded in my conscience, that the Lord hath given many of our bishops over into a reprobate sense. For they do wilfully oppose themselves against the Lord his known truth; yea, and persecute it. And I suppose them to be in the state of the sin against the Holy Ghost." Bad as this billingsgate language is, it is not the worst nor the most indecent. There were a swarm of libels, under the signature of Martin Mar-prelate, written by some of the heads of the puritans, Penry, Throgmorton, Udal, and Fenner, in which, not only the above epithets were used, but the archbishop was also called the Beelzebub of Canterbury, pope of Lambeth, the Canterbury Caiaphas, Esau, a monstrous anti-Christian pope, a very anti-Christian beast, a most vile and cursed tyrant, &c."

The manner in which they addressed the parliament, though not so abusive, was supercilious in the highest degree, and fitted to provoke that body to pass severe laws against them. In 1572, they formally presented *two admonitions* to parliament; of the manner of which, the following may serve as a specimen:

"It has been thought good to prefer to your godly considerations, a *true platform of a church reformed*, to the end that it being laid before your eyes to behold *the great unlikeness betwixt it and this our English church;* you may learn, *either with perfect hatred to detest the one*, and with *singular love to embrace and careful endeavour to plant the other;* or else to be without excuse before the majesty of our God." Admon. 1. p. 1. A little after reciting a catalogue, lord bishop, suffragan, dean, archdeacon, &c. they add, "All which, together with their offices, as they are *strange and unheard of in Christ's church;* nay plainly in God's word forbidden, so are they *utterly, with speed, out of the same to be removed.*" Ib. p. 4. "You [the parliament] must displace those ignorant and unable ministers already placed, and in their rooms appoint such as both can and will, by God's assistance, feed the flock." Ib. p. 5. "To redress these, your wisdoms have to remove, as before, ignorant ministers; to enjoin *deacons* and midwives not to meddle in minister's matters; if they do, to see them

SHARPLY PUNISHED." Ib. p. 7.—Deacons are classed with midwives; and sharp punishments are required to be inflicted on them for officiating as ministers, when deacons had been considered, from time immemorial, one order of ministers in the Christian church, and as such were solemnly ordained in the church of England!

Again, in the same admonition, "You may not do as heretofore you have done, patch and piece; nay, rather go backward, and never labour or contend to perfection. God has by us revealed unto you, at this present, the sincerity and simplicity of his gospel; not that you should, either wilfully withstand, or ungraciously tread the same under your feet; for God doth not disclose his will to any such end; but that you should yet now at the length, with all your main and might, endeavour that Christ, whose easy yoke and light burthen we have of long time cast off from us, might rule and reign in his church." This easy yoke and light burthen was the Geneva platform of church discipline.

In the second admonition, written by Cartwright, in the name of the whole body of the puritans, the parliament were told, "That the state did not shew itself upright, allege the parliament what it will; that all honest men should find lack of equity, and all good consciences condemn that court; that it *should be easier for Sodom and Gomorrah in the day of judgment than for such a parliament;* that there is no other thing to be looked for than some speedy vengeance to light upon the whole land, let the *politick Machiavils of England provide as well as they can, though God do his worst;* and finally, that if they of that assembly would not follow the advice of the first admonition, they [the puritans] would infallibly be their own carvers in it; *the church being bound to keep God's order, and nothing to be called God's order but their present platform.*" What would a legislature, at the present day, think of being thus *admonished* by a number of private citizens, and they *clergymen!*

In another piece, entitled "a supplication to the high court of parliament," we find these words: "Unless *without delay*, you labour to *cleanse the church of all lord bishops*, dumb ministers, non-residents, archdeacons, commissaries, and all other Romish officers and offices, there tolerated, and so tolerated, as by the consent and authority of the parliament they are maintained; that you are, both in this life and the life to come, likely to be subject unto the untolerable mass of God's wrath, the execution whereof is not unlikely to fall upon you and your houses, unless you prevent the fierceness of the Lord's indignation."—Supplic. p. 18. So again, p. 19.—"Shall you of the high court of parliament be dispensed with, being guilty (except you labour to remove the dumb ministry, non-residents, with the usurped and anti-Christian seats of lord bishops, &c.) *of tolerating and establishing greater sins, &c.—not to be tolerated by your authority, unless you think that you may tolerate sin by your laws;* nor yet once to be spoken for or countenanced, unless you would plead for Baal." This extract clearly shows, that their design was, to erect their system upon the ruins of that which then existed; to make the Genevan platform the establishment, removing the bishops and all the clergy who were not of their own party, and refusing toleration to episcopalians, however conscientious they might be, because it would be unlawful to tolerate sin.

Similar language was used in addresses to the queen. In a petition, said to be from the commonalty, occur the following expressions: "And to conceal nothing from your majesty, *we are greatly moved at the hear-*

ing of the sermons of the godly preachers; for they plainly say, that if the Lord his matters [i. e. the Geneva platform] be not regarded, but still cast aside, and temporal security sought for only by the wisdom of man, that then there is a heavy judgment provided by the Lord, and a black cloud hanging in the air, for that he will not be continually rejected," &c. This was written at a time when the kingdom was threatened with an invasion; and that the queen might be looked upon as the cause of the calamities of the nation, because she would not comply with the demands of the party, they add, "God hath many times, and by divers means, heretofore knocked, not only by his gracious blessings and sundry petitions, but also by his fearful threatenings. For undoubtedly as often as the Lord hath shaken his iron rod at your grace, by the sons of Belial, the papists, so many times hath he shewed himself offended and displeased, for that you have not as yet given unto him the honour of his temple, and the glory of his sanctuary. Wherefore, most gracious sovereign, let him not have the occasion to shake his rod any more," &c. As to themselves they say, that God had withdrawn his judgments upon their account, "*having respect to his name, and to the prayers of his little flock.*" At the same time, their injunction to the queen is, "Make an entire and simple confession of your sins. If, after this humble confession of sins, *with a full resolution to remove them, and, first of all, this dumb ministry, which is the foulest of all,* you shall also offer to the Lord in his temple the sacrifice of a holy, learned ministry, that he may smell a savour of rest; then, undoubtedly, he will be appeased towards this land." The foulest of all the queen's sins was the dumb ministry, i. e. the bishops and conforming clergy: and when she had confessed and removed this sin, and offered to the Lord in his temple the sacrifice of a holy, learned ministry, i. e. established the puritan ministers, as rulers of the church, then the Lord would smell a savour of rest, as he did when Noah offered a sacrifice after the deluge, and his anger would be appeased.

The same spirit and temper were displayed in the famous libels, under the signature of Martin Mar-prelate, which, it has been already observed, were written by some of the leading puritans. Take the following address to all the clergy, part ii. "My desire is to have the matter tryed, whether your places ought to be *tolerated* in any Christian commonwealth? *I say they ought not.*" Thus again: "This learned discourse is a book* allowed by ALL *the puritan preachers in the land who would have all the remnants and relicts of antichrist banished out of the church, and not so much as a lord bishop, (no, not his grace himself,) dumb minister, (no, not dumb John of London himself,) non-resident, arch-deacon, abby-lubber, or any such loyterer, tolerated in our ministry.*" Will any one say, after reading these extracts from the authentic and official documents of the puritans, that their object was to obtain a toleration for themselves, or to practice toleration towards others? Will any one say, that theirs was a quiet and peaceable religion, or that they had any idea of what is now meant by the term *religious liberty?* Or will any candid man affirm, that the blame of those unhappy dissentions and severities, are to rest entirely upon the episcopal part of the church of England?

* A treatise by the puritans, entitled "A learned discourse of ecclesiastical government," which was answered by Dr. Bridges, dean of Sarum, and afterwards bishop of Oxford, in his "Defence of the government established in the church of England, for ecclesiastical matters." 4to. 1587.

We are apt to judge of the actions of past times, by the prevailing opinions of the present; but this inevitably leads to wrong conclusions.—Schism has now become so common, that it is scarcely regarded as a crime. The smallest and most trifling diversities of sentiment are now thought sufficient to warrant the separation of Christians into different communions. In short the question to what religious society men are to belong, is now most generally decided by accidental circumstances, by taste or fancy, and sometimes by political views, and other motives of worldly interest. It was not so then. The only thing which was then considered as justifying separation was *the requisition of sinful terms of communion*. In this principle all Christians were agreed. When, therefore, queen Elizabeth came to the throne, and the church of England was to be settled in a permanent form, and its rules made the law of the land, not a single individual in the nation had any idea of a separation into different communions. For ten years after her accession, the papists continued to attend the parish churches, and receive the communion from the parish clergy. Nor was it till the pope had issued his bull of excommunication against Elizabeth, in 1568, that they withdrew and formed separate assemblies. In settling the church, therefore, it was the object of the queen, and of the wise statesmen by whom her councils were chiefly directed, to conduct all the details of the ecclesiastical establishment in such a manner as might harmonize the discordant materials of which her kingdom was composed. If all who had renounced the errours of the church of Rome had united in effecting this great object, it was probable, as far as human perspicacity could judge, that after a few years had given strength to the requisitions of government, and animosities had been suffered to subside and soften, the whole nation would have been united in one communion. But this goodly design was marred by the opposition of the small but active party who, while in exile, had become attached to the Genevan system of discipline.*—They in fact made a diversion in favour of popery. They established their presbyteries two years before the papists separated. And it is a well established fact, that their proceedings were a cause of great rejoicing at Rome; that they encouraged the popish party to greater exertions; and that they were fomented by emissaries, sent expressly, with a license from the pope, to assume the character of puritan teachers.

Political motives, too, were as strong as religious, for the preservation of unity. The popish party were still strong. Many of the most powerful and wealthy, among the nobility and gentry, were still wedded to the faith, and ceremonies, and external splendour, of the Romish ritual. Great numbers of the bishops and clergy still remained, who, though deprived and overawed by the strong hand of government, would have been ready to take advantage of another revolution, as they did in the days of Mary. The most powerful governments of Europe, Spain, France, and Austria, were subject to the influence of the pope, and ready to invade England, whenever a favourable opportunity should be presented.

Unity, therefore, being required by the strongest motives which could operate on the human mind, and be-

* It is computed, by bishop Maddox, that the English exiles at Geneva, who were the germ of the puritans, did not amount, ministers and people, to more than one hundred. And of these ministers, several, though they preferred the Geneva model, yet could, and actually did, comply with the established form, and were beneficed in the church.

ing the sole object of all parties in the state, the question between the government and the puritans was reduced to a single alternative. Either the puritans were to be put into power, and the Genevan system established by law; or else the existing establishment must be supported, and the puritans required to conform to it. If the first part of the alternative had been adopted, what would have been the consequence? Episcopacy would have been proscribed; Calvinism would have been made the law of the land; the great majority of the clergy would have been expelled, or forced to compliance from unworthy motives; the great body of the nation would have been made to yield to the humours of a few; the papists would have been strengthened by the co-operation of the Lutherans and Episcopalians; the foreign potentates would have received a powerful support in their projected invasion; and the government might have been overturned, and popery again established.

On the other hand, the reformation of the church of England, as it had been established by king Edward, *was held in great esteem abroad;* was looked upon by the most temperate protestants, *as a happy medium between the Calvinists and Lutherans;* had been settled upon very mature advice and consideration; had not only been twice before confirmed by parliament, but had also been *universally complied with.* This gave the queen a great advantage when the popish bishops advised her "not to be led astray and persuaded to embrace schisms and heresies, in lieu of the catholick faith," for she justly replied, that she should embrace what they themselves had formerly complied with; and then asked who were the schismaticks and hereticks? When the emperor and the popish princes warmly interposed for the popish bishops and clergy, she was able to return for answer, that they opposed the laws and peace of the realm, by wilfully rejecting what many of them had publicly owned and declared in their sermons, during the reign of Edward. It was of great consequence to the queen to be able to give so good a reason, when she refused a favour importunately asked by such formidable powers. All these advantages would have been lost, if the Genevan system had been adopted, after the lapse of a few years. It would have justly exposed the English reformation to the charge of instability; would have destroyed the respect of foreign nations, and rendered the queen contemptible even in the eyes of her own subjects.

The question, therefore, which presented itself, even in a political point of view, to the then existing government, was not whether there was to be any establishment at all, for on this point puritans and papists did not differ from the reigning authority; but whether king Edward's reformation, as re-established by queen Elizabeth, was more proper and comprehensive than the Geneva platform? Was it better accommodated to take in the generality of the nation, and unite protestants? If so, the exclusion of those who were unalterably attached to another form, was an effect that necessarily followed the establishment of the better plan. Whether the government were guilty of excessive rigour in the prosecution of their design, is a question which is not to be determined in the abstract, but must be viewed in connexion with the temper and the principles of the times, and the peculiar dangers to which the government of England was exposed.

J.

Boston, January 5, 1822.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

[Perhaps an apology is due to the readers of the Magazine, for thus protracting this Memoir. But when it is considered, that the facts here detailed and the records and documents referred to, furnish the most authentic account of the foundation of that Church, which is at this moment so rapidly increasing in New-England, and which promises ultimately to become, through the good providence of God, the guardian of the faith, and the ark of safety, to the great body of Christians in the United States; who will not cordially bid the writer *God speed?*]

Mr. Dickenson's 4th charge:—*The Church offers the highest indignity to the oracles of God, by omitting to read a great part of them at all, in order to make way for such fabulous composures as are in the Apocrypha.*

What a striking evidence of the depravity of human nature is shewn in this charge! How literally fulfilled is the saying of our Saviour—*Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?* What a pitiful thing it is, that the enemies of the Church should be put to such difficulty in finding cause of offence, that they must accuse us of omitting a few chapters in the Old Testament, which are full of genealogies, &c. when they themselves have laid aside the whole Bible in their public worship, and never read one chapter, by way of lesson; and when they know that we never read the Apocrypha on the Lord's day, nor on any day as the word of God, nor ever to the exclusion of the Holy Scriptures. But, says Mr. Beach, what is the object? "Why to shew, that the dissenters shew a greater regard for the Holy Bible than churchmen, by reading more of it in their meetings, than we do in the church; and yet it is notorious, that not one in fifty ever read a chapter in the house of God, from one end of the year to another; while we constantly read four chapters, besides the Gospels, Epistles, and Psalms. Did you then use any prudence, I had almost said conscience, when you published one of the blackest slanders that pen could write, and condemn the whole church for offering *the highest indignity to the Oracles of God, by omitting to read a great part of them;* when, at the same time, if we are guilty of a blameable omission, you and your brethren are infinitely more so? To make room for your own composures, most of you never read a chapter in the public worship."

Mr. Dickenson having made some light and rude reflections on the calender of the church, with regard to its directions for reading the Bible and Apocrypha, Mr. Beach remarks on this subject, "I shall leave you to make yourself sport with what your authors say is ridiculous in the Apocrypha; and when you have satiated yourself with that, you will be prepared to strike in with the deists, and ridicule such stories in the Holy Bible, as Sampson's catching the foxes, and Jonah's living in the whale's belly, &c."

"5. Come we now to the cross in baptism, which *you* call *a cursed instrument, the principle badge of popery*, and your friend Mr. M. *the greatest devil among the idols of Rome.*"

Is this the language of our pious forefathers, who fled to this howling wilderness for the liberty of conscience? Is it the language of charity? No; it is the language of bigoted zeal; of disappointment, in an attempt to establish an *independent church*, novel in its doctrine, and more so in its discipline. It was borrowed from Neal, De Laune, and others, who held up *ministerial vestments*, the *sign of the cross, kneeling at*

the sacrament, and *saying prayers*, as the relics of paganism, and the essence of popery. It answered a valuable purpose in pulling down church and state in England, to make way for havoc, spoil, heresy and schism. But why should this scare-crow be hung up in the colonies, which owed their very being and support to the government, whose banner was the *sign of the cross?* For the same reason, and from the same spirit, that the husbandman in the parable (Matt. xxi. 37—39,) slew the heir, and cast him out—that they might seize upon the inheritance. The craft of the dissenters was in danger; and they verily knew (what, thank God, we now experience) that if the doctrines and discipline of the church of England, should take root downward in this happy soil, it would flourish like the bay-tree by the water's side; that their posterity would repose under its wide spreading branches, while their *plant of a strange vine* would wither in its shade. Their only policy was then, to nip this ingrafted scion in its bud. Hence the significant and innocent token of our enlistment under the banner of Christ; of glorying, like the great apostle, in the cross of Christ, was called, the *principal badge of popery, the greatest devil among the idols of Rome.*

To support this high charge, Mr. Dickenson insinuated, what has been often and recently alledged, that churchmen, rather privately, held the sign of the cross to be a sacrament. He gave this construction to the following words in the baptismal office:—"Do sign him with the sign of the cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified," &c. After shewing the origin, nature and design of sacraments; answering many objections; and obviating all difficulties which could present themselves to a candid mind, enlightened by primitive truth and practice; Mr. Beach adds—"But pray observe one thing [more] in our Catechism, and that will spoil your pretty sophism: When the catechism says, there are two parts in a sacrament, the *visible sign* and the *invisible grace;* at the same time, it teaches, that the essence of a sacrament lies in this—that the visible sign is appointed as a means, whereby the invisible grace is conveyed from God to man, and as a pledge to assure us, that God will give it to us, upon our duly using that outward sign. But the sign of the cross is not pretended to be a pledge from God to us, to give us assurance of any thing he will do for us; but merely an arbitrary sign of our own resolution, not to be *ashamed* of a crucified Saviour. It is no more than to say, this person now baptized is a christian. And though both parts of a sacrament were in being from the beginning of the world; that is to say, water and bread and wine, and invisible grace; yet there were no christian sacraments, i. e. Baptism and the Lord's Supper, until Christ instituted these to be seals and pledges from God to man. If all visible signs of invisible grace are sacraments, then kneeling in prayer, or standing in praise, are sacraments; for they are visible signs of our reverence and fear of God."*

* At the age now in review, it was the universal custom of the Congregational ministers, and also barristers at law, to wear *bands*. Mr. Dickenson undertook to prove that his band was no sign of the ministry, and of course no sign of invisible grace; because, says he, "Lawyers wear bands too." Mr. Beach replied—"it would have spoiled your plea, if you had known, that their bands are of a different make from yours; so that your band remains a peculiar badge and sign of your being *dedicated* to God's special service; and so is as much a sacrament as the sign of the cross."

This, with many of the following charges, might here be dismissed, were it not for the circumstance, that the thread-bare slanders of the puritanic age, which for nearly half a century had been in a measure suffered to sleep in silence, have within a few years been called up, by the combined efforts of Unitarians, Universalists, and other novel sects, and by the same spirit that called Samuel from the tombs of his ancestors. But since this is the case; and since the enemies of the church no longer lie in secret, but from the pulpit, and in publications, which, like Paine's Age of Reason, are made up of "shreds and remnants," "culled and picked" from Voltaire, Gibbon, Cartwright and others, assail the doctrines of the gospel, as well as the formularies of the Church;* it seems a necessary duty to furnish all the armour in our power against the wiles of the adversary. To this end, let us answer, at some length, a question which is often significantly asked, and, not unfrequently, with a malignant sneer:—What warrant have you from scripture, for the sign of the cross?

1. The scriptures require of us, to express our inward sense of God's perfections, and our duty towards him, by such actions as general custom has made significant in like cases. Thus, because bowing the body, in all parts of the creed, argues respect, therefore the scripture warrants our bowing, when we come into God's presence. Ps. xcv.—6.—So, because kneeling is a token of humble supplication, therefore the scripture teaches us to kneel in our humble addresses to God. So, because servants commonly stand when they attend their masters, therefore in praising God and some other services, the scripture directs us to stand up:* 1 Kings viii—14: *All the congregation stood, and said, Blessed be the Lord, &c.*—1 Chron. xx—19: *The Levites stood up to praise the Lord.* Num. ix—5: *Then the Levites said, stand up and bless the Lord.*

2. Glorying in the sufferings of Christ, is a duty: Gal. vi—14.—Therefore we ought to express this duty, by such outward means, as are most proper, and do generally most effectually signify it.

3. Making a sign of the cross, is an action, which by universal consent, in all ages since the apostles' time, has been construed to signify our glorying in the sufferings of Christ; and whosoever has heard of Christianity, has so understood it. And the scripture has given occasion, ground and warrants for this signification of the cross, by expressing our undertaking Christ's religion, under the figure of taking up our cross: Matt. xvi—24, and 1 Cor. i—17. Preaching the cross, is preaching the gospel.†

* See a well-written pamphlet, said to be from the pen of the Rev. George Weller, of Maryland, entitled, *A Reply to the Review of Dr. Wyatt's Sermons, and Mr. Sparks' Letter on the Protestant Episcopal Church.* This publication developes the combination of schism, heresy and infidelity, against the church, and detects the arts of the enemy, with a perspicuity and force, of which we have had no equal, since the days of Dr. Bowden. It ought to be in the hands of every candid Christian.

* The unanswerable discourse of Dr. King, upon the inventions of men in the worship of God, will satisfy every candid enquirer, what it is to *worship God in spirit and in truth.* "If we look into the scriptures," says Dr. K. "we shall not find praising, praying, reading the scriptures, or administering the sacraments, termed worship." Worship signifying bodily prostration, or at least bowing the knee.

† Mr. Dickenson, in commenting on the above text, remarks that *glorying in the cross of Christ and the like,* "*don't signify that we must carry a wooden cross upon our backs, &c.*" And thus queries, *Why shew more honor to the cross than to Judas, the thorns, &c.*

Since, then, the scripture teaches us to express our religious thoughts and feelings, by such actions and signs as custom has made proper; since glorying in Christ's sufferings is a duty; since making the sign of the cross, in all ages, and in all parts of the world, does signify our glorying in Christ's sufferings; and since the time of baptism, is the most proper for expressing this resolution; it necessarily follows, that our use of the sign of the cross is warranted by scripture, as much, at least, as in former times, the putting off of the shoes, or in modern, the taking off of the hat, when we come into the presence of God. "And if," as Mr. Beach says, "people should quarrel against all signs upon the same score as they do against the sign of the cross, they might quarrel on to the end of the world; for evil-minded men will never want as plausible matter to amuse the vulgar with, as the sign of the cross is pretended to be."

Mr. B. proceeds at considerable length, apologizing for his prolixity on the subject. He says, "knowing my prejudices against the cross, while a dissenting clergyman (alias preacher) I have been the larger upon this head, because it is now to many the most frightful thing in the Church; yet I am astonished it should be so; for if any sign in the world becomes a Christian, it is the sign of the cross, on which Christ won the victory over all our enemies. Hence, to call it *the greatest devil of all;* and with J. G. to compare it to *a gallows on which a malefactor is hanged;* is profane enough for an infidel.

Suppose (continues Mr. B. I were travelling in a country where I did not understand their language, and they should demand of me whether I were a Christian. If now I should make a sign of the cross on my forehead, and thereby satisfy them that I was a Christian, would this be a sin in me or not? If you say it would be a sin, pray shew me where God has forbidden speaking by signs; what harm there is in a sign, more than in a word; and why a dumb man may not communicate his thoughts by significant actions. But if you say it is no sin, you clear the church; for we make the sign of the cross, only to signify that the baptized person is now a Christian"

We have had occasion to remark, more than once or twice, that if a bad use of a good thing, could destroy its quality and usefulness, not only the institutions of the gospel, but the gospel itself, would long since have been destroyed. Nothing is more common, in this fallen and sinful world, than perversions of this nature. Not only the external rites and even the sacraments of the church have been perverted, but *the* FAITH *once delivered to the saints* has been corrupted. The Bible itself, has not only been wrested, from time to time, to sanction the whims and caprices of sects multiplying on sects; but now, it is pretended, that the original text is to be doubted; and the Bible at large is so interpreted, that there is not a single book in the Old or New Testament, that may be depended on!* It is very true,

This style of ridicule is common with unbelievers and scoffers. But when professed preachers of the gospel descend to such low and vulgar reflections, what may we not expect from the infidel?

* Vide Wakefield's translation; and notice the daily prevarications of Unitarians and Universalists. Also, a publication lately reprinted in England, entitled, *The Apocryphal Books of the New Testament.* These spurious productions, were composed in the early days of Christianity, by heretics and Hellenistic Jews, under the names of Jesus Christ and his Apostles. They were called *Gospels, Epistles, Acts, Revelations,* &c. These writings were generally designed by their authors, and imposed by the enemies of pure

that the Roman Catholics, with much other ridiculous mummery, have idolized the cross; And it is equally true, that the pagan world *worshipped and served the creature more than the Creator.* But does this prove, that we should not worship the Creator? The children of Israel departed from the worship of their fathers, and fell down to stocks and stones: But Elijah restored the true worship of the God of Abraham, Isaac, and Jacob, retaining the original institutions of the law. Thus, our reformers, in renouncing the errors of the papists, retained the apostolic rites of the Church; among which, was the cross in baptism:—But they totally denied its having even the nature of a sacrament.—See Canon 30th. This badge and sign of our engrafting into the Church, and taking upon us the name of Christians, was in use long before there was a papist or a sectarian in the world. The *Apostolic Constitutions*, L. 3. ch. 17, saith, In baptism, the water represents Christ's burial, and the sign of the cross, &c. Tertullian, who lived in the latter end of the second century, giving an account of the method of baptising, says, among other things—The flesh is washed, that the soul may be cleansed—the fleshed is signed, that the soul may be guarded.—Again, he says, alluding to the prevailing customs among the heathens, "The devil apes God's service in his idol mysteries; he baptizes those who believe in him; he signs his soldiers," &c.* St. Cyprian, a little

Christianity to corrupt the faith of the Church. Most of these forgeries perished with the heretical sects of the early age. But in 1698, when infidelity had become fashionable in England, and a revolution of false philosophy threatened the overthrow of church and state, as fanaticism had done a few years before, Mr. Toland published his *Amyntor*, in which he professed to give a catalogue of books, attributed, in the primitive times, to Jesus Christ and his apostles. In this work, he raked together whatever he could find, as well as fabricated testimonies of his own, to prove these forgeries equally authentic with the genuine received New Testament. To this end, he took advantage of the unwary and ill-grounded hypotheses of some learned men; and endeavoured to prove, that the books of the present canon, lay concealed in the coffers of private persons, till the later times of Trajan and Adrian, and were not known to the clergy or churches of those times, nor distinguished from the spurious works of heretics; and that the scriptures which we now receive, and others which we reject, were indiscriminately cited and appealed to by the ancient Christian writers. And yet, with the impudence of the arch-deceiver, he pretended, in a subsequent publication, that his design was, to confirm the canon of the New Testament!!! Dr. Clark, a Mr. Nye, and the learned Jeremiah Jones, in his "New and Full Method of settling the Canonical Authority of the New Testament," disarmed this enemy; and his own memory and that of his book, appeared to perish together. But in 1820, the ever vigilant enemy of order and peace, seemed to deem it a favourable time for resuscitating the works of Toland.—These fables were accordingly republished under the above title: And there is no doubt that the new translation promised by Messrs. Kneeland, Balou, and other heretical and infidel writers of the present day, will abound with quotations from these publications, if indeed the whole of this *refuge of lies* shall not be reprinted in this country. I have been thus particular in this note, that the unwary reader may be apprized of the arts of an enemy now lurking in secret, in hopes to find a more favorable opportunity for discharging his whole venom against pure and undefiled religion. This subject is ably illustrated in the Christian Observer, No. 132, for 1822; and frequently noticed in that best of modern publications, Home's Scripture Illustrations.

* In the Greek muster-rolls, after a battle, the cross was set against the names of the living. It was also a famous hieroglyphic among the Egyptians, to denote "eternal life," or "upholding all things." To the above, it may be added, that the first Christian Em-

after Tertullian, says, *they are signed in the forehead with the cross, who are thought worthy of the Lord.* St. Ambrose, St. Austin, and indeed all the fathers, speak of it, as an apostolic rite, always in use as a sign of Christian faith. In a word, whatever might have been the *mark* mentioned in Ezekiel ix—4, and Rev. vii—3, it was some outward mark and visible sign ordained of God, as a token of his protecting and delivering his servants from destruction.

After all, every objection is removed by the rubric on this subject, in the Protestant Episcopal Church:—"If those who present the infant, shall desire the sign of the cross to be omitted, although the church knows no worthy cause or scruple concerning the same, yet in that case the minister may," &c.

(To be continued.)

peror, *Constantine the Great*, is supposed to have had divine direction for making this sign the great banner in his wars, with this additional encouragement, that by this HE SHOULD OVERCOME. That his *dream* or *vision* (call it which we will, for historians mention it differently) was from heaven, and a thing of reality, was not questioned by the early writers; and may be reasonably argued, from the success of Constantine, while fighting under that banner. They speak decidedly of God's having admonished him by that sign of the cross, and the motto added to it, *By this thou shalt overcome*, concerning the knowledge and worship of the true God, and of our Lord Jesus Christ; in memory of which, he took care to have it painted on his standard of arms; and it has so remained as a symbol of the Christian religion. Is it probable that our blessed Lord, by an immediate revelation from heaven, would countenance a rite, which was to be *the badge of popery*, and *the greatest devil among the idols of Rome;* and give it to Constantine as a symbol of his profession, and pledge for his future victories?—True, as we have remarked, the papists have used it, as the idolatrous Jews did the relics of the brazen serpent; which, it is said, King Hezekiah ground to powder, as Aaron did the molten calf. And Nazianzen states, that even Julian the apostate, in the day of adversity, defended himself with this sign, and craved the aid and support of him whom he had persecuted. But let us, as the primitive Christians did, look upon it *only as a token, that we will not be ashamed to confess the faith of Christ crucified, and manfully fight under his banner against sin, the world, heresy and schism, and continue Christ's faithful soldiers and servants unto our life's end.*

CONCORDATE OR BOND OF UNION BETWEEN THE CATHOLICK REMAINDER OF THE ANCIENT CHURCH OF SCOTLAND AND THE CHURCH OF CONNECTICUT.

[Our readers will recollect that we published, in the First No. of our Magazine, the Address of the Scottish Bishops, to the Episcopal Clergy in Connecticut, in which mention is made of a *Concordate*, or *bond of union*, "between the Catholic Remainder of the Ancient Church of Scotland, and the Church in the State of Connecticut." That Concordate, we are happy to see, has appeared in a late No. of the Gospel Advocate; and we hasten to lay it before our readers, with a few remarks of the Editors, which will serve to explain an article in the Concordate, otherwise obscure.]

IT may be necessary to premise, that in consequence of the political disabilities of the Scottish bishops, many of the Episcopal clergy and laity in Scotland remained in the anomalous state of paying no ecclesiastical obedience to the apostolic succession. However they may have justified this on a plea of obedience to the civil authority, the moment the Scottish bishops took the oaths required by the existing government, it became the duty of the clergy and laity to submit to their lawful government. Those who did not thus submit, became guilty in the language of bishop Horsley, of "keeping alive a schism." It was this state of things in the year 1784, to which the third article of the concordate alluded. To heal this

schism has been for many years an incessant object of exertion among the pious and consistent friends of the church; and we are happy to add that their labours for peace have not been in vain. "I feel most happy," says bishop Skinner, "in having it in my power to inclose for you a correct copy of the concordate which you mention as likely to prove a very acceptable present. This interesting document forms a pleasing record of the perfect harmony and unanimity which subsisted between the bishops of our church at that time, and the worthy bishop Seabury; and distinctly proves the soundness of their sentiments and opinions on the most important points of theology. The circumstances of *our* church are indeed considerably altered since that period; a change for the better, which is in a great measure to be ascribed to the part which its governours took in contributing to lay the foundation of your American church. By this means they were made known to some of those worthy friends in England, through whose benevolent exertions we were relieved from the severe penalties of legal restriction, under which our pious predecessors had been so long depressed: and although in point of numbers we are greatly inferior to our presbyterian and sectarian countrymen, yet in the respectability and rank of our members, we are, to say the least, fully on a level with the establishment. Those anomalous intruders of English or Irish ordination, of whom the concordate complains in such severe terms, are now reduced to a very few congregations, not above six or seven in the whole kingdom; and in no long time, there will not, I hope, be any in Scotland professing themselves Episcopalians who are not really such by submitting themselves to the spiritual authority of their indigenous bishops."

IN THE NAME OF THE

HOLY AND UNDIVIDED TRINITY,

Father, Son, and Holy Ghost,

ONE GOD BLESSED FOR EVER,

AMEN.

THE wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the blessings of a free, valid, and purely ecclesiastical episcopacy might be communicated to them, and a church regularly formed in that part of the western world upon the most ancient and primitive model: and application having been made for this purpose by the Rev. Dr. Samuel Seabury, presbyter in Connecticut, to the right reverend the bishops of the church in Scotland; the said bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same, as far as lay in their power, and accordingly began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the said Dr. Samuel Seabury to the high order of the episcopate; at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hands, till it should please the great and glorious head of the church, to increase the number of bishops in America, and send forth more such labourers into that part of his harvest.

Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two churches, the bishops of the Church in Scotland, whose names are under written, having had full and free conference with bishop

Seabury after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a CONCORDATE, or BOND of UNION between the catholick remainder of the ancient church of Scotland, and the now rising church in Connecticut.

Article I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the gospel, as revealed and set forth in the holy scriptures: and it is their earnest and united desire to maintain the analogy of the common faith, once delivered to the saints, and happily preserved in the church of Christ, through his divine power and protection, who promised that the gates of hell should never prevail against it.

Article II. They agree in believing this church to be the mystical body of Christ, of which he alone is the head and supreme governour; and that under him the chief ministers or managers of the affairs of this spiritual society are those called bishops, whose exercise of their sacred office being independent on all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

Article III. They agree in declaring that the Episcopal church in Connecticut is to be in full communion with the Episcopal church in Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other: only taking care when in Scotland, not to hold communion in sacred offices with those persons, who, under the pretence of ordination by an English or Irish bishop, do, or shall, take upon them to officiate as clergymen in any part of the national church of Scotland; and whom the Scottish bishops cannot help looking upon, as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing church, which both their predecessors and they have, under many difculties, laboured to preserve pure and uncorrupted to future ages.

Article IV. With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring, that there may be as near a conformity in worship and discipline established between the two churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their publick prayers, with respect to these points as shall appear most agreeable to apostolick rules, and the practice of the primitive church.

Article V. As the celebration of the holy eucharist, or the administration of the sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian church, the bishops aforesaid agree in desiring, that there may be as little variance here as possible. And though the Scottish bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the church of Scotland has copied after in her communion office, and which it has been the wish of some of the most eminent divines of the church of England that she also had more

closely followed, than she seems to have done, since she gave up her first reformed liturgy used in the reign of King Edward VI; between which and the form used in the church of Scotland, there is no difference in any point, which the primitive church reckoned essential to the right ministration of the holy eucharist. In this capital article, therefore, of the eucharistick service, in which the Scottish bishops so earnestly wish for as much unity as possible, bishop Seabury also agrees to take a serious view of the communion office recommended by them; and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on one side, or the prejudice of former custom on the other.

Article VI. It is also hereby agreed and resolved upon, for the better answering the purposes of this concordate, that a brotherly fellowship be henceforth maintained between the Episcopal churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastick correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both churches.

Article VII. The bishops aforesaid, do hereby jointly declare in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his church; and being thus pure and upright in their intentions, they cannot but hope, that all whom it may concern, will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this fifteenth day of November in the year of our Lord one thousand seven hundred and eighty four.

Sic subscribitur

(L.S.) Robert Kilgour, Bp. &Primus.
(L.S.) Arthur Petrie, Bp.
(L.S.) John Skinner, Bp.
(L.S.) Samuel Seabury, Bp.*

* As this is the copy of the concordate in possession of the bishops of the church of Scotland, the signature of bishop Seabury is properly put last, but we presume that in the copy sent to the church of Connecticut, bishop Seabury signed first, and the Scottish bishops last; this interchangeable mode of signature being customary in all agreements between equal parties.

Funeral Service of the Greeks.

From Jowett's Christian Researches in the Mediterranean.

In Smyrna, long funeral processions are performed by the Greeks: and the publicity of this Christian rite seems reverently to be allowed in the midst of their Mussulman oppressors. Visiting, on one occasion, the learned master of the public school, Economus the presbyter, our conversation was interrupted by the approach of the procession of a deceased Greek of some consequence, over whom Economus was to preach a funeral sermon, in the adjoining metropolitan church. I went with him. It was very affecting, to see the corpse lying in an open coffin, with the ordinary dress of life; that is, the loose flowing Greek robes; on his head, the kalpac, a large and cumbrous head-dress, commonly worn; and the face exposed. The sight made me shudder; and so did the indifference, which habit has pro-

duced on the minds of the bystanders.

Economus preached a sermon of twenty minutes' length. He spoke of the dead in an Attic style of compliment, under the title of "the blessed." He concluded his sermon, by breaking out into that awful service which the Greek church has for the dead, and in which the congregation in a murmuring voice joined. It is an invitation to relatives and friends to bid their final adieu :—

"Come, brethren, and let us give the last embrace to the deceased, thanking God! He hath left his kindred—he is borne to the grave—no longer heeding the things of vanity, and of the burdensome flesh.—Where now are kindred and friends? Now we are seperated: whom let us pray the Lord to take to rest!

"What a separation, O brethren! What woe, what wailing on the present change! Come then, let us embrace him who a little while ago was with us. He is consigned to the grave—he is covered with a stone—his abode is with darkness—he is buried with the dead! Now we are separated: whom let us pray the Lord to take to his rest!

"Now all the evil and vain festivity of life is dissolved: for the spirit hath left its tabernacle—the clay has become black—the vessel is broken, speechless, void of feeling, dead, motionless: whom consigning to the grave, let us pray the Lord to give him rest for ever.

"Truly, like a flower, and as a vapour, and as a morning dew, is our life. Come then, let us look down narrowly into the grave.—Where is the comliness of the body, and where is youth? Where are the eyes, and the beauty of the flesh? All are withered like grass—all are vanished. Come then, let us fall before Christ in tears.

"Looking upon the dead laid out, let us all take account of our last change; for this man is carried forth, as smoke from the earth—as a flower he is withered—as grass he is cut down—swathed in a winding-sheet—covered with earth: whom leaving, now to be no more seen, let us pray to Christ that he will grant to him eternal rest.

"Come hither, ye descendants of Adam! let us behold committed to the earth one who was of our likeness—all his comeliness cast away—dissolved in the grave——food for worms—in darkness—covered with earth!

"Come hither, brethren, to the grave, and see the ashes and dust of which we are formed! Whither now go we? And what have we been? What is the poor, or the rich; or what is the master or the free? Are we not all ashes? The beauty of the countenance is wasted, and death has utterly withered the flower of youth.

From the Boston Recorder.

The Godhead of Christ triumphing over Arianism.

Theodosius the Great, about the year 380, was wheedled by some of his artful courtiers, to favour the Arians so far as to let them open their places of worship and undermine the divinity of our Lord Jesus Christ. Some time after, he made his son Arcadius a partner with him in the empire. He gave public notice of this event. The noblemen, who were governors of the provinces, and the bishops, came at the appointed day, to congratulate him on the occasion. Among the rest there came Aruphilocus, a famous old bishop, who had bitterly suffered in the Arian persecution. Accordingly he made a very handsome address to the emperor, and was going to take his leave. "What!" says Theodosius, "do you take no no-

tice of my son? Do not you know that I have made him partner with me in the empire?" Upon this, the good old bishop went up to young Arcadius, who was about sixteen years of age, and putting his hand upon his head, he said, "The Lord bless thee, my son!" and immediately offered to retire. The Emperor was roused into rage at this apparent neglect: "What!" says he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?" Upon this, the bishop, with the grandeur of an angel and the zeal of an apostle, looked the emperor full in the face, spoke with an indignant tone of voice the following remarkable words: "Sir," said he, "do you so highly resent my apparent neglect of your son, because I do not give him equal honours with yourself? And what must the eternal God think of you, who have given leave to have his co-equal and co-eternal son, degraded in his proper divinity, in every part of your empire." Such words as these were like a thousand daggers plunged into the Emperor's heart. He was a good man, and he felt the reproof to the bottom of his soul. He gave immediate orders to have all the Arian chapels shut up, and would not suffer one to exist.

THE CHURCH IN VIRGINIA.

At an early period the Church of England was established by law. Notwithstanding the laudable efforts of the colonists to procure a succession of able and faithful men by the endowment of a college for their education in the country, most of the clergy were Europeans. Of these, some were men of high qualifications and most exemplary zeal, and others were mere adventurers, who sought admission into the church as a decent way of making a living. Their unworthy conduct brought religion into contempt, and the church into discredit. At the commencement of the revolution, the establishment was overthrown. At this time, there was in possession of the church, property to the value of nearly four hundred thousand dollars, consisting of glebe lands and houses. In consequence of petitions presented from year to year to the legislature by the Baptist society, an act was passed in 1802, authorizing the sale of this property. The money arising from this sale, which at times even included the sacramental vessels, was appropriated—not to purposes of moral and intellectual improvement—but to the temporary diminution of the county and parish levies!

The present situation of the Church in Virginia and her delightful prospects, are well known. May she soon gain by purity and zeal the ascendancy which the secular arm once bestowed. I have before me a manuscript list of the parishes and incumbents in Virginia in 1775, from which it appears, there were, at that period, 95 parishes, 164 churches, and 91 clergymen. One parish (Amherst) contained 5 churches; seven contained 4; thirteen contained 3; and eighteen contained 2. The license of the Rev. Hanwick Dunbar, incumbent of St. Stephen's parish, in King and Queen county, was dated A. D. 1625.

Church Record.

Survey of Missionary Stations.

[CONCLUDED.]

SOUTH AMERICA.

This immense Continent presents, as yet, but little to animate the Christian. We have every reason to hope, however, that the political changes which are going on will prepare the way for the free administration of the Gospel. At

present, the only Protestant Stations are those in Dutch Guiana, on the north-east coast of the Continent.

At *New Amsterdam*, in the Colony of BERBICE, the *London Missionary Society* support a Missionary, Mr. Wray, who has both a School and a Congregation.

The same Society have three Missionaries stationed at *George Town* and *West Coast*, in the Colony of DEMARARA, and one at *Le Resouvenir*, in the same Colony. Two *Wesleyan Missionaries* are also supported at George Town. In this latter place, the London Missionaries have about 1000 children under instruction; and have increasing congregations, principally of Negroes. Between 400 and 500 of them can read the Bible well.

At *Paramaribo*, near the mouth of the River *Surinam*, the *United Brethren* have maintained a station ever since 1735. Seven Missionaries are now stationed about in the vicinity, and labour amongst the Negro Slaves, with their characteristic patience and zeal. The stated congregation at Paramaribo consists of between 900 and 1000 souls.

WEST INDIES.

It is ascertained that there are now nearly 700,000 Slaves in the British West India Islands. Formerly, the planters were wholly averse to their being instructed; but having learnt by experience, that Christianity makes them better servants, they find it to be for their interest not to oppose the labours of Missionaries among them.—Nay, their indifference and hostility to Missionary Exertions, are now likely to be redeemed by liberal aid to the cause they have formerly persecuted. Missionary Societies have been formed, under the sanction of the public authorities, in the Islands of St. Christopher and Nevis, in aid of Christian efforts in the West Indies, and throughout the World.

The *Wesleyan Missionary Society* are the sole occupants of the following Islands.

TRINIDAD.—The restrictions of the Local Government have been removed by the Government at home. The Chapel, which had been shut up, has been re-opened. No return of numbers has been received.

TOBAGO.—Here are two Missionaries, who have a Sunday School of between 70 and 80 Children, and a class of Adult Slaves. The Negro Population in this Island is decreasing. Members—Whites, 7: Blacks, 39.

GRENADA.—Three Missionaries occupy this Island. Never, say they, were there more encouraging prospects, since the commencement of the Mission, than at the present day. There is a flourishing and well conducted Sunday School. Members—Whites 2: Blacks 270.

ST. VINCENT'S—Here are four Missionaries. Friends increase, and prejudices diminish. Some of the first gentlemen in the Island have been brought over to a favourable opinion of the Mission. Three Sunday Schools are managed principally by the Wives of the Missionaries. Members—Whites 18: Blacks. 3115.

MONTSERRAT.—One Missionary was sent here in 1820.

DOMINICA.—Two Missionaries occupy this Station. The Government is favourable; and the community generally so. Members—Whites, 19: Blacks, 423.

NEVIS.—Two Missionaries. In two Schools, there are about 80 children. Members—Whites, 20: Blacks, 900.

ST. EUSTATHIUS.—One Missionary. Members—Whites, 11: Blacks, 281.

ST. BARTHOLOMEW.—One Missionary. There are about 50 Scholars.—Members—Whites, 12: Blacks, 316.

ST. MARTIN.—One Missionary.—The Congregations are generally numerous and respectable. Members—Whites, 7: Blacks, 105.

ANGUILLA.—One Missionary. Members—Whites, 10: Blacks, 200.

TORTOLA.—Two Missionaries. The Members have increased, notwithstanding the disadvantages under which the Mission has laboured, in consequence of a violent hurricane in the Island.—Members—Whites, 62: Blacks, 1782.

The following Islands are supplied by different Missions.

Barbadoes.—One Missionary of the *United Brethren*, supported by the *Society for Propagating the Gospel*. He speaks in high terms of the character of the christian Negroes.

Two Missionaries of the *Wesleyan Society*. The New Chapel will hold from 400 to 500 persons, and is well attended. In a Sunday School there are 46 children. Members—Whites, 16: Blacks, 23.

The *Church Missionary Society* supports a Schoolmaster in the Island, who has about 140 Scholars under his care.

The Slave population amounts to about 100,000. What an inadequate provision!

Antigua.—Eight Missionaries of the *United Brethren*. The Congregations increase in number and grace. In the beginning of October, 111 Adult Negroes were baptized. Of the Congregation at St. Johns, it is said—"We number about 200 every year, who leave this world, and are joined to the Church above; and as many, or more, who are added to our Congregation during that period."

The *Wesleyan Missionary Society* has three labourers here. The Congregations are large. Many have finished their course with joy. In St. John's, there were 451 Scholars under 45 voluntary Teachers. Members—Whites, 26: Blacks, 3888.

The *Church Missionary Society* in conjunction with the *English-harbour Sunday School Society*, have three School instructors in the Island, and occupy seven stations. Sunday Schools have effected a great improvement in the morals of many of the black and coloured people.

St. Christopher's.—Four Missionaries under the *Wesleyan Society*. The Congregations are large. Upward of 100 Adult Catechumens; and 200 Children under instruction. Members—Whites, 52: Blacks, 2309.

Three Missionaries of the *United Brethren*. On a late occasion, they had a conversation with 1213 New People and Candidates for Baptism.

In the *Danish* Islands of St. Croix, St. Thomas, and St. John, the *United Brethren* have Fifteen labourers, employed in teaching and christianizing the poor slaves. They are all married, and one of them is 75 years of age; having lived 37 years in the West-Indies, without quitting his labours.

Of the difficulties arising from the languages, one of them writes;—

"The confusion of languages is a great hindrance to us. The Negroes have got into the habit of speaking what they call English: having picked up many English words and phrases, during the occupation of these Islands by the British. Their language is now made up of English, Creole, and a variety of words taken from different languages of Guinea, most unintelligibly mixed, but considered by them as good English."

[Our readers may recollect, that the Rev. Mr. Warner, ordained in November last by Bishop Brownell, was invited to assume the Rectorship of a Congregation in *St. Croix*. The accounts received from him are of the most favourable kind. Another Congregation in the Island is still vacant; and they write to be supplied from this country.]

Hayti.—It is not yet known what effect the recent political changes may have on the efforts to introduce the Protestant religion into this Island.—The Methodist members had suffered much from Roman Catholic persecution, but had been protected by the President. Schools have been established in the Island, on the British System; and Professors and Teachers procured from Europe.

Jamaica.—Three Missionaries of the *United Brethren*, occupy as many stations;—*Carmel, New Eden, and Irwin*. A new Church has been built at Eden. From Easter 1819 to Easter 1820, 95 were baptized or otherwise admitted into the Congregation, which amounted to more than 500.

Eight Missionaries of the *Wesleyan Society* are stationed in different parts of the Island, and report an increase of no less than 1052 members in the course of a year. Whole number of Members—Whites, 32: Blacks, 6508.

Two *Baptist Missionaries* are also employed here. A new House of Worship is required at Kingston; the Negroes have contributed towards one not less than 1000*l*.

Bahamas.—The *Wesleyan Missionary Society*, already have four Stations, supplied by as many labourers; and they contemplate a fifth at Turks Island, 500 miles south-east of New Providence. There are 9 Schools, and upward of 300 Scholars. Members—Whites, 570: Blacks, 545.

BERMUDA.—One *Wesleyan Missionary.* Members—Whites, 38: Blacks, 44.

LABRADOR.

The Stations of the *United Brethren* are, NAIN, occupied in the year 1771: OKKAK, in 1776: and HOPEDALE, in 1782. They have 19 Missionaries in the Country, who have translated the Apostolic Epistles, and procured them to be printed by the Bible Society.—These have been joyfully received by the Esquimaux.

GREENLAND.

United Brethren. Their Stations are, NEW HERRNHUT, first occupied in 1733: LICHTENFELS, in 1758: and LICHTENAU, in 1744. The Missionaries are 11 in number, and labour among the Greenlanders with good success.—The New Testament is translated, and is now undergoing a revision; but the work is retarded by the distance of the Settlements from each other At the close of 1819, the congregations were as follows—New Herrnhut, 345: Lichtenfels, 544: Lichtenau, 325.

We think it unnecessary to notice the Missions to the North American Indians, as the Osages, Cherokees, Choctaws, &c. since their proceedings are published in many of our Newspapers, and must be already familiar to our readers. With this exception, we have now furnished a cursory survey of the efforts which are making to spread the knowledge of the Lord over the whole earth.

Our readers will look in vain for the name of the PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, among the patrons of the great cause of Missions. The Church of England—the Presbyterians, Baptists and Methodists of that country: the Congregationalists, Baptists and Methodists of our own—all these are deeply engaged in the glorious cause, and so have been for many years. Nor must we forget the labours—the self-denial of a poor, but faithful sister Church—the Society of United Brethren. For a considerable number of years, they occupied the field of Protestant Missions alone; and none have ever gone beyond them in the exercise of the passive virtues—in bearing all things, hoping all things, enduring all things.

The time has now come for the Church in this country to send forth *her* labourers into the harvest. We hail the organization of the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church*, (see No. 1. p. 27, of our Magazine for the present year) as making a new era in the annals of our Church; and it only remains for us to *execute*, what we have decided it was our duty to do. We must supply the wants of our Western brethren; and when provision has been made for them, we must join our forces to the "noble army," who have already gone forth to extend the Kingdom of the Redeemer throughout the world.

IT SHALL COME, THAT I WILL GATHER ALL NATIONS AND TONGUES, AND THEY SHALL COME AND SEE MY GLORY.....FROM ONE NEW MOON TO ANOTHER, AND FROM ONE SABBATH TO ANOTHER, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, SAITH THE LORD OF HOSTS.—Isaiah LXVI. 18, 23.

From Milman's Martyr of Antioch.

CHRISTIAN HYMN.

Sing to the Lord! let harp, and lute, and voice
Up to the expanding gates of Heaven rejoice,
While the bright Martyrs to their rest are borne;
Sing to the Lord! their blood-stain'd course is run,
And every head its diadem hath won,
Rich as the purple of the summer morn;
Sing the triumphant champions of their God,
While burn their mounting feet along their sky-ward road.

Sing to the Lord! for her in Beauty's prime
Snatch'd from this wintery earth's ungenial clime,
In the eternal spring of Paradise to bloom;
For her the world display'd its brightest treasure,
And the airs panted with the songs of pleasure.
Before earth's throne she chose the lowly tomb,
The vale of tears with willing footsteps trod,
Bearing her Cross with thee, incarnate Son of God!

Sing to the Lord! it is not shed in vain,
The blood of martyrs! from its freshening rain
High springs the Church like some fount-shadowing palm;
The nations crowd beneath its branching shade,
Of its green leaves are kingly diadems made,
And wrapt within its deep embosoming calm
Earth sinks to slumber like the breezeless deep,
And war's tempestuous vultures fold their wings and sleep.

Sing to the Lord! no more the Angels fly
Far in the bosom of the stainless sky
The sound of fierce licentious sacrifice.
From shrined alcove, and stately pedestal,
The marble Gods in cumbrous ruin fall,
Headless in dust the awe of nations lies;
Jove's thunder crumbles in his mouldering hand,
And mute as sepulchers the hymnless temples stand.

Sing to the Lord! from damp prophetic cave
No more the loose-hair'd Sybils burst and rave;
Nor watch the augurs pale the wandering bird:
No more on hill or in the murky wood,
Mid frantic shout and dissonant music rude,
In human tones are wailing victims heard;
Nor fathers by the reeking alter stone
Cowl their dark heads t' escape their childrens' dying groan.

Sing to the Lord! no more the dead are laid
In cold despair beneath the cypress shade,
To sleep the eternal sleep, that knows no morn:
There, eager still to burst death's brazen bands,
The Angel of the Resurrection stands;
While, on its own immortal pinions borne,
Following the Breaker of the emprisoning tomb,
Forth springs the exulting soul, and shakes away its gloom.

Sing to the Lord! the desert rocks break out,
And the throng'd cities, in one gladdening shout;
The farthest shores by pilgrim step explored;
Spread all your wings, ye winds, and waft around,
Even to the starry cope's pale waning bound,
Earth's universal homage to the Lord;
Lift up thine head, imperial Capitol,
Proud on thy height to see the banner'd Cross unroll.

Sing to the Lord! when Time itself shall cease,
And final Ruin's desolating peace
Enwrap this wide and restless world of man;
When the Judge rides upon the enthroning wind,
And o'er all generations of mankind
Eternal Vengeance waves its winnowing Fan;
To vast Infinity's remotest space,
While ages run their everlasting race.
Shall all the Beatific Hosts prolong,
Wide as the glory of the Lamb, the Lamb's triumphant song!

THE

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For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE *to the clear comprehension*, and *pious use* of the LITURGY.

No. IX.

THE GENERAL THANKSGIVING, &c.

PRAISE is one of the most essential parts of the worship of God. It seems indeed to be one of the first dictates of natural religion, as well as the indispensable requirement of Revelation. The worship of the Jews consisted chiefly in peace-offerings and praises. The Psalms were their forms; and the sons of Asaph, with all sorts of musick, united in giving thanks unto the Most High. The very Heathen have constructed temples, and erected altars, for the sacrifices of praise and thanksgiving. Well then does the Exhortation, at the beginning of our service, admonish us as Christians, that one of the principal ends of our assembling in the house of God, is, "*to render thanks for the great benefits that we have received at his hands.*"

The ancient requirement of oblations and sacrifices was tedious and burthensome; but no time is too short, no place too narrow, and no fortune too mean for the duty of christian thanksgiving. They who have not leisure or convenience for more formal returns of gratitude for the divine blessings, may at least say, as was the custom of the primitive Christians, "*The Lord be praised.*"

To reflect upon our sins, as in repentance—to consider our wants, as in prayer—or to meditate upon our duty, as in hearing the word of God—all these are attended with solicitude and pain: But to contemplate the goodness and mercy of our heavenly Father—to recount the innumerable favours he has conferred on us, and to breathe a prayer for their continuance and increase—all this can be nothing but unmixed delight. "It is a good thing to sing praises to our God; yea, a joyful and pleasant thing it is to be thankful." They who can take no pleasure in such devotion, are strangers to the joys of blessed souls, and unfit to be received to their heavenly habitations.—The frequent exercise of this duty, has a tendency to increase our relish for it. It inflames our love to God, confirms our faith in his mercy, expels our fears, and revives our hopes; so that, at length, the thankful heart finds its best reward for praising God, in the very pleasure of the duty. And when we consider that we are poor, frail, indigent, and helpless creatures—that we are nothing but what God has made us, have nothing but what he has given us, and are constantly dependant upon his bounty, we cannot fail to perceive our obligations of gratitude for the innumerable blessings we enjoy, and adopting the language of our Communion Service, to confess, that "*It is very*

meet, right, and our bounden duty, at all times and in all places, to give thanks unto the Lord our God."

For the performance of the duty of praise and thanksgiving, the early compilers of our Liturgy had provided the *Halleluia*, the *Gloria Patri*, and the daily *Psalms* and *Hymns*. In the time of King James I. particular thanksgivings were added for deliverance from *Drought*, *Rain*, *Famine*, *War*, *Tumults*, and *Pestilence*. Afterwards, at the Restoration of King Charles II. that there might be no defect in our expressions of gratitude, the form of "*General Thanksgiving*" which is now under consideration, was added for daily use.

This form of General Thanksgiving is thought to have been composed by the venerable Bishop Sanderson, and it is very properly placed in the order of the service immediately after the *General Intercession*. It is a more methodical summary of the several mercies of God, "to us and to all men," than we have before used. And, as we cannot be too thankful to God, the acknowledgments, which we offered up at the beginning of the service, may be very properly repeated so near the close.

The *General Thanksgiving* begins with an acknowledgment of the "goodness and loving-kindness" of God, "to us, and to all men." And while we address him as the "Father of all mercies," we profess ourselves (as we truly are) his "unworthy servants." We then proceed to enumerate our obligations to him, as our Creator and Preserver, and the giver of all temporal and earthly blessings.—The enjoyments of this life, however mean in comparison with those of a future state, still possess their proper value. The all-wise Author of our being knows what is fitting for us in every state, and dispenses his favours accordingly. We are therefore to accept the good things of this world with gratitude, and use them with moderation and cheerfulness. But, "above all," we must be grateful to God for the spiritual mercies which he dispenses to us. Among these we particularize the blessings of *redemption*, *sanctification*, and *salvation*.

When we consider our own sinfulness and wretchedness, and the abundant treasures of the divine mercy and goodness; when we consider the misery from which we are delivered, and the everlasting happiness and glory which are proffered to us, we are lost in admiration of the loving kindness of God, and can never sufficiently praise and adore him for his "inestimable love in the redemption of the world by our Lord Jesus Christ."—"*Lord! what is man, that thou hast such respect unto him; or the son of man, that thou so regardest him?*—But we further bless God for our sanctification and salvation. The former we designate by "the means of grace," and the latter by "the hope of glory." The principal means of grace, or ways by which we may obtain the gracious aids of the Holy Spirit, are prayer, the reading of the word of God, and the participation of the holy Sacraments of Baptism, and the Lord's Supper. They who refuse, or neglect the use of these means, must not presume to expect the end to be obtained by them—the sanctification and salvation of their souls. But, alas! how fatally do men deceive themselves on this subject! How many there are, who call themselves Christians, and yet live in the habitual neglect of these essential duties of Christianity! especially of that which is the most important of all, the receiving of the Lord's Supper. Strange infatuation! To thank God for our Redemption, and at the same time to refuse to commemorate it in the way which the Redeemer has commanded! To thank him for the *means of grace*, and yet never to use the chiefest of those means!

for *the hope of glory*, and yet never to receive the pledge and earnest of that glory, tendered to us in the Holy Communion! Let those who attend the common service of the Church, and never approach the Lord's Table, consider what an inconsistency and absurdity they are guilty of; and what an insult it is to the divine majesty, to thank God for mercies, which they obstinately refused to receive, and to pray to him for blessings, the means of obtaining which they wilfully reject.

When we meditate on all the blessings of Creation, Preservation, and Redemption, which we have enumerated, and consider them in all their extent and effects, our souls are filled with wonder at the treasures of the divine goodness. And since we find ourselves unable to render an adequate return of gratitude, we change our thanksgivings into supplications, and pray our heavenly Father to grant us one favour more, in addition to all the rest—even to "*give us a due sense of all his mercies*," and to make us "*unfeignedly thankful*" for them.—In order to produce in our minds "a due sense" of the mercies of God, we should give ourselves to frequent meditation on them. We should contemplate them separately, and endeavour to sum up the amount of them; and especially we should pray for the influence of divine grace, to enable us justly to estimate them. Then shall we be "unfeignedly thankful," and the gratitude of our hearts will burst forth at our lips. "Out of the abundance of the heart the mouth speaketh," and the Psalmist of Israel, who has supplied us with language for every expression of gratitude, says, "I will always give thanks unto the Lord; his praise shall ever be in my mouth. The mercies of God are bestowed upon us openly, so that all the world may see them. We must not think, therefore, to conceal his praise in the secret corners of our hearts, or pretend to thank him privately in our thoughts. We should "shew forth his praises" with our "lips," and our gratitude should have as many witnesses, if it were possible, as his mercies. Thus shall we proclaim his glory, and excite others to join with us, and assist us.

But when we have thus praised God with our lips, our duty is not ended. We must glorify him "in our lives."—The most pompous and solemn thanksgivings from the habitual evil liver, are but profane mockery, and are odious in the sight of God. It is when we "give ourselves up to his service, and walk before him in holiness and righteousness," that we verify our gratitude. This is the best and most genuine thanksgiving, and without this demonstration of our gratitude, all our professions will be inconsistent, and in vain. "Praise is not seemly in the mouth of a sinner," but "it becometh well the just to be thankful."

These thanksgivings and petitions, like all others, we present in the name and mediation of Jesus Christ; and we conclude the whole with a doxology, in which we ascribe to the Son, with the Father, and the Holy Ghost, all honour and glory, world without end. Amen.

After this general Thanksgiving, and when we are about to conclude our devotions, it is proper that we should reflect on all the great and necessary requests that we have made; renewing our desires that God would grant our petitions, and animating our hearts by the hope that he will do so. For this purpose, the Compilers of our Liturgy have furnished us with the admirable *Prayer of St. Chrysostom*.

Neither this, nor the following benedictory prayer, were placed at the close of the daily morning and evening service, in the English Common Prayer Book, till the last review; being found before that, at the end of the Litany. There also

stood the Prayers for the King and Royal Family, and that for the Clergy and People, though Mr. Wheatley supposes they were always used in the places where they now stand.

The Prayer under consideration is taken from the middle of St. Chrysostom's Liturgy; but it is much more judiciously placed in the close of ours. It first thankfully confesses the great goodness of our blessed Redeemer, in disposing our minds, of themselves so variously and wrongly inclined, to ask unanimously of him such things as we ought, and in encouraging our applications by such explicit assurances of his hearing us. Then, it submits entirely to his wisdom, in what manner, and how far, he will think it for our good to grant us any of our particular requests. For two things, however, we positively and importunately pray, because he has absolutely engaged to bestow them on our prayers and endeavours; namely, the knowledge of all necessary religious truth in this world; and when we shall pass out of it into the world to come, life everlasting: Being fully assured that if these two points, the knowledge of God here, and the enjoyment of him hereafter, be secured, every thing else is comparatively of little value.

It is a general rule in our liturgy, (the Litany, and a few Collects only being excepted,) to address all our Prayers to the Father, in the name, and through the mediation, of his Son. But this Prayer of St. Chrysostom is directed immediately to the Son; as appears from the *promise* referred to in the introductory part, which our Saviour made in his own person, while he dwelt on the earth, and also from the omission of the usual words, "through Jesus Christ our Lord," at the end. Not that when we address ourselves to one person only in the blessed Trinity, we are to exclude the others from our thoughts; since they are one undivided nature, and jointly constitute the object of our worship. It is justly expressed, therefore, in the Nicene Creed, that "the Holy Ghost, *with the Father and the Son together*, is worshipped and glorified."

After we have presented our prayers and praises to Almighty God in his sanctuary, the service is concluded with the Apostolic *Benediction*, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore." Though this form of Benediction, is not literally copied from the Benediction ordained by God, under the Law: (Numb. vi. 23.) yet it virtually agrees with it. "On this wise shalt thou bless the children of Israel, saying unto them,

"The Lord bless thee and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace."

And this ancient form of benediction, in which the name of Jehovah is repeated three times, and in the Masoretic copies with a different accent each time, is, by the Jews themselves, supposed to contain a divine mystery. The pious and intelligent Christian will perceive that it contains a direct allusion to the three persons of the ever blessed Trinity: To the Father, that he may bless and keep us; to the Son, that he may make his face to shine upon us, and be gracious unto us; and to the Holy Ghost, that he may lift up the light of his countenance upon us, and give us peace both now and evermore.

The Apostolic Benediction, as it is used in our Liturgy, is rather a benedictory prayer; the word *you*, being changed into *us*, and the Priest imploring a blessing for himself, as well as for the Congregation. It is a prayer for three things essentially necessary to our happiness and sal-

vation.—First, that "the grace of our Lord Jesus Christ may be with us all."

By "the grace of our Lord Jesus Christ," are meant those peculiar acts of favour and mercy which are ascribed to him in the gospel; namely, the redemption and salvation of our souls. "Ye know the grace of our Lord Jesus Christ," says St. Paul, "that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." To pray for this grace, therefore, is to supplicate an interest in all the advantages of his sufferings, his death and intercession; that our transgressions may be pardoned through his blood, that we may be justified by his righteousness, renewed by the Holy Spirit, and at last received into his eternal kingdom and glory.

But because the blessings which Christ has purchased for us are conferred upon us by the Father, we therefore request, secondly, that "the Love of God may be with us all evermore."

To comprehend the length and breadth, and depth and height of the love of God, is impossible: it passeth all understanding. The ideas which we have of it, are derived from the manifestations of his good will towards us, in the dispensations of his providence and grace. We are assured that his love was the moving cause of all the blessings and comforts which we enjoy in this life, and above all, of the redemption of the world by our Lord Jesus Christ, of the means of grace, and the hope of glory. He is the "Father of mercies, and the God of all comfort," and he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is his love which leads him to adopt repentant sinners into his spiritual family, making them heirs of God, and joint heirs with Christ;"—a manifestation of his grace which caused the Apostle to exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" By this love he takes care of us, as a father of his children; providing for our present subsistence, and preparing for us an eternal inheritance in the world to come.

To pray for this love to abide with us continually, is to desire that perfection of happiness for ourselves and our fellow-worshippers, which God only can bestow:—a love which is immutable, and which will abide from everlasting to everlasting upon them that fear him, and keep his covenant. These his love engraves upon the palms of his hands; he sets them as a seal upon his arm; he keeps them as the apple of his eye; and they shall never perish. He will guide them here by his counsel; and after that receive them to glory.

We come, thirdly, to the conclusion of this Apostolic blessing; "The fellowship of the Holy Ghost be with us all evermore."

Though God the Father counselled, and God the Son effected the work of our Redemption; yet it is God the Holy Ghost that applies all the benefit of it to our souls. The efficacy of all the means of grace is so fully ascribed to the Holy Spirit, that he is said "to work all in all." The fellowship of the Holy Ghost is manifested in his accompanying us in the reading of the word of God, and concurring with us in its holy Ordinances; communicating to us his gifts and graces in and by them, and instructing us by the one, while he sanctifies us by the other. When this is truly our experience, we are said to be born again of water and of the Spirit. St. Paul reminds the Corinthians that they were washed from the guilt and pollution of their former sins by the Spirit of God. And, in his Epistle to Titus, he as-

cribes our salvation, not to any works of righteousness that we have done, but to the washing of regeneration, and the renewing of the Holy Ghost.

It only remains that we seriously ask ourselves whether we sufficiently realize the blessings included in this benediction of the Apostle.—Do we wish for the pardon of our sins, and acceptance with God? These are to be found in "The grace of our Lord Jesus Christ." Do we seek protection from our enemies, and strength to persevere in the ways of holiness? These are to be obtained through "the love of God." Are we anxious to be sanctified in body, soul, and spirit? "The fellowship of the Holy Ghost" must be with us as our sanctifier, who alone can enable us to adorn our christian profession, and make us meet for the kingdom of heaven. C.

For the Churchman's Magazine.

ON LIVING UNTO CHRIST.

WHOEVER acquaints himself with what passes within his own breast, will acknowledge the depravity of the human heart; and whoever attentively observes the conduct of mankind must be persuaded, that in general, it is opposed to the will of God. It is on account of their natural corruption and sinfulness, that the Apostle describes all men to be, "by nature children of wrath." By the mercy and goodness of God in Jesus Christ, they were redeemed from the original curse, and means were graciously provided, by which, through the assistance of the Holy Spirit, they might correct and subdue their propensities to sin, and qualify themselves for present pardon and final justification. Though they are to qualify themselves for God's pardon and blessing, by their faith, piety and holiness; yet the sole cause of their justification, and of all their spiritual mercies, is the merits of Christ's sacrifice. This is indisputably the doctrine of the Church; and one would think that there was no room to doubt, that it is the genuine doctrine of holy scripture.

The scriptures, indeed, describe man in his natural condition, as poor, and blind, and naked, and miserable; but they represent the interposition of the Son of God to have been of infinite merit and value;—they declare that Christ died for all men; that the object for which he came into the world was to save sinners. He is therefore said to have given himself a ransom for all, and to be *the propitiation for the sins of the whole world.* St. Paul describes the object of this interposition to have been, that men "*should not henceforth live unto themselves, but unto him that died for them,*" in order that they might be qualified for the benefits which he purchased for them. Not to live unto Christ, is to live in disobedience to his laws, and in those evil practices which disqualifies one for an interest in his mercy and favour. Mankind are naturally disposed to adopt a course of conduct, which cannot be viewed by the Almighty with approbation, and which tends to render them unhappy here, and miserable for ever. To follow the natural bent of our own hearts; to pursue the paths of pleasure and of sin; in the thoughtless gaieties, and in the fashionable amusements of life; to neglect those things which belong to our eternal peace; to devote the mind unceasingly to temporal interests and honours; or to pass our time without an abiding sense of our dependence upon God, and our accountability to him, is to live, not to Christ, but to ourselves, to pleasure, to the world, and to sin. If the Christian be not altogether regardless of the duties which God requires of him; if, in joining in the pleasures and gratifications of the world, he sometimes thinks of God and re-

ligion: if he be not abandoned to vice and profligacy; but when he engages in the work of religion, if he perform its duties without any sense of their obligation, or without fear, and love, and gratitude towards the Almighty; if his affections concentrate here; or if he habitually indulges unholy thoughts, and desires, and passions; or, making every thing subservient to his temporal interests, if he seeks his own ease, honour, and aggrandizement, his conscience will concur with the declarations of the divine word, in assuring him that he does not live to God his creator, his Saviour, and judge, but to himself, to his passions and desires, and to the world, its pleasures and sins.

It is probable, that on a strict scrutiny, there would be found very few, who have sustained that elevated character, which is due from them, as related to a divine Saviour. Thousands there are, who fancy themselves truly religious, yet, strange as it may seem, who live in the neglect of many important duties, in the indulgence of unholy passions, and in the practice of known sins. There are others, who sustaining a fair character, and relying upon their moral integrity, neither live by faith, nor walk in the spirit, who, feeling no gratitude for the gift of a Saviour, view the ordinances of religion with indifference, and in their conduct have little or no regard to their future eternal state. Such persons, it is manifest, live not according to the Gospel of Christ. And it behooves them to enquire seriously, whether all the motives, objects and ends of their conduct, are not concentrated in their own interests, honour, or pleasures; or whether they aim in all their actions to walk as becometh the Gospel of Christ. He whose actions are not formed by the rules of the Gospel, lives, in reference to his eternal interest, to no purpose at all. If the Gospel be not the rule of his faith, and the guide of his conduct, is there not reason to fear, that he is still in the gall of bitterness and in the bond of iniquity, obnoxious to the displeasure of God, and liable to eternal condemnation.

On this subject, every christian, ought to examine and try himself. He should inquire, to whom, in a spiritual sense, he is living; in whose service he is engaged; whether his life be such as becometh those who have been redeemed by the precious blood of Christ, and who are promised an eternal and blessed inheritance.

There are so many imperfections, so many unholy thoughts, desires and affections, mingled with our best performances, that if "the Lord were to be extreme to mark what is done amiss," none could be justified in his sight. They have to sustain a continual conflict with their own evil propensities, and with the temptations of the world, or they will be drawn off from their obedience to Christ, and brought into captivity to sin and death.

To "live unto Christ," is to renounce the pomps and vanities of this world, together with the lusts and desires of the flesh; to abhor and detest sin; to forsake every evil way, and to bring our whole nature into subjection to the law of Christ. "To live unto Christ," is to imitate the example which he set: to be meek and lowly, harmless and inoffensive; to possess and cherish holy affections; to exercise all the graces, and to practise all the virtues recommended in the Gospel; to be of a kind and forgiving temper; compassionate and bountiful to the poor and necessitous: to be patient, resigned, and submissive to the allotments of divine providence; to observe the ordinances of our holy religion; to confide in the merits of his sacrifice for acceptance, and to place our hopes on his promises. This is, in few words, a description of the manner in which the disciples of Je-

sus Christ should pass the term of their probation.

Is our life then passed in the service of our divine master? Is our conversation in the world sustained in *that simplicity and godly sincerity*, which becomes the heirs of immortality? What is the judgment of our conscience on the subject of these questions? Is it that we are faithfully engaged in the service of God? or that we have devoted our years and our powers, to our passions, to the world and to sin?

S.

An Address, delivered in Trinity Church, New-Haven, on Tuesday evening, the 15th October, 1822, on the subject of Religious Missions.

I address you this evening, my friends and brethren, in compliance with the joint request of two charitable associations in this parish—the one, termed the *Young Churchman's Missionary Society*, and the other, the *Young Ladies' Church Missionary Society*—both of which have been recently organised, for the laudable purpose of aiding the *Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge*, in furnishing the vacant and destitute parishes of the diocess with missionary services.

In discharging this duty, it will be my object, in the first place, to state some general reasons in favor of aiding and supporting the cause of missions; and next, to shew the necessity of the present exertions.

I. In favor of missions in general, we may urge—the allotments of providence—the directions of scripture—and the example of Christians in all ages since the promulgation of the gospel.

1st. It is so ordered in providence, that the lots of men are variously and very differently cast. While it is the distinguished privilege of some, to abound in every thing desirable, as well for the wants of the body as the demands of the soul, it is the painful lot of others to suffer need, to pine in poverty, or to famish for lack of spiritual nourishment. With regard to religious privileges, this difference is remarkably striking. It is the happy destiny of only a small portion of our race, to enjoy the full benefit of the Word and Ordinances of God: For even in those nations and communities, distinguished by the name of *Christian*, the means of dispensing and participating of these benefits, are only partially possessed—while all the world besides, is still involved in darkness and the shadow of spiritual death. This very allotment, then, plainly indicates to man, one of his most important relative duties. God, in his infinite wisdom, has seen fit to make this difference among men, as if for the very purpose of calling forth the exercise of one of the most exalted of the Christian virtues. By causing some to abound, and others to suffer need, he has imposed upon the more favored portion of the race, the absolute necessity of providing for the wants of the destitute. And when our Saviour said to his disciples, *ye have the poor always with you*, he intended to inculcate that active charity and benevolence, by which the superabundance bestowed on the one, is made to supply the deficiency of another. And if this is true in its general bearing, with what peculiar force will it apply to the diffusion of the gospel, and the extension of those privileges, which accompany the due administration of its ordinances. Freely have these blessings been bestowed on a part of mankind; and freely are *they* bound to impart them to others. Such is the obvious inference to be drawn from this consideration. But we are not left to depend solely on inference: For,

2nd. The directions of Scripture on this point, are remarkably explicit. That perfect rule of charity, laid down by our Saviour—"*As ye would that men should do to you, do ye also to them likewise*"—if acted upon, in its true spirit, would be sufficient, of itself, to ensure the performance of this duty. If the more favored portion of mankind, would place themselves, for a moment, in the situation of their needy and destitute brethren; if they would suppose the condition of each exactly reversed, and would then endeavor to bring this rule home to their own feelings, they would never grow *weary in well doing;* but would cheerfully bear their due proportion in supplying the wants of others. The apostles had a perfect understanding of this rule: And when St. Paul directs Timothy, to *charge them that are rich, that they do good, that they be rich in good works, ready to distribute, willing to communicate*—he intends to inculcate the idea, that the means which are bestowed in comparative abundance upon one, are to be viewed only as a sacred trust, to be called out, as necessity may require, for the supply of another's deficiency. And, let it be observed, he does not employ the language of *entreaty*, but of *authority:* CHARGE *them, that they be ready to give, and willing to communicate.* And much in the same spirit is that precept of our Lord:—"*He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*" But it cannot be necessary to cite particular passages in support of this principle, from that gospel which breathes throughout, a spirit of benevolence and liberality—a gospel, which demands of all, from the poor widow, whose gift is limited to her two mites, to the rich man who is able to cast in of his abundance, a constant exercise of this exalted virtue.

We pass, therefore, to the *third* consideration suggested in favor of this duty: the example of Christians in all ages. From the first promulgation of Christianity to the present period, the gospel has been propagated through the instrumentality of missions. From the moment that the apostles were commanded to *go into all the world, and preach the gospel to every creature,* the work has been going on, beginning at Jerusalem, and spreading and extending, from people to people, from nation to nation, from kingdom to kingdom, until we are enabled to say, in the exulting language of the Psalmist—*all the ends of the earth have seen the salvation of our God.* In the first ages of Christianity, when the disciples of the cross were few in number, and these few were scattered and dispersed; and when the infant church was struggling for its very existence, against every species of opposition; the preachers of the gospel were entirely of the missionary character, and carried on the labour of love, when and wheresoever they could gather an audience. It was long before congregations were collected, and churches permanently founded, even where the gospel was first published; and longer still, before the preachers had the limits of their operations and exertions prescribed by any local designation. And although this afterwards took place gradually, as Christianity became more prevalent, it is almost unnecessary to add, that there is not a Church now existing on earth, that was not first planted by missionary labors. As to the name by which the first teachers of the gospel were distinguished, it is not material, on this occasion, to enquire; for whether they were styled apostles, or evangelists, or messengers, or missionaries, they had the same object in view, and the same labors to perform. They carried with them the tidings of salvation, and called upon all men to abandon

their sins, and turn to the only living and true God. From the very circumstances under which these early missionaries went forth, the necessity arose of acting upon the principle of mutual assistance, of which we have been speaking. It became necessary for those, who had already partially triumphed over the difficulties that were opposed to the progress of the gospel, to lend their aid to others, who had still the like difficulties to contend with. Hence, we find the large and more prosperous communities of Christians, making up contributions for the relief of the wants of the more necessitous. St. Paul acknowledges a laudable instance of this kind, in the 15th chapter of his epistle to the Romans. And in the 16th chapter of his first epistle to the Corinthians, he gives particular directions as to the manner of proceeding with regard to these contributions. But he more fully recognizes the principle itself, in the 8th chapter of the second epistle to the Corinthians; when, after extolling the liberal contributions of the Macedonians, and recommending the like charity to the Corinthians, he adds—"*I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack.*" As the friends of the cross multiplied, and found new regions to enlighten and convert, new labourers were called to the work, until the ancient prophecy was literally fulfilled:—"*The Lord gave the word; great was the company of the preachers.*" And then, as in every period since, the same principle governed. The strong were always called upon to help the weak. By an active exercise of this principle, the more feeble communities have grown into strength and consequence, and have been able, in their turn, to extend their aid to others; until at last, through the fostering means thus afforded, the world is filled with Christian missionaries. *Their sound has gone into all the earth; and their words unto the ends of the world.* But we need not dwell on these remote circumstances; since we have examples to adduce, more immediately interesting to us, as Christians, and as Churchmen—examples, sufficient of themselves, to render the very name of *Missionary* dear to us. Let it never be forgotten, that the Episcopal Church in this county, owes its origin and first success to the instrumentality of the missionaries sent out from England, by the *Society for the Propagation of the Gospel in Foreign Parts.* Now, we dwell in comparative prosperity; and are surrounded by the blessings of the gospel: But let us never forget, that this was not always our condition. "*O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.*" Time was, when Churchmen in this country, were few, and scattered, and destitute; without houses of worship, or ministers to dispense the word and sacraments. Then came the welcome missionary. Then, in full trust and confidence in divine support, and with a zeal and devotion proportioned to the difficulties to be encountered, the faithful soldiers of the cross came and planted the infant Church. Here they gathered the scattered sheep of the Christian fold; here they earnestly contended for the faith once delivered to the saints; here they planted, and here they watered; and here has God been pleased to bless their labours with an abundant increase! And I rejoice to add, before such an audience as

this, that the venerable servant of God, who, for nearly half a century, delivered the message of salvation, and broke the bread of life to your fathers—first entered this parish....I had almost said, this very church....as a *Missionary*. It was a title, in which, as his own hand-writing will testify, he gloried. It was an office, in which he laboured diligently for the good of souls; and in which, as we trust, he secured to himself the rich rewards of futurity.*

Let this be sufficient, then, to satisfy us as to the general cause of missions: While we proceed to shew,

II. The necessity of the particular exertions, to which our attention is called on the present occasion.

The diocess of Connecticut contains no less than *seventy-five* organized congregations of Episcopalians; and about *sixty* consecrated churches: And yet, for the supply of all these, there are less than *forty* officiating clergymen. The consequence is, that many of these congregations, being small in number, and remote from the larger parishes, enjoy no regular or stated services; and that a large proportion of the remainder, receive only a partial supply. And besides these deficiences, there are also many members of our communion, dispersed in those parts of the diocess, where there are no parishes organized, nor churches erected; and where they are of course deprived of the ministrations and ordinances of our Church.—These simple facts, are sufficient of themselves, to show the want of missionary assistance. And it was under a full conviction of this necessity, that the Convention, a few years since, organized the *Society for the Promotion of Christian Knowledge*, with a view, among other objects, of employing missionaries to supply the vacant and destitute parishes of the diocess. It has been found, however, that the annual collections for this society, have not been such, as to enable the directors to carry its benevolent objects into very extensive effect: And hence, it has been deemed advisable to recommend the organization of auxiliary societies, for the purpose of lending their particular aid to the missionary cause. It is justly considered, that while the supply from collections, *must* be precarious, and *may* be scanty, these auxiliary societies, composed principally of the young, the active, and the zealous, will afford a constant pledge to the church, that means shall not be wanting, to carry her laudable and benevolent objects, into full, complete, and extensive operation.

With the necessity, then, so apparent, taken in connection with the considerations already stated, you may well suppose, that it affords me great satisfaction to see this parish taking such a distinguished lead in this most excellent work. The two societies, at whose request I address you already consist of about seventy members each; and they seem to be actuated by a zeal and liberality, in a good degree proportionate to the wants of their brethren, and the importance of the cause in which they are engaged. Their example is worthy of imitation; and, as such, I earnestly recommend it to you all. I ask not for a public contribution: But I ask you for a more permanent pledge of your regard for the church, and your love for the dispersed and destitute members of our communion. By enrolling yourselves as members of these societies, and thus contributing to the relief of your necessitous brethren, you will shew your sense of the distinguished privileges which

*The Rev. Bela Hubbard. D. D. commenced his labors in the parish of Trinity Church, New-Haven, as a Missionary from the above named Society in England, in the year 1767—and died in 1812. In his *Notitia Parochialis*, he was particular to annex the title of *Missionary* to his name.

you are permitted to enjoy, while you take the most effectual method of strengthening the hands of those who are labouring to build up the waste places of your Zion.

To you, my friends, who have already engaged in this work, I would address the language of encouragement, *Be not weary in well doing.* You see abundant cause for exertion and perseverance. By comparing your own situation with that of many of your brethren, you will perceive, that your lot has been marked with peculiar kindness: And you will feel the full force of that perfect rule of charity, which requires you to do unto others, as you would that they should do unto you. Many of the congregations already gathered, are small and feeble, and require the fostering aid which missionaries may afford them. And by the same means, as recent examples abundantly prove, the scattered and dispersed members of our communion, may be collected and regularly organized for all the purposes of public worship. But this is not all. In every part of the diocess, there are numbers now looking to the Church, as a place of safety and peace. It has been found by experience, that other denominations of orthodox Christians,—however sound their faith, however ardent their zeal, or however sincere their views—owing to some defect in their modes of government, or in their systems of discipline, have not afforded a sufficient security against intestine divisions and distractions, nor presented an efficient barrier against the alarming inroads of heresy and infidelity. It has been perceived that the Church alone, by persevering in the maintenance of the primitive order of her ministry, worship, and discipline, has been enabled thus far to preserve the integrity of the faith, the unity of the spirit, and the bond of peace. The Church, through divine assistance, has taken a decided and effectual stand against every species of disorder and error. She neither has, nor can, nor will, hold terms with those who deny the essential doctrines of the cross. She cannot view with complacency or indifference, those pestilential sects, who would rob the Saviour of his divine attributes and perfections; or those who would break down the motives to practical morality, by removing the awful sanctions of future responsibility.

How important, then, is it, at such a time as this—when the adversary is active in the employment of every art and device, for overturning the religion of the cross; when the emissaries of heterodoxy are obtruding themselves upon the ignorant and unwary; and when the country is literally flooded with infidel and profligate publications, not only designed to sap the very foundation of our belief, but calculated to lower the tone of moral sentiment and virtuous feeling:—how important is it, to present to the consideration of the sincere and anxious enquirer, the sound faith, and beautiful order and worship of the Church—that faith, which is sealed by the blood of so many martyrs—and that form of worship, which has been a medium of devotion for the good and the pious, for a period of eighteen hundred years!

In this work you have engaged, with an alacrity, which gives an earnest of your future diligence, fidelity, and perseverance. May you find many others ready to unite with you, and to pursue this laudable object, with an activity and zeal becoming its importance. *As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.* Taking for our guide, the rule of God's holy word; and looking for the aids of his Spirit, to animate and sustain us; let us exert ourselves to the utmost, through the instrumentality of active, pious, and intelligent missionaries, to

extend the knowledge of the truth, and to perpetuate the blessings of a pure and apostolic Church.

" So shall the bright succession run,
Through all the courses of the sun;
Whilst unborn churches by their care,
Shall rise and flourish large and fair.

Jesus, our Lord, their hearts shall know,
The spring whence all these blessings flow;
Pastors and people shout his praise.
Thro' the long round of endless days.

For the Churchman's Magazine.

ON CRUELTY TO ANIMALS.

Messrs. Editors,

There are many people in the world, of naturally compassionate dispositions; who are betrayed into cruelty by mere thoughtlessness of the pain they inflict. It is for their eye, and not for those monsters who can exercise premeditated cruelty in cold blood, that the present paper is intended.

Every one knows that one of the earliest recreations of childhood is, to imitate the management of horses, in which the *whip* is the most important instrument. The little urchin arranges his chairs on the floor—takes his *four in hand*, and lays on the whip without mercy. Common observers would discover nothing in this developement of future propensities, which required restraint.—They might suppose, if they ever reflected at all, that it would be highly absurd to predict that the whip would be used too freely, when the boy became a man; and animals, as keenly susceptible of pain as his own species, were substituted in the place of their wooden representatives. But a philosopher, who reflected on the force of habit, might draw a very different conclusion. He might fear the effects of thus associating the scourge with the treatment of domestic animals, and would seize the opportunity of impressing most deeply the lesson of mercy to beasts.

Few perhaps are aware of the extent to which unnecessary pain is inflicted on the poor dumb animals, which a kind Providence has lent for our use. In riding a days journey into the country not long since, I scarcely passed a yoke of oxen, on whose backs I could not observe the "long furrows," or rather *ridges*, raised by that keen instrument of torture, the cart-whip. How is it possible for men to forget that *their cattle can feel;* and feel, too, as keenly as themselves the infliction of pain! How common is it to observe the driver, talking to his horse as to a being endowed with understanding and speech, and plying his whip with his utmost strength, while the poor, noble, generous beast, unconscious of a fault, is straining every sinew almost to bursting, to satisfy the caprice of his unfeeling master, and thus imploring him, by a language the most intelligible he can use, to spare him the torture of his stripes! Were men really sensible of the unnecessary torture they inflict, from mere thoughtlessness and habit, there are few, I should think, so hard-hearted, as not to be more merciful to their beasts.

Another way in which a great deal of unnecessary pain is given, is by leaving oxen to stand for hours in succession, with a heavy load pressing on their necks. Any man may learn the meaning of this observation, and form some conception of the degree of suffering which the patient, uncomplaining ox is made to endure, by supporting a heavy weight himself for a long time, and in the same position. Is not a brute animal as susceptible of weariness, as his lordly master? This cruelty is the more inexcusable, because it may be entire-

ly prevented by a very simple contrivance. A standard or piece of timber attached at one end by a moveable joint, to the lower side of the cart-tongue, and let down while the load was at rest, would save the poor animals many an hour of weariness and pain.

This is an age of improvements. Amongst all the new inventions that are brought to light, why are not some devoted to the cause of *humanity?* Very highly should I esteem the man, who would employ his time and talents to alleviate the unnecessary miseries of the brute creation. He would be the author of more substantial good, than the philosopher who added another planet to the solar system. The praise of Howard is in every man's mouth. Is there no Howard to explore the sufferings, the *wrongs* of the brute creation, and plead their cause before their oppressors?

It would be endless to enumerate the various modes, in which animals are tortured by the cruelty and caprice of man. To those already mentioned, we may add, the severe and long continued exertions of the *road-horse.* No animal perhaps is made to endure so much as this, when it is his misfortune to come into the possession of an unfeeling master. If he is *hired,* his fate is still worse; for any injury he may sustain by hard usage, short of being actually disabled, gives the rider no concern—*the beast belongs to another!*

In the beginning, God gave to man dominion over the beasts of the field: but he never gave him permission to *act the tyrant.* The patience, docility, and usefulness of domestic animals, strongly recommend them to his friendship and protection. They are entirely subjected to his power, and have no means of escaping from his cruelty. Who would be cruel to a being, however humble, who lay completely at his mercy!

"He shall have judgment without mercy that hath shewed no mercy," is a rule which applies to the treatment of beasts, as well as to the treatment of men. The meanest creatures are the handy-work of God; and if a sparrow falls not to the ground without his notice, we may be assured, that cruelty towards the brute creation will not be overlooked by him.

It may be supposed that this is too humble a theme to deserve a place in your paper. I confess I think otherwise. Its meanness is perhaps one of the chief causes why it has been overlooked, and the whole brute creation been left to "groan and travail in pain together until now." I do not suppose that any disposition deliberately cruel, will be reformed by seeing these lines; but they may serve to render the passionate and unreflecting more thoughtful of the distress they often occasion. Pain is an evil, by whatsoever being it is suffered; and a good man will wish to avoid inflicting it unnecessarily.

MISERICORDIA.

Last hours of Cardinal Wolsey—from Cavendish's Life of the same.

"Upon Monday in the morning, as I stoode by his bed side, about eighte of the clocke, the windowes being close shut, and having waxe lightes burning upon the cupborde, I beheld him, as me seemed, drawing faste towardes deathe. He perceiving my shadowe upon the wall by the bed side, asked who was there? 'Sir,' quoth I, 'I am here.' 'How do you do?' quoth he to me. 'Very well, Sir,' quoth I, 'if I might see your grace well.' 'What is it of the clocke?' said he to me. 'Sir,' said

I, 'it is past eight in the morning.' 'Eight of the clocke!' quoth he, 'that cannot be,' rehearsing diverse times, 'eight of the clocke,' 'eight of the clocke,' 'nay, nay,' quoth he at last, 'it cannot be eight of the clocke; for by eight of the clocke shall you lose your master: for my time draweth neare, that I must depart this world. With that one Doctor Palmes, a worshipful gentleman, being his chapleine and ghostly father, standing by, had me secretly demand of him if he would be shriven, and to be in a readiness towardes God, whatsoever should chaunce. At whose desire I asked him that question. 'What have ye to doe to aske me any suche question?' quoth he, and began to be very angry with me for my presumption; until at the laste Master Doctor tooke my parte, and talked with him in Lattine, and so pacified him.

"At afternoone Master Kingstone sent for me into his chamber, and at my comming there saide to me, 'So it is, that the king hath sent me letters by Master Vincent, one of your old companions, who hath bin in trouble in the towre for money that my lord should have at his last departing from him, which cannot nowe be founde. Wherefore the king, at this Vincents request, for the declaration of his truthe, hath sent him hither with his grace's letters, that I should examine my lord in that behalfe, and to have your counsell herein, to the intente my lorde may take it well and in good parte. This is the cause of my sending for you: therefore I pray you of your council, what way is beste to be taken therein, for the true acquittal of this poor gentleman, Master Vincent.' 'Sir,' quoth I, 'as touching that matter, after mine advice, ye shall in your owne person resorte unto him to visite him, and in communication breake the matter unto him. And if he will not tell the truthe, there be that can satisfy the kings minde therein. But in any wise, mention not, nor speake of my fellowe Vincent. And also I would advise you not to tracte the time with him: for he is very sicke, and I feare me he will not live past a day.' Then went master Kingstone to visit him; and asked him first howe he did, and so forthe proceeded in conversation, wherein Master Kingstone demanded of him of the sayd money, saying, 'that my lord of Northumberlande hath founde a booke at Cawood that reporteth, that you had but late fifteen hundred pounds; and it will not be founde, not so much as one penny thereof: who hath made the king privy of the same. Wherefore the king hath written unto me, to demand of you where it is become? for it were pity that it should be imbeazled from you bothe. Therefore I shall require you, in the king's name, to tell me the truthe; to the intent that I may make just reporte unto his majestie of your answer therein.' With that my lord paused a little and saide, 'Oh, good Lord! how much doth it grieve me that the king should think in me any such deceite, wherein I should deceive him of any one penny that I have. Rather than I would, Master Kingstone, imbeazle, or deceive him of one penny, I would it were moulton, and put into my mouthe;' which wordes he spake twise or thrise very vehemently. 'I have nothing, no never had (God be my judge,) that I esteemed so much my owne, but that I tooke it ever to be the king's goods, having but the bare use thereof during my life; and after my death to leave it wholly to him: wherein he hath but prevented my intent and purpose. And for this money that ye demaund of me, I assure you that it is none of mine, for I borrowed it of diverse of my friends to burye me, and to bestowe among my servantes, who have taken great paines about me, like true and faithful servantes. Notwith-

standing if it be his pleasure to have this money from me, I must hold me contente. Yet I would most humbly beseeche his Majestie, to see that satisfied for the discharge of my conscience unto them that I owe it.' 'Who be they?' quoth Mr. Kingstone. 'That shall I shewe you,' saide my lorde. 'I borrowed two hundred poundes thereof of Sir John Allen of London; and another two hundred poundes of Sir Richard Gresham of London; also other two hundred poundes of the master of the Saxoie, also two hundred poundes of Dr. Hickden, deane of my colledge in Oxenforde; and two hundred poundes of the treasurer of the churche of Yorke; and also two hundred poundes of parson Ellis my chaplen; and another one hundred poundes of a priest, that was then his steward, whose name I have forgotten; to whome I trust the king will restore the same againe, for as much as it is none of mine.' 'Sir,' quoth Mr. Kingstone, 'there is no doubte in the king; whom ye need not to mistrust in that, but when the king shall be advertised hereof, as I shall reporte, at my retourne, of your earnest request therein, his grace will doe as shall become him. But Sir, I pray you, where is this money?' 'Mr. Kingstone,' quoth my lord, 'I will not conceale it from the king; but will declare it unto you, or I dye, by the grace of God. Take a little patience with me, I beseeche you.' 'Well sir, then I will trouble you no more at this time, trusting that ye will tell me to morrowe.' 'Yea, that I will, Mr. Kingstone, for the money is safe enoughe, and in an honest man's keeping; who will not kepe one penny thereof from the king.' And then the abbot of Leicester sent for Mr. Kingstone to supper; who then departed for that nighte.

"Howbeyt my lord waxed very sicke, most likely to die that nighte, and often swooned, and as me thought drewe on faste to his ende, untill it was foure of the clocke of the morning: at which time I spake to him, and asked him how he did. 'Well,' quoth he, 'if I had any meate: I pray you give me some.' 'Sir there is none redy,' said I, 'I wis,' quoth he, 'ye be the more to blame: for you should have alwaies meate for me in a readiness, to eate when my stomache serveth me; therefore I pray you get me some; for I intend this day to make me strong, to the intent that I may occupy myselfe in confession, and make me ready to God.' 'Then sir,' quoth I, 'I will call up the cookes to provide some meate for you; and will also, if it be your pleasure, call for Mr. Palmes, that ye may common with him, untill your meate be ready.' 'With a good will,' quoth he. And therewith I went fast, and called up the cookes bidding them to prepare some meate for my lord. Then went I to Mr. Palmes, and tould him what case my lord was in; willing him to rise, and resorte to him with spede. And then I went to Mr. Kingstone, and gave him warning, that, as I thought, my lord would not live; advising him that if he had any thing to say to him, he should make haste for he was in great daunger. 'In good faith,' quoth Mr. Kingstone, 'ye be to blame: for ye make him believe that he is sicker, and in more daunger, than he is indeed.' 'Well sir,' quoth I, 'ye shall not say another day but I have given you warning, as I am bound to doe, and discharge myself therein.—Therefore I pray you, whatsoever shall chaunce, let no negligence be ascribed to me herein; for I assure you his life is very shorte. Do therefore as ye thinke beste.' Yet nevertheless he rose, and made him ready, and came to him. After he had eaten of a cullace made of chicken a spoonful or two, at the last quoth he, 'Whereof was this cullace made?' 'Forsothe sir,' quoth I, 'of a chicken.' 'Why,' quoth he, 'it

is fasting day,' (being St. Andrews even.) 'What though it be,' quoth Doctor Palmes, 'ye be excused by reason of your sickness?' 'Yea,' quoth he, 'what though? I will eate no more.'

"Then was he in confession the space of an houre. And when he had ended his confession, Master Kingstone came to him, and bad him good morrowe; for it was about six of the clocke, and asked him how he did. 'Sir,' quoth he, 'I tarry but the pleasure of God, to render up my poore soule into his handes.' 'Not so sir,' quoth Master Kingstone, 'with the grace of God, ye shall live, and do very well; if ye will be of good cheere.' 'Nay in good soothe, Master Kingstone, my disease is suche that I cannot live; for I have had some experience in physicke. Thus it is: I have a fluxe with a continuall feaver; the nature whereof is, that if there be no alteration of the same within eight daies, either must ensue excorriation of the entrailes, or frenzy, or else present deathe; and the best of these three is deathe. And as I suppose, this is the eighth day: and if ye see no alteration in me, there is no remedy, save that I may live a day or two after, but deathe, which is the beste of these three, must followe.' 'Sir,' saide Master Kingstone, 'you be in such pensiveness, doubting that thing that in good faithe ye need not.' 'Well, well, Master Kingstone,' quoth my lord, 'I see the matter maketh you much worse than you should be against me; howe it is framed I knowe not. But if I had served God, as diligently as I have done the king, he would not have given me over in my grey heares. But this is the juste rewarde that I must receive, for my diligent paines and study, that I have had, to do him service; not regarding my service to God, but only to satisfye his pleasure. I pray you have me most humbly commended unto his royal majestie; and beseeche him in my behalfe, to call to his princely remembrance all matters proceeding betweene him and me from the beginning of the world, and the progresse of the same; and most especially in his waighty matter;' (meaning the matter betweene good Queen Katherine and him) 'and then shall his graces conscience knowe, whether I have offended him, or no. He is a prince of royall courage, and hath a princely harte; and rather then he will miss or want any parte of his will or pleasure, he will endanger the losse of the one halfe of his realme. For I assure you, I have often kneeled before him the space of three houres, to persuade him from his will and appetite: but I could never dissuade him therefrom. Therefore Mr. Kingstone, I warne you, if it chaunce you hereafter to be of his privy counsell, as for youre wisdome, ye are very mete, be well assured and advised, what ye put in his head, for ye shall never put it out againe.'

"'Master Kingstone farewell. I can no more saye, but I wish ere I dye, all thing to have good successe. My time draweth on faste. I may not tarry with you. And forget not what I have saide and charged you withall: for when I am dead, ye shall peradventure remembre my words better.' And even with those wordes he began to draw his speeche at lengthe, and his tongue to faile; his eyes being presently set in his head, whose sight failed him. Then began we to put him in remembrance of Christ's passion; and caused the yeomen of the guards to stand bye secretly, to see him dye, and to be witnesses of his wordes at his departure; who heard all his saide communication; and incontinent the clock struck eight, and then gave he up the ghost, and thus he departed this present life. And calling to remembrance, howe he saide the day before, that at eight of the clocke ye

should lose our master, as it is before rehearsed, one of us looking upon an other, supposing that either he knewe or prophesied of his departure, yet before his departure, we sent for the abbot of the house, to annoyle him, whoe made, all the spede he could, and came to his departure, and sayd certain praiers, before the breath was fully out of his body.

"Here is the ende and fall of pride and arrogancy of men, exalted by fortune to dignities: for I assure you, in his time, he was the haughtiest man in all his proceedings alive; having more respect to the honor of his person, than he had to his spirituall profession; wherein should be shewed all meekness, humility and charity; the discussing whereof any further I leave to divines."

Milner's Account of Eleazar Count of Arian.

"The accounts of individuals in the 14th century who truly feared God, and wrought righteousness are extremely rare. One person I find on the continent, who seems not unworthy of a place in these memoirs: I mean Eleazar Count of Arian, in Naples, born in 1295. At the age of twenty-three, he succeeded to his father's estate. That this youth, in very affluent circumstances, and at a time of life when the passions are usually strong, could support a constant tenor of devotion and religious seriousness till death, which took place about five years after, seems scarcely to have orginiated from principles lower than those of real Christianity. The regulations of his household are very remarkable. 'I cannot allow any blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Let the ladies spend the morning in reading and prayer, the afternoon at some work. Dice, and all games of hazard, are prohibited. Let all persons in my house divert themselves at proper times, but never in a sinful manner. Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something, if we have to live among mankind. Such is our frailty, we are scarcely in tune with ourselves a whole day; and if a melancholy humour come on us, we know not well what we would have. Not to bear and not to forgive, is diabolical; to love enemies, and to do good for evil, is the mark of the children of God. Every evening all my family shall be assembled at a godly conference, in which they shall hear something of God, and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me, as the salvation of my domestics. I seriously forbid all injustice, which may cloak itself under colour of serving me.' 'If I feel an impatience under an affront,' said he, on one occasion, 'I look at Christ: Can any thing which I suffer, be like that which he endured for me?' We are told that his conduct in life corresponded to these maxims. "I could not prevail in myself," says Mr. Milner, "to pass over in silence such a character as this, whom general history, full of the intrigues and ambitious enterprises of popes and princes, neither knows nor regards. God has his secret saints in the dullest seasons of his church, and Eleazar seems to have been one of these. But he was soon removed from this vale of sorrow. His behaviour in his last illness was of a piece with his life. The history of our Saviour's Passion was read to him daily, and his mind was consoled by this means, amid the pains with which he was afflicted."

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

The 6th charge of Mr. Dickenson, is for kneeling at the communion.

Although there is little or nothing said against the posture of adoration, at the present day, it was formerly a subject much employed against the church. The dissenters constantly charged the church with conformity to the papists, and particularly in adoring the bread and wine in the sacrament of the Lord's Supper. Mr. Dickenson made the following charge by way of query: *Why will you symbolize with the papists, in the adoration of a* BREADEN GOD? *Why will you give such countenance to their horrid idolatry, to the grief and wounding of many of God's dear children?* To which Mr. Beach replied as follows: "And now, sir, it is my turn to expostulate with you. Why will you dissenters symbolize with the pope in his horrid familiarity, yea, equality, with Christ, and sit as he does when you receive the tremendous body and blood of the Son of God? Why will you symbolize with the Socinians, who say Christ is but a mere man and not God, and therefore they sit at his table; and, indeed were the first who used that indecent posture of sitting, contrary to all other churches; and this we can easily prove. Why will you, then, countenance the horrid impiety and blasphemy of these wretches, to the grief and wounding of many of God's dear children? Thus you see if we offend you, by being too humble and reverent in our gestures at the holy table, you offend us as much, by being too slovenly and irreverent."

It appears, after a careful review of the institution of the Lord's Supper, that so far from there being any precept or command, we have no example of the posture of our Lord and his disciples, when the eucharist was for the first time administered. The most fair inference from the history is, that they stood or lay in a reclining posture, a custom still in practice among the eastern nations. We read, John xiii. 2, that *Christ rose up from supper and laid aside his garment:* From which, Mr. D. and others, have very confidently affirmed, that Christ sat. For, say they, Is not their sitting down to the table at the beginning, and then rising up from it when they had done, a sufficient evidence that they partook of this ordinance sitting? But their mistake lies in supposing that this supper from which the Lord rose, was what is termed the Lord's Supper; when, in truth, the latter was not instituted for some time after. This will plainly appear, by reading this 13th chapter of John, from the 2nd to the 27th verse. The first supper was the passover, from which Jesus arose and laid aside his garment, took water and a towel, washed his disciples' feet, and discoursed with them. After this, he sat or reclined again* (the latter, most probably, was the posture; for we find John leaning on Jesus' bosom, verse 25) and as the Jewish custom was, for the master at the feast to take bread and wine, and distribute to all the company, so did Christ, and gave Judas the sop: (i. e.) bread dipped in wine.† But still, the Lord's Supper was not instituted: For after all this, Christ *took bread, and blessed it, and gave thanks:* (i. e.)

* This was done by resting upon the left arm, on couches placed round the table. On each couch there were several persons; and the head of one, came near to the bosom of him who reclined above him on the same couch.

† Dr. A. Clark endeavors to prove, that Judas, immediately on receiving the sop, went out to find the chief priest, and was not present at the Lord's Supper.

prayed over it, and consecrated it to be his sacramental body; and so the cup also.* Compare Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. But on this subject, let us hear our author:—

"As the dissenters stand up at the consecration prayer, they cannot consistently suppose that Christ and his apostles, sat at the prayer before the sacrament. So there is not the least hint of the disciples' sitting down to receive, immediately after the consecration. So that what you call your *sufficient* evidence [Christ's rising up from Supper] is nothing else but your hasty mistake, which you could not have committed, if you had read a little further on, in the same chapter. For you make the apostles that night to eat but one supper, when it is plain they did eat two, if not three distinct suppers, viz. the passover, the sop, and last of all, the Lord's Supper. You suppose it certain, that they did not rise up from table after they first sat down, until they had finished eating and drinking. And yet, it is as evident as words can make it, that after the first supper or passover, Christ rose up and washed his ditciples' feet; and after this, sat down again; and then they ate what is called the sop, of which Judas partook, John xiii. 26. After all this, Christ went to prayer, and consecrated the Lord's Supper, from which they are never said to rise up. And therefore (according to you) they never sat down to it. And yet you are so confident, that you say, *if what you offer be not a sufficient evidence, you despair of ever seeing any thing proved.* And pray who can help it, if you are so sullen, as to despair of our conviction, and give us over for obstinate dunces, if we will not take your careless blunder for a demonstration."*

* The above commentator, has a long disputation on the sacrament of the Lord's Supper, in which he labors with all his ingenuity in biblical criticism, to prove that Christ did not bless or sanctify the elements, but only blessed God. Thus, in avoiding the doctrine of transubstantiation, he has fallen into the error of the Quakers, or worse, retaining a form without life, or the capability of receiving life. On this, as well as some other subjects, the words of Festus may be applied to Dr. Clark: *Much learning doth make thee mad.* At least the old adage is verified: "Great men are not always wise."

* The devout Bp. Beveridge, in his sermon, entitled, The Worthy Communicant, Vol. 2, p. 290. has not only answered all queries on this subject, but in his usual simplicity and godly sincerity, has expressed himself in a manner calculated at once to enlighten the understanding, and to bow the penitent heart, that it may not only draw near to the chancel with a true and lively faith, but with fear and trembling, may *worship the Trinity in unity, in spirit, and in truth.* "Hence," he says, "the church requires us to receive the holy sacrament kneeling, not out of any respect to the creatures of bread and wine in themselves, but to put us in mind, that Almighty God, our Creator and Redeemer, the only object of all religious worship, is then specially present with us, offering his own body and blood to us; that so we may act our faith in him, and express our sense of his goodness to us, and of our unworthiness of it, in the most humble posture we can. And indeed could our church be sure, that all her members would receive as they ought, with faith, she needed not to have commanded them to have received it kneeling; for they could not do it any otherwise, *than with a posture of adoration.* For how can I pray in faith to Almighty God to preserve both my body and soul to everlasting life, and not make my body, as well as my soul, bow down before him? How can I, by a quick and lively faith, behold my Saviour, as coming to me, and offering me his own body and blood, and not fall down and worship him? How can I, by faith, lay hold of the pardon of all my sins, as there sealed and delivered unto me, and receive it any otherwise than upon my knees? I dare not, I cannot do it. And they have too much cause to suspect, that they do not discern the Lord's body [and especially his divinity] and therefore do not receive it worthily. Be sure, our receiving the blessed body

Mr. Dickenson next challenges Mr. Beach, *to prove that kneeling was used in any church before the doctrine of transubstantiation was brought in.** To which Mr. B. replied, "is not this an odd way of answering books? You had said, that kneeling was brought in by the papists, &c. This I denied, and proved from St. Cyril and Justin Martyr, who lived many hundred years before the doctrine of transubstantiation was heard, that in their time, they used a posture of adoration at the scarament, and had no notion of sitting. And it is so far from being true, that Pope Honorious decreed it, that kneeling at the time of receiving, is not decreed in the church of Rome; and some of their writers have laboured, as you do, to prove that the apostles used a table gesture. Of this, you take no notice, because you had nothing to reply. And yet you are resolved not to give out; but put on good courage, and challenge me to do the same again; as if you had never had a sight of my letter, to which you pretend to reply. Indeed, from the beginning to the end, your way is, to prove little, and to argue stoutly; to declaim loudly, and not to reason; to terrify people with a dreadful sound of words, and raise great passions in them, that they may rave against the church in the dark.† Judge in yourself,

and blood of Christ, as the Universal Church always did, in an humble and adoring posture, is both an argument and excitement of our faith in him: By it, we demonstrate to the world, and our own consciences, that we discern the Lord's body, *to be very God, and very man, to believe him to be the Alpha and Omega, the first and the last, God over all, every where, and especially present with his church:* And by it, we stir up and excite both ourselves, to act and exercise our faith more stedfastly upon him; in that by adoring him *as our God*, we actually acknowledge him to be God as well as man; and therefore an all-sufficient Saviour, who is able to save to the uttermost, all that come unto God by him: And by consequence, one whom we have all the reason in the world to believe and trust in," and rely upon, as our only Saviour and Redeemer.

* As to the primitive Christians, it is certain they did not sit, either in prayer, or at the holy supper; for on the Lord's day, they generally stood, and came bowing to the Lord's table, which they called the Altar. They stood on Sunday, in token of Christ's rising on that day; but on other days, (for they received the eucharist every day of the week) they kneeled. *St. Cyril, Cat. 5, and J. Martyr, Res.* 115. These writers lived several hundred years before the doctrine of transubstantiation was thought of.

The Reformed churches of France, and those of Geneva, and Helvetia, stand; the Dutch generally sit. The churches of the Bohemian and Augustan Confession, which spread through the large kingdoms of Bohemia, Denmark, and Sweden, through Norway, the dukedom of Saxony, Lithunia, and the marquisate of Brandenburgh in Germany, and other free cities in that empire, generally retain the practice of kneeling. The Bohemian churches were reformed by John Huss and Jerome of Prague, who suffered martyrdom at Constance, A. D. 1416, (more than a century before Luther) who reformed and prepared the confessions of Augsbourg, and were first called Protestants. These churches, so early reformed, and of so large extent, did not only use the gesture of kneeling at the sacrament, but with those of the Helvetic union, did, in their general synods, unanimously condemn the novel manner of sitting, as scandalous, for this remarkable reason, viz: because it was used by the *Arians* (as their synods call the Socinians) in contempt of our Saviour's divinity, placing themselves on a *level* with their Lord at his table. They therefore exhorted all Christians to kneel or stand, out of reverence to the deity or Godhead of Jesus Christ. They also affirm, that the *Arians*, who deny Christ to be God, were the first who introduced sitting at the sacrament, which they declare to be contrary to the practice of all the evangelical churches of Europe. Let the congregational churches, then, in view of the rapid spread of Unitarianism, at the present day, see their danger in departing from apostolic rule and order. London Cases, p. 416.

† Yet it is not a little surprizing that this Church, which *symbolizes* so fatally with the Church of Rome, has raised

whether it be right in you, to tell ignorant people that we are like the papists, in their adoration of a *breaden God*, whom they carry about the streets, that all people may fall down at the sight of it, and worship it as God Almighty. And yet at the same time you know, that we no more adore the sacramental bread, than you adore the chair before which you kneel. Neither do we kneel *to* the bread, as you slanderously insinuate, not only without evidence to support such a horrid charge, but contrary to the plainest declations made by the church. What could tempt you to plainly insinuate, that we bow down and kneel to the elements, and so are guilty of *idolatry and image worship?* Certainly you was reduced to the doleful necessity of the woman in the poet, who, being enraged at her unsuccessfulness in her attempts, took up the resolution,

"Since heaven is deaf, and will no pity shew,
I'll try what hell, and the black host can do."

So you despaired of defending your cause by fair means, and therefore resolved to stuff your letter with the foulest slanders; and no matter how groundless they were, so they would but blacken the church.

"But, (continues Mr. B.) pray remember, we write in the presence of God, and must answer for every unjust insinuation, every designed misrepresentation, every thing we say to blind the eyes and prejudice the understandings of our readers, and much more for the blackest calumnies. And depend upon it, if we discover nothing but calm reason, good nature, and a disposition to put the most favorable construction upon the designs and actions of our rulers and brethren, it will be a thousand times more pleasant to us, to review at death and judgment.

"There is but one thing more worth taking notice of. You said, *Christ allowed us a friendly familiarity with him at his table* What do you mean by this? That we are to shew no more reverence at Christ's, than at the table of a neighbour or familiar friend? I thought this was a little too familiar. You then undertake to inform me as your *novice*, for such you call me, and accordingly *will inform me;* and say you, *Christ is suffering us to sit down with the king at his table; and he is here calling upon us, eat O Friends, drink ye abundantly.* But your poor novice, is not yet enlightened at all: he is as much at a loss for your meaning as ever, and considers you still hid in a cloud of metaphors. Pray what do you mean by quoting the allegories in *Solomon's Songs?* Do you think they will shew what gesture we must use at the Lord's table? Or must we eat plentifully, and drink soundly? The truth is, these allegories have no relation to the Lord's Supper.*

up more and abler champions of Protestantism, than all the rest of christendom beside: and still more so, that the great body of Dissenters should be ignorant of it!

*Such misapplications of scripture, are but too common among the ignorant; But one of the most awful perversions of the sacred text that I have ever seen, is in the close of a pamphlet, lately published by Dr. Gideon Shepard and Gould Curtis, members of a dissenting sect in Newtown. After writing more than 50 pages in ridiculing the church, and all her formularies, and repeatedly stating that she is antichrist, they conclude as follows:—"Hence, we judge that the admonition given by the wise man, when we behold her, will still apply, viz. Hearken unto me, now, therefore, O my children, and attend unto the words of my mouth: let not thine heart incline to her ways, go not astray in her paths; for she hath cast down many wounded, yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Prov. vii. 24 to 27. I only add, the Lord open the eyes of such poor uncharitable men!

As to that text of scripture you cite, viz. *Christ is suffering us to sit down with the king at his table.*—I know not any thing of it in the *Church Bible.* But whatever be the expression you allude to in the scripture, it relates to the church triumphant. I grant the Lord's Supper is a feast; but not for the body: And so is baptism, hearing the word, and every act of worship. And Christ allows us, as you say, *a most near and intimate communion with himself.* And, therefore, when we approach so near to him, if ever in the world, we should prostrate our souls and bodies before him. And though Christ allows us to draw near to him, yet he don't allow us to be irreverent, or unmannerly. Heaven is a feast; and there God will allow us the most intimate communion; but yet this must not exclude our reverence. No; we shall there fall down before his throne, with the most humble adoration. And I think it best to do God's will on earth, as it is done in heaven.

"In a word, it is agreed, that the receiving that sacrament is a most solemn act of worship. It is certain, God has commanded us to kneel when we worship him. And hence we are sure, that when we kneel at that tremendous table, we do not offend him, but do his will."

[*To be continued.*]

COLONY OF FREE BLACKS ON THE COAST OF AFRICA.

It is, we believe, generally known in this part of the country, that a Society has for some time existed in the city of Washington, whose object it is to establish a Colony of Free Blacks somewhere on the Western Coast of Africa. The principal consideration which moved the founders of the Society to embark in this enterprise, was to provide a station to which the Free Blacks of the Southern States might resort; and to give those planters, who were desirous of manumitting their slaves, an opportunity of doing so, without endangering the peace of the Slave States, and exposing the Blacks themselves to the almost inevitable ruin which has been found to be the consequence of manumission.

It will be the object of the present Article to make known the present state of the Colony. In the Spring of 1821, the Rev. Mr. Andrus and Mr. Wiltberger, agents of the Society, sailed from Norfolk for the Coast of Africa. The same vessel carried out a select company of black people, to recruit the party sent out the preceding year under the late Rev. Samuel Bacon. They proceeded to Sierra Leone, where they procured temporary accommodations, till they could have leisure to survey the coast, and select and purchase a tract of land for the colony. The Sherbro country, the seat of the former colony, was abandoned, for reasons which appeared conclusive to the agents. They accordingly spent their time, till further instructions arrived, in exploring the coast to the southward of Sierra Leone, whither they returned in time to receive their expected instructions communicated by Dr. Ayres, who was attached to the service of the Society, and sailed from the United States in the armed schooner Spark, Lieutenant Perry, commander, in the month of July.

Scarcely had they returned to Sierra Leone, when sickness compelled both Mr. and Mrs. Bacon to return to the United States. The Rev. Mr. Andrus remained, and fell a victim to the climate in the following July.

Shortly after the arrival of Dr. Ayres, he prepared to avail himself of an opportunity expected to be offered by Lieut. Stockton of the Alligator, to explore the coast, and select and purchase a territory; and accordingly they sailed down the coast

from Sierra Leone on the 6th of December in the schooner Augusta. On the 11th, they anchored in *Mesurado Bay*, and the appearance of the coast confirming the favourable accounts they had received of it, they determined to land and attempt a negociation.

The following Letter of Dr. Ayres gives us a curious specimen of African royalty and diplomacy. We hope our readers will find it too interesting to wish it shorter.

"On the 6th of December, we sailed out of the harbour. Lieut. Stockton was good enough to put on board the Augusta Lieut. M'Kean and four men: I took seven of our men.

We have had a very calm passage, and our old vessel sailed remarkably well. We anchored last night in Mesurado Bay. This morning, 12th of December, at day light, saw a number of Croomen rowing off to us —got under way, and at fifteen minutes past ten o'clock cast anchor close under Cape Mesurado. In a few minutes the boats were hoisted out, and the Lieutenant and myself were on shore.

We informed the people who gathered round us, that we had come to see the king: that we wanted to get some land to build houses on: that we had heard very good accounts of king Peter, and preferred settling with him: that the people on the Bagroo wanted us to settle in their country, but we said "No—we will go and see king Peter first—if he won't let us have land, then we settle somewhere else." We pretended to be very indifferent whether we succeeded with them or not, as there were so many places on the coast which we could get. This, in the end proved much to our advantage.

We finally succeeded in getting a sight of king Peter, and in a short time ended our palaver, by his thanking us for giving him the preference to his neighbours, and that we might have Mesurado; and to-morrow morning we are to finish the palaver and give a book. If, in the morning, we find no new obstacles in the way, but are enabled to complete our bargain, I think we may pronounce ourselves very fortunate indeed.—Lieut. Stockton will give you a more particular account of our negotiation with the natives, and also a particular account of the place we have selected for a settlement.

I will now offer you some of the reasons which induced us to make the attempt at procuring Mesurado instead of taking Bassa, the situation selected by your other Agents.

In the first place, all I had read on the subject, all the information acquired from British Naval Officers with whom I have talked since my arrival, as well as some other intelligent persons, concur in recommending Mesurado, for many reasons. Bassa is a low level country, consequently must be deprived of refreshing breezes, and for ever unhealthy. It has no harbour, and six months of the year, landing in boats is impracticable. It has no good watering place.

On the contrary, Mesurado Cape is a considerable eminence of land jutting into the sea, high enough to partake of the refreshing sea and land breeze, but not sufficiently elevated to obstruct the vapours and be rendered damp and unhealthy by exhalations and clouds hanging over it nearly half the day. There is a fertile island situated in the mouth of the river. A battery erected on the Cape would effectually command the harbour and entrance of the river. There is a pretty good harbour, and good watering place of excellent water.

Of these particulars you will receive a more minute account, from Mr. Stockton. The land at this place, is equally fertile with Bassa, or any other part of the coast. With good cultivation it will yield all the

productions of the tropical climate.

But another and an insuperable obstacle existed with respect to Bassa. When Messrs. Bacon and Andrus left there, they took with them the king's son and another youth, and placed them under Mr. Johnson, at Regent's Town, to receive an education. The king's son has since deceased. Mr. Johnson was unwilling to trust the interpreters who had been present at the time of taking the boys, on shore, until the king had been informed of the death of his son, and had received the satisfaction for him which was customary in such cases. It therefore became necessary that we should take the youth who was present with the prince at his death, as well as the interpreter. The youth came over night, and went with me on board the Augusta. The interpreter was to have been on the wharf the next morning at sunrise, but from some unknown cause he did not come, and between eight and nine o'clock we got under way, and went to sea without him.

These things taken into consideration, determined us to attempt to negotiate for Mesurado. It has been the anxious desire of European Powers, to get possession of this place, for more than one hundred years. Both the English and French have made repeated trials to obtain it. Lieut. Perry attempted to open a negotiation for it, by writing to Mr. Mills. They have all mistaken the true policy of dealing with these people; and no negotiation, other than for the necessaries of life, will be obtained from them without using more policy than this. Knowing the methods that had hitherto proved abortive, we determined to try a new system of proceeding; and instead of trusting to others to make that impression upon the king, which their fears or cupidity might prompt, we determined to go ourselves directly to the king, and plead our own cause.

On the 11th of December, in the night, we came to anchor off St. Paul's river. At day light on the 12th, got under way, and soon observed several canoes coming off to us. The moment we anchored our boat was out, and Mr. Stockton and myself went on shore before any wrong impression could be made upon the king. We landed on the beach, at the king's Crootown, and told them we wanted to see the king; we had presents on board for him; and showed them some rum and tobacco which we had taken on shore for him.

Three or four of the people who had gathered round us were dressed in large striped hoods, thrown over their shoulders, and had the appearance of being people of authority.

After waiting some time, they sent off an express for king Peter. It had been represented to us unsafe to go on shore without being armed, and that we should certainly be murdered and robbed But we determined to go unarmed, as an evidence that our aim was pacific. While sitting and waiting for the king, under the shed of a Crooman, the people kept collecting, most of them with knives hanging to their sides. At length there came five or six armed with muskets. I began to think there might be some truth in the reports. We were now surrounded by fifty or sixty, armed in this way, and we without the means of defence, except a demijohn of whiskey and some tobacco. I narrowly watched their countenances, as well as that of Mr. Stockton. I saw he was no way concerned, and a little observation showed there was yet no hostility in their intentions.

Express after express, was sent for the king. After a long time, one of the most reputable looking men told us "The king be fool—he no talk English—I his mouth, what I say, king say.—What you want?" We told him we were desirous of getting a place in Africa to build a house,

make farms, &c. that we had come by Cape Mount and many other places, where we might probably have got land, but we heard king Peter was a good man, and we preferred coming first to see if we could buy a place of him. If we got a place, we raise tobacco, rum, sugar, &c. and sell to the natives, for rice, yams, beeswax, &c. We told them likewise, that we would have schools, and teach their children to read and write.—This immediately excited their suspicions that we were going to break in upon the customs of their forefathers.

Lieut. Stockton has shown himself throughout this business to be the most consummate master of the human heart, and it is entirely owing to his address and penetration that we have succeeded in obtaining a situation, the most desirable in many respects, of any on the coast; and for which, thousands of pounds would have been given by other Powers, could they have obtained it. We discovered at once, that the only way in which we could expect to succeed, was to touch their interest, by holding out to them such objects as appeared to them valuable, and not such as we should value ourselves.

After explaining our views to this person, and discussing them some time, they sent another message to the king, and he then made his appearance. He was dressed in a cotton garment of large blue and white stripes, thrown over his shoulders, and a person holding an umbrella over his head. He came, shook hands with us, and took a seat. When his interpreter related to him our object in visiting him, we did not fail to let him know the high estimation in which we held him for veracity and punctuality; and that this had induced us to prefer him to some other chiefs: and like most other monarchs, we found his ear always open to the sound of his own praise. He said "he thanked us for the favour we had done him in coming to him first, and we might have land." We told him we wanted the Island at the mouth of the river, and the Cape. He objected to the Cape, and said "if any white man was to settle on it, then king Peter would die, they would bury him, and then his women would cry a plenty." We did not fail to place in the most favourable light the advantages which our trade would be to him; but took good care, after our former experience, how we attempted to oppose their prejudices, or to offer to their consideration any views which they could not fully comprehend: we therefore said nothing of civilizing or christianizing them; but left this, hoping our future example may recommend our principles to their adoption. After sitting some time in palaver, the king told us he would see his head men, and next morning he would meet us again on the beach, and make a book for the land. We gave them our rum and tobacco, and returned to our vessel.

On the 13th, we again went to meet his majesty. We found his head men but no king; yet we sent off an express for him. It was not till after some time and several messages had passed, that we could get him to meet us. After sitting three hours in palaver, the unfortunate subject of the slave trade was broached, and we again broke up the palaver.

Our prospect at this time was very dull; we however determined not to give the subject up lightly; and the next day went on shore again, where the king appointed to meet us. When we got there, we found neither king nor any of his head men. Our prospects now, were truly discouraging. We, as we had done before, sent off an express for him. He sent word he would not come, nor let us have any land. It then became necessary either to go and seek the king in his capital, or to give up the case as impracticable, as all persons had

found it, who had attempted to negotiate for this place before. To go to the town was to place ourselves entirely in the power of a nation who had always been represented to us so savage as to render it unsafe to land on their shore without being completely armed. However, we were determined to go; and were conducted by a Crooman, through dark dismal ways, at one time wading through the water, and at another wallowing through the mud; passing through thick and dark swamps, in narrow paths, for six or seven miles into the interior. If one of us staid behind, the Crooman would halloo to us to "come along, come along—the devil will catch us." We at length arrived at his majesty's capital. We were shown into a palaver hall, spread with mats, to wait the coming of the king. The head men came and shook hands with us, and informed us that he was dressing, and would see us in a short time. They looked very grave, and few of them looked well pleased. After waiting about one hour, the king made his appearance. Instead of coming and shaking hands with us, he went and seated himself under another palaver hall. His prime minister then came and invited us to go to the king. He shook hands with us, but looked very angry. I had forgot to tell you, that the night before, they had accused the Croomen of being our friends, and drove them all out of town; and the poor fellows, for their fidelity to us, had to go and sleep on the beach, on the bare sand.

The first word the king said to us was, "What you want that land for?" This question, so often asked and as often answered, had again to be explained to him. We now found that among the Croomen who had been on board our vessel the day before, there was one who had been engaged with the father of the Bassa youth we had on board. This man told them we had taken away the king of Bassa's son and killed him, and when we got the land, we should cut their throats and bury them. Another Crooman saw some of our colonists on board and knew them: this circumstance gave them to understand we were the people who had been quarelling so much at Sherbro. And, as if all these things could not throw difficulties enough to try our diplomatic skill, one fellow presented himself to Lieut. Stockton, and told him he was one of those whom the Lieutenant had captured on his last voyage, in the Daphne, and they had recaptured her on their passage home. These circumstances accounted for the change of conduct in the king and people. Our cause now looked truly deplorable. We were unarmed, in the midst of a nation so exasperated against us. But Lieut. Stockton's dexterity at mixing flattery with a little well-timed threat, turned all to our own advantage. When they complained of his taking the French for trading with them in slaves, he told them his orders were not to meddle with the French or any other nation: that when he saw the French vessel, he sent his boat to see who she was; that they fired at him, and when they fought him, then he whipped them and took their vessel: that he would not suffer any body to make a fool of him: and now king Peter wanted to make a fool of him: that he tell him, three days, he would let him have land, and drink up his rum, and take his tobacco, and now he say shan't have any land: this was fooling him. I believe the old king was afraid of being served as the French vessel was, for he soon came to, and promised to call some more kings, and meet us on the shore next morning, and make a book, which was to give us the land.

(*To be continued*)

[We are indebted to a friend for the following memoir of the Rev. MR. CRANSTON, whose death was noticed in our Number for August last.]

On the 28th of July last, the Rev. WALTER CRANSTON, Rector of Christ Church in Savannah, was taken by death from a sphere of extensive usefulness, which for several years he had worthily occupied. He was born the 12*th* of Dec. 1790, became a member of the University in Cambridge, Mass. at the age of 16. In what place the early years of his life were passed, the writer of this article is not informed But that they were industriously and virtuously employed, there can be no doubt; for he appeared with an unblemished moral character, and with literary attainments considerably in advance of those required for admission into college.

At this time, he commenced a course of study, which he pursued for years with exact method, and with unabated industry. None of the exercises which belong to the course of studies adopted in his college, were neglected by him; but he chiefly delighted in philological pursuits, and in these he principally excelled. He was esteemed highly respectable among his classmates for his attainments in every department of learning; but in Greek and Roman literature, he bore away the palm from all his competitors. Nor was he surpassed by more than one of his associates, in a knowledge of the Hebrew. And being second to this one could not be esteemed a mark of inferiority; for Samuel Harris had been drawn from the obscurity of a mechanical employment, by the discovery of his wonderful attainments in Oriental learning, which, with the ardour of a strong native genius for this pursuit, he had for years been secretly following as a relaxation from his ordinary labours. This extraordinary young man was assisted, in the means of obtaining a liberal education, by several public-spirited gentlemen of the town of Boston, who had hoped that he would thus be enabled to become serviceable to the cause of learning, in a department at that time not much cultivated. But this anticipation was soon disappointed; for he was suddenly removed from life, and his eulogium was eloquently spoken before a mourning University, by his friend Cranston, who could best appreciate his worth, as next to him best skilled in his peculiar studies. The subject of this article received his degree in 1810, with distinguished marks of approbation from the government of college. His views had for some time been directed towards the ministry; and he estsblished himself at Cambridge, for the sake of enjoying the priviliges which its extensive and valuable library affords. Young men designed for holy orders, had not then the advantages of a Theological school and learned Professors, but were in most instances, obliged to pursue their studies without the stimulous of companions, and without the security and benefits of a well informed guide. Mr. Cranston however, needed these things less than most young men. His love of learning, and particularly of those studies which belong to his profession, was for him excitement sufficient to unceasing application, and his natural quickness of perception, and solidity of judgment, improved by the undergraduate course of college, were a security against his suffering much loss of time from ill directed efforts. After passing a year in this manner, he was elected to the office of Greek Tutor in the University. In this office he continued till the year 1814, discharging its duties with exemplary fidelity, and with that reputation, of which his eminent acquirements in Greek learning were a certain pledge. He now felt prepared to enter upon that profession to which he had devoted his life, and for use-

fulness in which, he had for several years been preparing himself. He was ordained Deacon, in Bristol, R. I. by the Rt. Rev. Bp. Griswold, and immediately proceeded to Savannah, to the care of the Church in which place he had been invited.

In the following year, he made a visit to the Eastern states, and received the holy order of Priests from the hands of Bp. Hobart at New Haven, Connecticut. So well pleased was he with the prospects of usefulness held out to him in Savannah, and so acceptable were his services there, that he immediately returned and became Rector of the Church in that place. Nor were the hopes of the minister, or the expectations of the people disappointed. That he was an acceptable minister, we are assured, by the increase of his congregation, and by their attachment to him;—that he was a profitable minister, was evidenced by the constantly growing attention to religion in his parish, and by the additions to the number of his communicants. Without exaggerating his praise, it may be said of him, that "he was faithful unto death;" for in that season when the yellow fever prevailed at Savannah so long and with such fatal consequences, he remained in the city, constantly exposed to the infection, and constantly enduring fatigue, from which, the incessant calls to visit the sick and to bury the dead, hardly afforded him the hours of night to recruit himself. Being the only clergyman who remained in the city during that sickly season, he became as it were, the parish minister of all the inhabitants. His services were requested by all denominations, and he cheerfully gave them to all without discrimination. Such courageous and disinterested attention during the prevalence of this heavy calamity, called forth the gratitude and the affection of many towards Mr. Craston, who had before only respected him for his learning, and for his agreeable qualifications as a preacher. He now became as much esteemed throughout the city, as before he had been in his own congregation; and it is not among his parishoners alone that tears will be shed at the news of his early and unexpected death. He escaped unharmed from the fever of 1819; and perhaps, rendered confident by this exemption, he thought his constitution proof against the influence of a southern climate, and continued to discharge his duties in the warm months of the ensuing years, with too fatal a constancy.—In this year, however, the debilitating effects of the climate became alarmingly visible. His friends urged him to seek a restoration to health under the bracing influence of a northern sky. But it was not until he had several times fainted, during the performance of the services of the church, and became entirely unable to continue them, that he could be induced to adopt their advice. When he could no longer pray with his people, or give them public religious instruction, then he consented to a temporary absence, as the only means of enabling him again to pursue those avocations, which were at once the all important duties, and the chief pleasures of his life. He delayed alas! too long—his constitution was enfeebled beyond the power of restoration. With slow, and frequently interrupted advances, he reached Middletown, where resided his only surviving relatives. Here, the principle of life, which had for some time been a feeble and uncertain flame, declined into a single spark; and in a few days was extinguished, because it had not strength to take hold of the fuel with which the friendly skill of the physician, and the anxious care of relations vainly sought to revive it. For several years a teacher, and a successful teacher of the religion of the blessed Jesus, he well knew where

alone he could find comfort in sickness, and support in death. He was, therefore, entirely resigned, both during his sickness, and in his death. Although the call was early, and his temporal prospects were unclouded, and he had every reason, if his health was restored, to look forward to many years of happiness, yet his conduct never expressed other than the most entire accordance of heart to the language, "Father, not my will, but thine be done." We have every reason to believe, and to trust, "that having served God in his generation, he is now gathered unto his fathers, having the testimony of a good conscience; in the communion of the Catholic church; in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with God, and in perfect charity with the world." In the contemplation of his fine natural abilities, the valuable stores of learning he had accumulated, the untired zeal with which he applied himself to the sacred duties of his profession, and the short period of his continuance among us, we may lament; but not for him. Ere now, he has proved, we trust, what Paul declared of himself, that to "depart, and be with Christ, is far better." How forcibly must it occur to the friends who loved him, and to the parishioners who now lament his loss, that "we have this treasure in earthen vessels!"

[Desirous of aiding, by all the means in our power, the important cause of Domestic and Foreign Missions, we cheerfully comply with the request of the Executive Committee of the Domestic and Foreign Missionary Society, to insert their proceedings from the *Church Record*. May the exposure, which they contain, of the destitute state of the Church in different parts of the country, be the means of engaging Episcopalians, generally, to favour the cause of the Society, by their contributions and their prayers.]

The Editors know not how to occupy their first number more profitably or more agreeably than by the publication of the Proceedings of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, at its late annual meeting; which proceedings, while they afford a pledge of the interest taken by the Board in the important objects of the Society, will it is hoped, prove a powerful and efficient call upon the devoted co-operation of their brother Episcopalians.

The 6th article of the system of by-laws adopted by the Board provides—"that there shall be appointed annually by the Board of Directors, by ballot, a committee of eight persons; of whom the president of the society and the corresponding secretary shall each be *ex officio* one; to be denominated 'The Executive Committee, whose duty it shall be to recommend to the Board, proper stations, and places for their attention; to recommend suitable characters to be employed as missionaries; to diffuse intelligence for the purpose of exciting an interest in favour of the society; and generally to execute the resolutions of the Board in relation to missions and missionaries. They shall keep minutes of their transactions, and lay the same before the Board at every meeting."

In pursuance of the provisions of the above article, the following persons were elected as the "Executive Committee:" Rev. Messrs. Kemper, Allen and Montgomery, Messrs. Dale, Wheeler and Claxton—the president of the society, the Right Rev. Bishop of the Diocese, being *ex officio* president of the committee, and the Rev. George Boyd, corresponding secretary, *ex officio* a member: and at a meeting of the Executive Committee, June 1, 1822, the following resolution was adopted:

"That the minutes of the pro-

ceedings of the late annual meeting of the Board of Directors, be referred to a committee of two, with the view of publishing such parts thereof as they may deem expedient. And that they be authorized to suggest any thing, that may tend to promote the designs of the Society."

Whereupon the Rev. Messrs. Allen and Montgomery were appointed.

In discharge of the duty thus devolved upon them, the above named committee proceed to present to their brethren of the Church such parts of the proceedings of the Board of Directors at its late annual meeting, as are of a general interest; and of which the publication will, it is hoped, prove gratifying to all who may be disposed to co-operate in the important designs of the society.

Previously to the annual meeting of the Board, a committee had been appointed "to ascertain the most important stations, to which our attention can be directed for missionary purposes, and make report at the annual meeting, for the consideration of the Board; and likewise to inquire for missionaries, and report the names of those they may deem fit for the office." The Rev. Mr. Kemper, as chairman of that committee, reported that letters of inquiry had been sent to such persons as it was thought could furnish useful information on the points embraced in the above resolution, and that answers had been received to most of them. These letters were read to the Board; and it is thought expedient to publish the following extracts from several of them.

Extract from a Letter of the Right Rev. Bishop Chase, of Ohio.

"In answer to your second question, I would beg leave to remark, that I am acquainted with none of the aboriginal tribes but that of the Wyandots; and of them I have great hopes. A youth from that nation (about twenty one) is now receiving his education at my house, and bids fair to become the medium of much good to his people. Could he be assured of a small stipend, to enable him to devote his attention, first to school-keeping and then to the work of catechising the youth of his tribe, I have hopes he would accept an appointment to that effect. But our funds, I fear, will be too limited, unless aided by the general society.

"Your third question, I am grieved to say, I must answer in the negative. *We* must look to the East for missionaries—our own being too few, alas! too few for our own wants. If any aid could be afforded them in their indigent and arduous work, I should rejoice and bless the Lord."

The Bishop concludes with the following judicious remark, "that if the poor congregations, formed throughout this state (Ohio,) be suffered to expire for want of the word and sacraments, and thus the harvest which is ripe be permitted to fall into the earth, there are poor hopes and small encouragement to sow and plant new fields elsewhere."

Extract from a Letter of the Rev. Joseph Doddridge.

"With the exception of the western part of Pennsylvania, and some parts of the state of Ohio, the states and territories of the immense regions of the valley of the Mississippi have been settled mainly by emigrations from those states, in which before the revolution, the Church of England had a legal establishment. These people and their descendants still retain most of the distinctive features of the character of their forefathers.

"A comparison of the statistical accounts of the number of the Methodists and Baptists in the states and

territories in question, with the late census of the United States, will serve to show, that these societies, although numerous, comprehend but a small portion of the whole population of the country.

"What then is the condition of the remaining part of our people, with regard to religion? They are not associated with any community whatever.

"In all my little missionary excursions in the state of Ohio, and the western part of Virginia, I have found the state of things every where the same. In every place there exists the skeleton of an Episcopalian congregation; that is to say, a considerable number of people of Episcopalian descent, who have not associated themselves with any other religious community; and these people are, for the most part, the most wealthy and the most intelligent part of the population of our country.

"With exceptions of but small extent, the whole of the extensive regions of the West are before the Episcopalian missionary, as a wide field for his labours. The difficulties attendant on making proselytes to a new faith, will not fall to his lot. On the part of large and very respectable portions of the population of the country, he will meet with a strong predilection in his favour; and from none will he meet with open and direct hostility. The steady and rapid progress of our Church of late years, and which, from the very judicious means employed, promises to be permanent, has made a strong and favourable excitement, even where the voice of her ministry has not as yet been heard.

"As to ministers, or candidates for the missionary service, alas! my brother, there are none here: the number of our clergymen is but small, and they are fully occupied in their respective stations."

[*To be continued*].

Convention of the Episcopal Church in the Diocese of Vermont.

This Convention was held at Rockingham, on the 27th day of June; and was attended by the Rt. Rev. Bishop Griswold, with 6 clergymen and 15 laymen. There appear to be 14 parishes already existing in the State, as we find parochial reports from that number. The number of Communicants has increased during the last year, from 391 to 592. In several of the Parishes there are flourishing Sunday Schools.

Small as the Church is in Vermont, and it must be remembered that it is only a few years since it began to exist, they have already formed a Domestic Missionary Society, and have enjoined it on all the Clergy by a Resolution, to preach in their several Churches, and solicit contributions.

The Episcopal Church in Vermont has now a suit pending before the Supreme Court of the United States, for the recovery of the "Society Lands," as they are termed. Perhaps we shall be able to give, in our next Number, some account of the state of its claims.

On the whole, the prospects of the Church in this State are flattering. It cannot be expected, however, to extend rapidly, till a body of *Missionaries* can be employed in its service.

CONSECRATION.—On Wednesday morning, the 16th of October, St. Andrew's Church, Northford, was consecrated to the service of Almighty God, by the Rt. Rev. Bishop Brownell.

LIBERAL DONATION.—A lady in Connecticut has transferred to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, bonds expected to produce *one thousand dollars*.

CONVENTION.—On Tuesday the 15th of October, the annual Convention of New-York met at Troy; and closed its session on the evening of the following day, after the despatch of much interesting business. Two young men, Mr. Wm. Bury, and Mr. Wm. S. Johnson, were admitted to the Holy Order of Deacons.—Sermon by the Rev. Mr. Lacey of Albany.

On the afternoon of Thursday, Bp. Hobart administered the rite of Confirmation, to between 30 and 40 persons.

THE

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For the Churchman's Magazine.

'HE COMMENTATOR:

OR

IDE *to the clear comprehen-n*, and *pious use* of the LIT-GY.

No. X.

THE LITANY.

ERE is no part of the public e of the Church, in which the egation bear so large a share, ich breaths so ardent a devo-is the *Litany*. It contains the requests of the whole congre-; and its import should be considered, that it may be vith understanding, and felt de-in the heart.

e word Litany, as it is explain-the Rubric which precedes the , signifies *a general supplica-* It was used in a similar sense ancients, both of Greece and ;—importing, *an earnest sup-on made to the Gods, in time verse fortune.* A judicious of our Church, defines the Litany, as denoting *a public cation, whereby the mercy of more ardently and solemnly d.* The penitential supplica-of David, recorded in the li. are of the nature of a Litany, are the earnest intercessions iel, contained in the ix. chap-is Prophecies;—from both of which, passages have been transcribed into our Litany. But a still more striking instance of a public and solemn Litany was appointed by God himself, for the Jewish nation, in a time of general calamity; the burthen of which was, "*Spare thy people, O Lord.*" (Joel ii. 17.) And still more striking and solemn was that Litany of our Saviour, which he thrice repeated "with strong crying and tears." Luke xxii. 44, and Heb. v. 7.

Compositions of this nature have been used in the Christian Church, from the earliest ages. Tertullian speaks of such forms of prayer, which had been in use before his time. St. Ambrose has left us the form of a Litany, which commonly bears his name, and which agrees in many things with ours. About the close of the fourth century, Litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion. In the year 600, Gregory the great revised all the ancient forms, and out of them compiled the famous seven-fold Litany which became a model to all the western Churches. To this Litany ours bears a much nearer resemblance than it does to that of the Romish Church; the latter containing invocations of the Saints, which our reformers have justly expunged.—The processions, being an innovation upon the early practice of the Church, and having been the cause of much scandal, were prohibited;

but the supplications, which were of primitive appointment, have been continued to the present day.

The Litany is directed to be used on Sundays, Wednesdays, and Fridays.—Wednesdays and Fridays were established as days of Fasting by the primitive Church; which thought it not fit to shew less devotion than the Pharisees, who fasted twice a week, and which selected these particular days because the Saviour was betrayed on the one, and crucified on the other. And the Litany is repeated on Sunday, partly because there is then the greatest assembly to join in its earnest supplications, and partly that no day may seem to have a more solemn service than the Lord's day.

Antiently the Morning Prayer, the Litany, and the Communion Office, were three distinct services; which were used at different hours. In the time of King Edward, and Queen Elizabeth, the Litany was used as a preparatory to the Communion service, a Psalm or Hymn only, intervening between them. The present arrangement was established at the last review of the English Prayer Book, in the year 1661.

The Litany, as it stands in our service, is the same as that in the English Book, with the exception of some slight verbal amendments, and an alteration and abridgement of the intercessions for those in civil authority. It differs but very little from the Litany of the Lutheran Churches of Germany and Denmark, but varies considerably from that of any other Church; being more full than the Litany of the Greek Church, and shorter than that of the Romish, one half of which is occupied with the invocation of saints.

The most of our Prayers are offered up solely by the minister, the people only saying Amen, at the close of each: But the Litany is the joint supplication of the whole Congregation, and every member is to take an audible part in it. The greater portion indeed, is to be repeated by the Minister singly, but the people utter a response, to every sentence.—This way of diversifying our devotions is admirably calculated to keep alive our attention, and to prevent fatigue. In long Prayers, and where we have nothing to do but listen, our thoughts are extremely apt to wander, unless we are very careful and devout; but here our minds are so actively engaged by the part we have to perform, that any want of attention would be wholly inexcusable.

The Litany may be divided into these four parts: 1. The Invocation. 2. The Deprecations. 3. The Intercessions. 4. The Supplications.

1. THE INVOCATION.

The Litany begins with a solemn and humble address, and a fervent petition to the ever blessed Trinity. We first address each person in the Godhead distinctly, and then all of them jointly; acknowledging our sinfulness and misery, and imploring the divine mercy and pardon. First, we invoke the Father, as the source of Deity, and fountain of mercy. We prostrate ourselves at his footstool, and implore his grace; saying, "O God, the Father of Heaven, have mercy upon us miserable sinners."—We call upon him under this appellation, because he created the heaven as well as the earth, and because heaven is his throne, while the earth is his footstool. In heaven he manifests the peculiar glories of his nature; and though the angels and spirits of just men made perfect rejoice in his presence, yet they veil their faces when they approach his throne, because of his excellent glory. But though he dwells in light inaccessible, and full of glory, his goodness is not confined to the celestial mansions, for his tender mercies are over all his works, and he has revealed himself to us, as abun-

in goodness and truth, pardon-
iniquity, transgression, and sin.
manifestation of himself is ex-
suited to our condition. We
been constantly prone to trans-
ion. In all things we have
short of our duty, and in many
s we have offended altogether.
have wandered from God, and
ted ourselves to the world; and
he to be extreme to mark what
ıave done amiss, we could not
his justice. We therefore in-
his compassion, and beseech
to "have mercy upon us, miser-
sinners." Whenever we do
then, let us devote a passing
ght to our numerous transgres-
, and their multiplied aggrava-
, that we may be penetrated
humility and contrition, and that
elings of our hearts may be in
n with the words which we ut-
ith our lips.

the next place, we invoke "God
Son," as "Redeemer of the
d;" who *loved us*, and *gave
elf for us, and hath redeemed
God by his blood.* The divin-
nd atonement of Christ consti-
he entire foundation of this ad-
. We invoke the Redeemer not
ly as the Son of God, but as
d the Son;" and this language is
ctly consonant with that of
ture. St. Paul calls him "God
ed forever," and tells us that he
ught it no robbery," or usurpa-
"to be equal with God." And,
s Epistle to the Hebrews, he in-
ces the Father as saying to him,
y throne, O God, is forever and
; the sceptre of righteousness is
sceptre of thy kingdom:"—
d again, when he bringeth in
first begotten into the world, he
, *And let all the Angels of God
hip him.*" Not only the divine
e, therefore, but the divine na-
and divine honours and wor-
are ascribed to him.

hat we have sinned against the
is no less certain than that we
have sinned against the Father. We have neglected the tenders of salvation which he has made to us. We have crucified him afresh, by doing things which he has expressly forbidden; and have put him to an open shame, by being ourselves ashamed to stand up for his cause, to defend his church, and to maintain the truth as it is contained in his gospel. We have made light of his holy Ordinances, slighted his Word, neglected his Sacraments, been unmindful of his example, and unthankful for his sufferings and death. Let us humble ourselves then, when we approach his footstool; and let us call upon him in the devout and animated language of our Church, "O God the Son, Redeemer of the world, have mercy upon us miserable sinners."

Next, we are directed to address the third person in the Godhead, with the same view, and from the same motive, that led us to invoke the Father and the Son. "O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners."

The Scriptures not only appropriate to the Holy Ghost the name of God, but they ascribe to him all the distinguishing attributes of divinity. They direct us to bless, and to baptize, in his name, and they inform us, in express terms, that "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost;" and that "these three are one." And though we address him as "proceeding from the Father and the Son," yet still, by virtue of his divine nature, as well as office, he acts with full and supreme authority; *dividing*, and distributing *to every man* his blessed gifts and graces, *severally* AS HE WILL. (1 Cor. xii. 11.) —Thus "proceeding from the Father and the Son," according to the economy of the Gospel Covenant, and to accomplish the purposes of divine grace, it is his prerogative to

awaken the conscience, to sanctify the heart, to give a right and spiritual direction to our understanding, and to co-operate with our moral powers, which sin has paralized, in perfecting the great work of our salvation. But how often have we sinned against the Holy Ghost, and grieved the blessed Spirit, by quenching his heavenly monitions, by resisting his calls, by neglecting his gifts, by contemning his graces, and by slighting those Ordinances which have been appointed as the means by which he may convert us from sin, sanctify and renew our natures, and confirm us in the way of our duty. Let us entreat him, then, to pardon what is past, and not withdraw his presence from us; and let us prostrate ourselves before him, and beseech him to "have mercy upon us, miserable sinners."

But in order to express our importunity more strongly, we not only invoke separately the three persons in the Godhead, but in concluding the invocation, we address them jointly. "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners."

This form of address is agreeable to the ancient practice of the primitive Church; which after the solemn Invocation of each person in the Godhead, united them all together, in one and the same request for mercy. Every sin which we commit against any one person in the Trinity, is committed against the rest: the mercy and pardon which we implore, must come from the whole; and the misery from which we seek to be relieved, must be the grace, not of any single person, but must flow from the joint and undivided concurrence of the whole Trinity.

We have a divine command to call upon God for mercy, in time of trouble. "Call upon me in the day of trouble, and I will deliver thee," (Ps. l. 15.) And the precept of St. James is, "Is any afflicted, let him pray," (v. 13.) David begins his great penetential Psalm with a supplication for mercy; "Have mercy upon me, O God." Mercy is the great remedy for misery. We need it both because we are miserable, and because we are sinners; and all the Litanies extant, as well as our own, have begun with the supplication, "Lord have mercy upon us, miserable sinners."

The design of the people's repeating the whole verses after the Minister is, that every one may first implore to be heard in his own words; which when they have obtained, they may leave it to the Priest to set forth all their necessities to Almighty God, they themselves declaring their assent to every petition as he delivers it.

After having thus reflected on the importance of this solemn Invocation, it remains that we further consider what are our views of our ownselves, and what are our feelings when we offer its reiterated petitions for mercy.

Do we really feel ourselves to be miserable sinners? And has our prayer for mercy proceeded from unfeigned lips? To know these things, is of much greater importance than many persons seem to be aware of. If sincerity and uprightness of heart are necessary in our dealings with men, much more must they be requisite in our intercourse with God. His eye penetrates the inmost recesses of the heart. He sees through every disguise. All things are naked and open to his view; and he has solemnly engaged to reward every man according to his works. Let us not mock him, then, by using these solemn words without meaning. Let us beware how we dissemble with him, or act the part of the hypocrite before one who searcheth the heart and trieth the reins. Let us humble ourselves under a deep sense of our misery and our guilt, and with sincerity, with

contrition, and with the most anxious solicitude, implore him to "have mercy upon us miserable sinners."

On the other hand, if we have come into his presence with a due sense of our unworthiness, with our hearts in unison with our words, and have felt the spirit while we adopted the sentiment of the poor publican, "God be merciful to me a sinner:" if we have had those views of ourselves as transgressors against God, which have taught us to walk humbly with him, and to build all our hopes of pardon on the stability of that covenant, which is ordered in all things and sure; then we have reason to believe that our petitions will be heard; that we have an interest in the divine mercy; that our sins will be blotted out, and that our iniquities will be forgiven. If this be our case, we may go on our way rejoicing—praising God from day to day for the blessings of redemption, the dispensations of his grace, and the treasures of his mercy, till we are conducted in safety to his everlasting kingdom.

But if we have never yet served God with our heart; and feel no anxiety, no painful apprehensions with regard to the event, it is high time that we should be roused from our stupid indifference. Let us reflect on the awful situation of those who die in their sins. Having wasted their time and abused their talents; having neglected or despised the means of grace, and filled up the measure of their inquities, they abide under the displeasure of the Almighty, and there is nothing revealed to them in the world to come, but indignation and wrath, tribulation and anguish. But, who can bear the thought of never-ending misery? Who can dwell with everlasting burnings? To say that we intend to awake, and take the matter into consideration, will not be sufficient. We have, perhaps, been intending this for years past. "Now is the accepted time; now is the day of salvation." "To day if ye will hear his voice, harden not your hearts." Let us all acknowledge our guilt, and lament it before God. And may this be the language of our hearts, as well as our mouths, "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us, miserable sinners."

C.

REASONABLENESS OF THE CHURCH SERVICE.

To the Editors of the Churchman's Magazine.

I have been so much pleased with the following observations, shewing that the offices of the church are conformable to decency and reason, that I have thought them worth transcribing for the Churchman's Magazine. If you agree with me, I request that you will do me the favour to give them a place in your useful miscellany.

Yours, &c. B.

"We have a communion service, leading our devotions in that most sacred rite, with the same sublimity and simplicity of language, the same animation and reasonableness, the same spirit and understanding in point of matter, which pervade the liturgy. We have an office of baptism; another for confirmation; another for the visitation of the sick; another for expressing the gratitude of persons recovered from childbirth; another for conferring orders on persons who undertake the ministry; another for the solemn ceremony of marriage; and another for burying the dead. The reasonableness of such offices is so obvious, as to require no comment: and if any person will take the trouble to peruse them, he will find, that, in language and matter, they are all as excellent compositions, as have ever proceeded from the ordinary inspirations of the spirit.

"When we contrast the majesty of God with our own littleness, and his purity with our offences, we cannot but acknowledge that we ought to approach him with awe, and with the dread of saying any thing that may be rash, indecent, or irreverent. For this purpose, a liturgy or form of prayer is best calculated. The inspired apostles, indeed, and early disciples, had less occasion than we have, for forms, (although, in the Lord's prayer, they had one which was perfect, and which was given as a model for their future devotions,) since their prayers were dictated to them by a more enlarged measure of the spirit of God. But as soon as Christianity had settled itself, this extraordinary assistance, which had been given to strengthen it against the first opposition which it met with, being no longer necessary, was withdrawn; and Christians are now endowed only with those common influences, which prompt, aid, and strengthen their own exertions and co-operations.

"In the present situation of the world, then, forms have the advantage over extemporaneous prayer. They are equally dictated by the Spirit; because the Spirit may influence those who compose them in their studies, as well as another in the moment of offering unpremeditated petitions. A liturgy informs us, before we repair to the house of God, what prayers are to be offered in our name. We have a previous opportunity of studying them; and of either approving their excellence, or (if we dislike them) of resolving to absent ourselves from the place where they are read. And while the minister is reading, our attention is not divided; we have nothing to think of but our devotion. How differently situated is a congregation listening to extemporaneous prayer, wherein he who is their organ and mouth, may shock his fellow-worshippors, while they are lifted on the wings of adoration, by vulgar expressions, or ignorant, unlawful, trifling supplications; and while communing with the Almighty in their name, make them advance opinions different from those they hold; as well as prefer petitions foreign to their wishes or principles.

"Whatever beauty and propriety the original composers of a liturgy have given it, continues with it on all occasions. All who join in it are sure, that neither incapacity nor indolence, nor lukewarmness, nor occasional elevation or depression of spirits; neither political bias, nor malignant passions, nor want of orthodoxy, nor excess of enthusiasm in their minister, can communicate themselves to the supplications which are offered in their name and in their behalf; as may obviously be done wherever there is no form of prayer. Now if liturgies in general be thus preferable to extemporaneous prayers, the devotional service of the church is the best of all liturgies. For sublimity, simplicity and propriety of language; for raising the humble, cheering and comforting the afflicted; for furnishing expressions to sentiments of divine affections, supplication, praise and thanksgiving; for reasonableness in its progress from exhortation to confession; from confession to an offer of absolution to sincere penitents; from thence to prayers for divine assistance; mingled with praise, thanksgiving, the reading of God's word, and solemn professions of faith; for providing petitions for all the exigencies of men in general, and even for the various temporal wants of individuals; for propriety in conducting public worship, by short prayers, responses, and other innocent means, which stimulate attention, and prevent devotion from growing weary; the liturgy of the Church stands unrivalled amongst human composition."—*J. Grant's Sum. reasonableness of the Established Church.*

For the Churchman's Magazine.

REMARKS ON ACTS XXIV. 16.

"And herein do I exercise myself, to have always a conscience void of offence, towards God and towards men."

I have always supposed that more is implied in this assertion of the apostle, than it is generally thought to contain. Few, I apprehend, would infer from a hasty reading, that it comprehended any thing more than the determination of St. Paul to keep a conscience clear of wilful offence, without implying the duty of correcting the conscience itself. Yet it may easily be made to appear, and this is one object of the present essay, that the faculty which we denominate conscience, is so far from being an infallible guide of itself, that it is one of the most pliant things in the world, and can be moulded into any form, to suit the interests or prejudices of its possessor.

It is no easy matter to give a clear and unobjectionable definition of conscience. Whether the moral sense is innate or acquired, is a question of little importance but to the teacher of metaphysics. It is sufficient that we have the power to judge of the moral quality of our actions; that there is something within, which inspires us with complacency when we do good, and reproaches us when we do evil—to which something, we give the name of *conscience*. This ready perception of the good or evil quality of our actions, is inherent in the bosom of every individual, and is placed there for purposes the most important. The Almighty, determining not to leave himself without witness, has established conscience as his representative in the human bosom; from whence, as from a throne of judgment, remorse and anguish are dispensed to evil doers, and complacency and approbation to them that do well. So universally is this principle diffused, that even the Gentiles, who, in the Apostles' days were without a written revelation, shewed the work of the law written in their hearts; their conscience also bearing them witness, and their thoughts, the meanwhile, accusing or else excusing one another.

It might seem to contradict the foregoing definition of conscience to affirm, that after all it is but a fallacious guide—often acquitting where it ought to condemn, and sometimes condemning where it ought to acquit: that like a judge encompassed by human infirmities, it is liable to dispense unrighteous judgment, either *through a deficiency of knowledge*, or *a perversion of its moral powers*.

That an *uninstructed conscience* is liable to lead its possessor astray, may be gathered from the history of St. Paul himself, while he lived in the habits of that straitest sect in which he had been educated. He made it the ground of his defence before the high council of the Jews, that "he had lived in all good conscience before God, until that day." —And yet, Paul, at one period, "thought within himself, that he ought to do many things contrary to the name of Jesus of Nazareth." He was actuated by a conscience, sincere no doubt, but misguided. His zeal outstripped his knowledge; and hence, till he was taught the way of God more perfectly, he persecuted the Christians above measure, and went on filling the prisons with the early confessors of the faith. In all this, he was no hypocrite: he supposed he was actuated by a laudable zeal; and he only put in practice the sentiments in which he had been educated.

Our Saviour bore a like testimony to the sincerity of the first enemies of the disciples. "The time cometh that whosoever killeth you, will

think *that he doeth God service.* And these things will they do unto you, because they have not known the Father, nor me." Now, it is natural to ask, how far these men were guilty, since they thought they were acting for the glory of God? Our Saviour seems to cast the burthen of blame on their *ignorance;* and so far as this was voluntary, it undoubtedly constituted their crime. We will suppose they were conscientious in what they did: we will consent to believe that they thought they were magnifying the glory of God, when they shed the blood of his martyrs: still, if they had surrendered themselves to the dominion of their prejudices, and of their unwarrantable hatred of the new religion; if they proceeded to exterminate before they had examined, their *sincerity* ought not to save them; for it was as much their duty to lay their passions aside and inquire for the truth, as to follow it when discovered.

If this inference is true, it will help us to place a just estimate on the value of sincerity in religion. We hear it asserted, in terms we think too comprehensive, that sincerity is every thing; and that it is of little consequence *what* a man believes, provided he has a full persuasion of its truth. Dangerous maxim; and false as it is pernicious; which makes the decisions of a weak and prejudiced, or an uninstructed conscience, of paramount authority with the Oracles of God! Ye who killed the Prophets, and stoned them who were sent unto thee: ye who crucified the Lord of glory, and thought ye were doing God service, by exterminating his preachers with fire and sword, we doubt not the sincerity of your zeal—ye stand acquitted by this unholy maxim, for "I wot that *through ignorance ye did it.*" Ye Voltaires, Paines, Gibbons, and Humes, who have poisoned the world with your infidel principles, ye also were sincere; and that single virtue has redeemed you from the sin of trampling under foot the Son of God.—Equally "void of offence" are all the heretics and schismatics, that ever tore in pieces the Church of God, or filled it with false doctrine and error, provided they can prove themselves *sincere* in their errors.

No: moral worth is measured by a more certain rule than this. Unless we would admit the sweeping conclusion drawn in the preceding paragraph—a conclusion which annihilates the very existence of truth, and places the worst of mankind on a footing with the best, provided they are alike sincere, we must confess that *men are accountable for the manner in which they have involved themselves in error.* If Hume acknowledged he had never read the New Testament through with attention, a confession he is said to have made, here was a voluntary ignorance, the more deeply criminal, because he was about to undermine by his sophistry, that foundation on which rested the hope of millions. While writing down the events of history, he was doubtless careful to acquaint himself with the facts he recorded; but when Divine Revelation, Jesus Christ, and his miracles, were his theme, then it seems there was no need of enquiry—his conscience was void of offence, because he was *sincere* in his unbelief.

Conscience then is no better than a blind guide, till it is itself instructed in the way of truth and duty. Sincerity without knowledge, where knowledge is attainable, is scarcely deserving the name of a virtue; and unenlightened zeal is as likely to burn men's bodies for the good of their souls, as to labour for their conversion by the arts of reasoning and soft persuasion.

I am here tempted to notice a plea which is often urged, and is supposed to be so sacred and conclusive, as to bar all future demonstration and en-

quiry. What expressions are more common than these—"I can't do this—I can't believe that—it is against my conscience"—when perhaps it is nothing but the man's ignorance or his prejudice that stands in the way. It is deplorable to think of the numerous schisms that have rent the Church of God, under cover of the *sacred rights of conscience*. Sometimes this capricious faculty has been sorely scandalized at the sign of the cross in baptism. Then it has been struck with horror at the idea of bowing at the name of Jesus. Then, again, the offering of infants in baptism has given it a deep and ghastly wound. A Bishop's robes and mitre have smitten it with sore dismay; and then, again, it has fled precipitately from the Church, at the sight of a gown and surplice. The *experiences* of those tender consciences which overthrew the Church of England, and murdered a righteous king, would afford materials for a very curious history; nor would the *opposite* nature of their *testimonies* be the least amusing particular.

But let me not be mistaken.—While ignorance and prejudice are entitled to commiseration, the rights of conscience, properly so called, are not to be violated on any account; nor would I impose the least constraint on the liberty of judging and choosing. Still, it is a fair question, whether a wider range of knowledge, combined with a greater portion of true christian liberality, would not sensibly diminish the number of scrupulous consciences, without any harm to the general interests of religion. Some sacrifices are due to christian unity—something to universal custom; and before conscience erects a separate standard of faith, it ought to be well assured that the standard it deserts is unlawful, and opposed to the truth of God's Holy Word.

But conscience is liable to error, *from a perversion of its moral powers*. In my remarks under the former head, I supposed, that beneath a cloud of ignorance and prejudice, there were some faint gleams of desire to find out the truth, and a wish to be taught the way of God more perfectly. In speaking of a *perverted* conscience, we are forced to dismiss the idea of sincerity—we assume a case, in which men, "loving darkness rather than light because their deeds are evil," are gradually "given over to a reprobate mind," and cease, in many cases, to discern between truth and error, between vice and virtue. We have in view a conscience, in part divested of its moral sensibility, and in the worst stages of its perversion, aptly described by the Apostle, as "a conscience seared with a hot iron." Of a conscience so perverted, we also affirm, that it gradually loses the power of just discrimination on points of religious duty, and that its decisions are consequently no criterion of truth.

An unbiassed conscience is nice in its distinctions, and prompt in choosing the right, and rejecting the wrong. When its tenderness has been violated by an unlawful act, or by embracing an unsound opinion, it reproves, it admonishes, it complains of the violation. If its reproaches are silenced, a *less degree* of compunction is experienced at the next offence. Something of moral sensibility has been lost. A breach, though perhaps a small one, having been thus made in the wall of partition between right and wrong, new offences enter with less obstruction, each leaving the passage wider than before. Conscience retires; remorse slumbers; and presently, judgement, deserted by these its best supporters, descends from its throne, and goes over to the side of the enemy. Now it is that the intellectual powers become clouded in their exercise, and are no longer competent to judge righteously. Men naturally wish to vindicate what they practise habitu-

ally; the errors of the heart make way for the errors of the head; and men are usually infidels in practice, before they are infidels in speculation. Descending step by step in the scale of unrighteousness, they finally arrive at that point, where they begin to "put darkness for light, and light for darkness—to call evil good, and good evil. The moral perception loses its spirit and acuteness; the conscience, in Scripture language, becomes seared and defiled; sin is not only practised, but justified; and the whole moral man at length lies dead in trespasses and sins.

Although it is happy for mankind that few are permitted to descend so low into the depths of depravity, as to have their understandings *completely* blinded to moral distinctions, yet there is the fullest evidence that the constant effect of habitual sin is, to vitiate the moral sense, and pervert the judgment. The annals of slave-dealing afford an illustration in point. Before he was seduced by the hope of sudden riches, the honest merchant could utter as deep execrations as any, against the criminal traffic. But when the golden opportunity was placed within his grasp, he began to seek apologies for the practice—he thought it might be less criminal than he at first supposed—he invented arguments to support, or at least to palliate it—he ceased to think and judge with candour—he embarked in the traffic; and finding it *profitable*, was quickly satisfied of its *justice* also.

Here then is an instance of a thousand, to show the pliability of conscience, and how easily it may be cast into any shape, when it has become vitiated and depraved. The moral sense, however, may be vitiated in other ways, than by leading a bad life. Sometimes the evil begins, by indulging in bold speculations on religious truth, even while no essential injury is done to the morals. The inquirer objects to one point as unreasonable; to another, as too mystical to be believed; to a third, as more strict than seems consonant with our state of infirmity. Having persuaded himself that *some* liberties may be taken with the Scriptures, he is undecided at what point to stop; but goes on relaxing, liberalizing, pruning, and explaining away; believing less and less the farther he goes, till the authority of the Sacred Writings crumbles to nothing in his hands. It is not wonderful that conscience should sleep all this while. The faculty itself has been vitiated at every step; and discerns with less and less accuracy, the more it is corrupted. In this case, it is to no purpose to say that the person is *sincere;* that he is learned, and possessed of competent talents for investigation; for if his conscience has received a biass, it is no longer a safe guide. The learned, the wise, the disputers of this world, are more liable to be led astray under the influence of a perverted moral sense, than the illiterate, but honest disciple, who has a single eye to the truth.

It is nothing, then, to be acquitted before the tribunal of an ignorant or a perverted conscience. To be uninstructed in the great points of religious duty, when we have the privilege of studying them, is to be guilty; and of course, all wrong opinions founded on that voluntary ignorance, involve a proportionate degree of guilt. Still deeper is our crime, when we have wilfully corrupted the principle of conscience itself, till it has ceased to dispense righteous judgment. Under either of these circumstances, sincerity is no virtue. We are accountable for the voluntary ignorance which has betrayed us into error; and we are accountable for the perversion of our moral faculties, whether it is brought on by vicious conduct, or mischievous speculations on the awful truths of Christianity. *That*

conscience only can be pronounced void of offence, which has been carefully preserved from corruption; and in this state of integrity, discerns nothing in our behaviour, towards God or man, to censure or condemn.

W.

From the Christian Observer.

THOUGHTS ON THE ATONEMENT AND EXAMPLE OF JESUS CHRIST.

Some of the most interesting subjects in religion, have suffered so much in the hands of the weak and ignorant, that in treating of them, it requires no little caution to obviate their mistakes. The person, the work, and the example of our blessed Saviour, are of this number. The deplorable prostitution of his sacred name, is sometimes ready to check the language of sober and honest affection. The Scriptures, however, must still be our standard. Truth must be guarded indeed, but not relinquished nor obscured. "The sufferings of Christ, and the glory that should follow," are the grand subject of revelation. Jesus Christ is the sun of the spiritual world—the source of light, and life, and holiness. Every part of religious doctrine stands connected with him as its centre: and in proportion as he is exhibited as the glorious head of the Church, will life, and vigour, be diffused to its members.

If a man feels himself to be a transgressor of the commandments of God, and enters into the full meaning and consequences of the concession, the most interesting question will be, How am I to be pardoned? He that is once truly awake to this enquiry, can be diverted from it by no pressure of employments, no sophistry of error. The disputes of divines upon abstract and metaphysical niceties, are to him insipid; for heaven and eternity are at stake. Of a mind thus exercised, the anxieties and apprehensions are frequently painful, and sometimes prolonged; yet, if the Scriptures be carefully studied, prayer assidiously cultivated, and the ordinary means of instruction conscientiously improved, will they yield at length to accurate conceptions of the method of redemption. He who thus diligently uses the light he has received, and earnestly implores further discoveries, will, by degrees, find his knowledge of the Scriptures enlarged and confirmed, until he can rely with holy satisfaction on the atonement of the son of God. Such a text as this, "Who his ownself bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness," is balm to his wounded conscience. The view of an incarnate God, dying to redeem him, is life and consolation to his mind. It loosens the bonds of sin. It is peace, and pardon, and deliverance. It awakens a sacred sorrow for his past delinquences, and produces a benign and holy humility, not far removed from tranquility and joy. Such a view may well allay his fears, and lighten his disquietude. It may well excite an ardent and overflowing principle of love. It may well enable the Christian to overcome the world, and even to count, with St. Paul, all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

With such a view, therefore, where it is deep and abiding, will always be connected that total renunciation of sin and supreme devotedness to God, of which it is the origin and support. Why does God pardon my sins, but that, being released from their bondage, I may serve him with new and universal obedience? "How can they who are dead to sin, live any longer therein?" Hesitation, here, is suspicious and unpardonable;

and if the doctrines of our holy religion are doctrines of grace, they are also doctrines according to godliness. If there be any true godliness in the world, it arises from their influence.

The honest Christian has, indeed, no interest in ambiguity. It forms his delight to follow the example, and transcribe the character of his master. His complaints and sorrows spring from his deficiency in this respect. He would be entirely holy. He desires to glorify God in body, soul, and spirit. He aims at treading in the steps, imbibing the spirit, and adorning the Gospel of his God and Saviour; and whenever he falls short of this, he falls short of his principal object, and applies humbly for fresh forgiveness and fresh supplies of grace. There is no sin whatsoever which he does not desire to be subdued, no duty which he does not desire to perform. The perfect holiness of his Lord is perpetually in his view, and he never rests till he is assimilated in every point to his divine pattern. This is the calling, the business, the indispensable duty of the Christian.

This imitation of his Saviour, especially in the spirit and temper of his mind, is repugnant indeed to his corrupt nature; but it is on that very account to be more assiduously pursued. Accuracy in doctrines may be consistent with much warmth and acrimony. It is the humble, meek, benignant, tender character, who gives the best evidence of a right frame of heart. It is to be feared that we are in general too culpable in this respect—too little careful of "putting on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." But let us contemplate the Son of God as "meek and lowly of heart," as "bearing the contradiction of sinners against himself," as breathing in every action, not the angry contentious spirit of modern polemics, but love, peace, gentleness, kindness, long-suffering and grace; "when he was reviled, reviling not again, when he suffered threatning not; but committing himself to him that judgeth righteously;" and let us labour to acquire in these respects, the mind which was also in Christ Jesus.

To the Editors of the Churchman's Magazine.

ON THE TREATMENT OF ANIMALS.

I was glad to see the remarks of MISERACORDIA in your last Number, on the cruel treatment of animals. The misery they suffer at our hands, is incalculable. Walking out a few days ago, I observed a man endeavouring to back a heavy load up an ascent; a task, to which the strength of his oxen was unequal; and getting vexed at their not doing what they were clearly unable to do, he turned the butt end of a heavy whip, and struck one of the poor wretches a blow on the nose, which would have levelled a man in an instant. My blood boiled with indignation at the brutality of the treatment; but there was no remedy.

Not long since, observing a man beating his horse in a most inhuman manner, I ventured to go and expostulate with him. For the space of at least four or five minutes, I had observed him from my window, holding the poor animal short by his bridle, and with the large end of a heavy waggon whip, laying on such inhuman strokes,

> "———as mercy weeps,
> "To see inflicted on a beast."

The water was streaming from the eyes of the poor, uncomplaining wretch, and his head was covered with knobs. So far was I from making the man ashamed of his cruelty, that I got nothing for my pains, but a torrent of abuse, and a com-

mand to "go about my business." Turning with disgust from this hard-hearted monster, I could not help applying to him those lines of the poet:—

"————How would *you* be,
"If He, who is the top of judgement, should
"But judge you as you are? Oh! think on that, &c."

I am conscious, Mr. Editor, that this is a humble theme; but what a practical comment does it afford on *the doctrine of depravity!* Are we to believe that God created man at first with this infernal disposition for cruelty; or that it is one of the sad effects of the fall? Or shall we maintain in the face both of experience and revelation, that man is *not* depraved, and of his own nature inclined to evil?

It does not seem to be a sufficient apology for the cruel treatment of animals, that it is done without reflection. It is the duty of man to reflect. Let the father impress on the mind of his son at an early age, to "be merciful to his beast." Let him set an example of tenderness, and enforce it by his authority, and the brute creation will be relieved from a greater amount of suffering than can readily be conceived.

HOWARD.

THE EARL OF STRAFFORD.

On Wednesday, May 12th, 1641, the Earl was brought to the scaffold on Tower-hill; as he passed near the lodgings of the Archbishop of Canterbury, (whom he had desired by a message to be at the window, and to bless him as he went to execution) he looked up, and bowing, said, "My Lord, your prayers and your blessing." The Archbishop lifted up his hands for the sign of bestowing both, but was so overcome with grief, that he fell back in a swoon. The Earl bowed again and said, Farewell, my Lord; God protect your innocency. Many of the spectators observed, that he walked more like a general at the head of an army, than a condemned man. The lieutenant desired him to take coach, for fear the people should rush upon him and tear him to pieces. "No," said he, "master lieutenant, I dare look death in the face, and I hope the people too; if that may give them better content, it is all one to me." Upon the scaffold, attended by the Archbishop of Armagh, the Earl of Cleveland, his brother, Sir George Wentworth, and his own chaplain, he delivered the following speech with a very composed and courageous air:

"My Lord Primate of Ireland, and my Lords, and the rest of these noble gentlemen. It is a great comfort to me to have your Lordships by me this day, because I have been known to you a long time, and I now desire to be heard a few words.

"I come here, my Lords, to pay my last debt to sin, which is death; and through the mercies of God, to rise again to eternal glory.

"My Lords, if I may use a few words, I shall take it as a great courtesy from you: I come here to submit to the judgment that is passed against me: I do it with a very quiet and contented mind. I do freely forgive all the world; a forgiveness not from the teeth outward (as they say,) but from my heart. I speak in the presence of Almighty God, before whom I stand, that there is not a displeasing thought that riseth in me against any man. I thank God, I say truly, my conscience bears me witness, that in all the honour I had to serve his majesty, I had not any intention in my heart, but what did aim at the joint and individual prosperity of the king and his people, although it be my ill-hap to be misconstrued: I am not the first man

that hath suffered in this kind: it is a common portion that befals men in this life, righteous judgment shall be hereafter; but we are subject to error, and misjudging one another.

"One thing I desire to be heard in, and do hope, that for Christian charity's sake I shall be believed: I was so far from being against parliaments, that I did always think parliaments in England to be the happy constitution of the kingdom and nation, and the best means, under God, to make the king and his people happy. As for my death, I do here acquit all the world, and beseech God to forgive them. In particular, I am very glad his Majesty conceives me not meriting so severe and heavy a punishment, as the utmost execution of this sentence; I do infinitely rejoice in it, and in that mercy of his, and do beseech God to return him the same, that he may find mercy when he hath most need of it. I wish this kingdom all prosperity and happiness in the world; I did it living, and now dying, it is my wish.

"I profess heartily my apprehension, and do humbly recommend it to you, and wish that every man would lay his hand on his heart, and consider seriously, whether the beginning of the people's happiness should be written *in letters of blood?* I fear they are in a wrong way: I desire Almighty God, that no one drop of my blood rise up in judgment against them. I have but one word more, and that is for my religion.

"My Lord of Armagh, I do profess myself seriously, faithfully, and truly, to be an obedient son of the Church of England; in that Church I was born and bred; in that religion I have lived, and now in that I die; prosperity and happiness be ever to it.

"It hath been said I was inclined to popery; if that be an objection worth the answering, let me say truly from my heart, that since I was twenty-one years of age unto this day, going on forty-nine years, I never had thought or doubt of the truth of this religion, nor had ever any the boldness to suggest to me the contrary, to my best remembrance.

"And so being reconciled to the mercies of Jesus Christ my Saviour, into whose bosom I hope shortly to be gathered, to enjoy eternal happiness, which shall never have an end, I desire heartily to be forgiven of every man, if any rash or unadvised words or deeds have passed from me; and desire all your prayers: and so, my Lord, farewell; and farewell all things in this world.

"The Lord strengthen my faith, and give me confidence and assurance in the merits of Christ Jesus: I trust in God, we shall all meet to live eternally in heaven, and receive the accomplishments of all happiness, where every tear shall be wiped from our eyes, and sad thoughts from our hearts; and so God bless this kingdom, and Jesus have mercy on my soul."

After this speech, he prayed out of the common prayer-book, laid by his chaplain before him; and then used some private devotions, concluding with the Lord's Prayer; then taking his leave of his brother, he said,—"Brother, we must part: remember me to my sister, and to my wife; and carry my blessing to my eldest son, and charge him from me that he fear God, and continue an obedient son of the Church of England, and that he approve himself a faithful subject of the King; and tell him, that he should not have any private grudge or revenge towards any concerning me; and bid him beware to meddle with Church Livings, for that will prove a moth and canker to him in his estate. I wish him to content himself to be a servant to his country, as a justice of the peace in his county, not aiming at high preferments. Carry my

blessing also to my daughters Anne and Arabella, charge them to fear and serve God, and he will bless them, not forgetting my little infant, that knows neither good nor evil, and cannot speak for itself; God speak for it and bless it." Then he said, "I have nigh done, one stroke will make my wife husbandless, my dear children fatherless, and my poor servants masterless, and separate me from my dear brother and all my friends; but let God be to you and them all in all."

The executioner struck off his head at one blow; and so fell this noble Earl, who, if his master could have saved him, might have been able to save his master. This was, indeed, the blow that by degrees reached up to the King's own head.

Christian Observer.

To the Editors of the Churchman's Magazine.

THOUGHTS ON RELIGIOUS CREEDS.

I observe, in the polemical writings of a recent religious sect, which, by the spirit and vigour of its attacks, threatens to demolish, in no great length of time, the *platforms* on which Congregationalism in New England has securely reposed for two centuries, an avowed hostility against *all* religious Creeds; and so plausibly do they declaim on the liberty wherewith Christ hath made us free, that an inexperienced reader might be led to suppose, that systems of faith were tyrannical things, oppressive to the conscience, and inconsistent with Christian liberty. He might be moved, by the pathetic complainings in which the tender-hearted Unitarian laments the bonds of Christendom, to sympathize with the poor captives whose consciences are enthralled; or be kindled by their exhortations into a desire to assist in liberating them from the yoke. If, however, he was a man of sense and information, he might smile at the reasonings of these sage philosophers; and although, as a good christian, he would charitably believe them in earnest, yet he could not but conclude that their extreme aversion to religious tyranny had betrayed them into some mistakes, as to the extent of its prevalence in other denominations, and the freedom of their own from so odious a feature.

Had it been my fortune, good or evil, to have been required to subscribe my name, either to the Cambridge or Saybrook Platform, while I acknowledged there were many things in them agreeable to the Word of God, I might have objected, that there were some propositions in both, of a doubtful character, and some, which ought to have been left to the private judgment of Christians. I might have contrasted the confidence, and even hardihood, of some of the speculations contained in them, with the temperate caution observed in our own invaluable articles, in their statement of points not easy to settle; and should undoubtedly have preferred the system which allowed me the greatest liberty of private judgment, in points of belief, which the Scriptures have left unexplained.

It would perhaps be unceremonious to ask a Unitarian, by what singular process of logic he had arrived at the conclusion, that Creeds were a *tyrannical imposition;* and whether he would have the same objection to them, if they all happened to coincide with his own. To make the subject more easily understood, let us confine our remarks to the system adopted in the Episcopal Church, and enquire what degree of constraint it imposes on the consciences of its members. The champion of religious liberty might be surprized to learn, that an assent to the Articles of Christian belief, as they are contained in the Apostle's Creed, is all

that the Church *authoritatively* requires of its *lay* members, when they are baptized into it; and that their assent is never demanded to the Thirty Nine Articles, nor to any other Articles whatever. It is not pretended, I believe, that this Summary contains any thing contrary to sound christian doctrine, though I do remember to have seen something alledged against "the communion of saints" as a thing very mysterious, notwithstanding much is said in the New Testament of the saints having "*fellowship* with the Father and the Son"—being "members one of another," &c. Still, the "Creed" must be acknowledged to contain as simple and unobjectionable a summary of faith as can well be conceived; and it may reasonably be presumed, that a person who could not conscientiously give his assent to it, would not be injured by having baptism refused him—certainly the church itself would suffer no loss by his exclusion.

But this, we are told, is putting an unwarrantable restraint on the conscience, and that no man has a right to dictate to another the articles of his belief. Very true. Neither is there any constraint of conscience, or *imposition* of articles, in the present case. The Church merely proposes certain conditions of admission, which the candidate is at full liberty to approve or reject, as he thinks proper. If he likes them not, he is his own master; and nobody will hinder him from attaching himself directly to a society, into which he may be baptized without any profession at all of his faith, or so general and indefinite a one, that a Mahometan could make it with a clear conscience. Now, while he has this entire liberty of adopting what faith he pleases, how ridiculous do those lamentations over Ecclesiastical tyranny, and the slavery of the conscience, appear! But they have, in some measure, the effect they are designed to produce—that of unhinging all reverence for the faith once delivered to the saints, and making proselytes to a system which has charity for all, save those who think too highly of our Lord Jesus Christ.

But the fate of the *clergy* is bewailed in still more pathetic terms. How tyrannical it is for one man, or any body of men, to prescribe to another, the doctrines he shall teach! Very true again; and none I presume would be more forward to resist such an encroachment on the rights of private judgment, whenever it is made, than Episcopalians. The entrance into our ministry, is perfectly a voluntary act on the part of the candidate. He examines the articles to which he is expected to subscribe his assent; and if he thinks them to contain the words of eternal truth, he subscribes. If he is dissatisfied, he is at liberty to reject them, and embrace what faith he pleases. Where then is the *tyranny*, when every man is left to act as he thinks proper, and believe whatever he chooses? When a candidate, ex animo, records his approbation of our Articles and Liturgy, and trusts he is "inwardly moved by the Holy Ghost to take upon him the office and ministration" of a servant at the altar, what is this, but the expression of his assent to the doctrines of the Church, and his voluntary desire of becoming a teacher of those doctrines? Again I ask, wherein consists the tyranny? What compulsion is used? No being on earth is more free.

The real question at issue, is, not whether summaries of faith shall be used, for no religious society can be without them;—but whether they shall be proposed in a *written form*, or left to be settled by each pastor of a congregation. Shall the people have a creed drawn up with judgment and caution, comprehending the *essentials* of the christian faith,

and approved by the wisdom of ninety-nine hundreths of the christian world; or shall they take such an one as their teacher pleases to give them? There are other creeds than those we see in print. The moment a minister opens his mouth in the pulpit, he begins to propose something *to be believed;* and he labours to persuade his people to receive it as truth. If he has a written sermon before him, then he has a *written creed;* and should he change his belief before the following Sunday, he will have new *articles* of *faith* to propose. So trifling and inconsistent is all the miserable *canting* about "tyrannical impositions," which has become very much the order of the day.

It is impossible for an upright mind not to detest the use of artifice in religious controversy. I wish to entertain the best opinion in my power, of the motives of men, when they write for the public; but there is something, *apparently* disingenuous, to say the least, in the popular declamations from a certain quarter, on the use of Summaries of Faith. That well-informed churchmen will be staggered by them, I have not the least apprehension; but as they seem to be thickening around us every day, in proportion to the spread of Unitarianism, I thought I might do no unacceptable office, by hinting that the christian world is not yet *enslaved*, and that the people might possibly have a creed imposed on them from the pulpit, more objectionable than any written one to be found in any christian church.

COMMON SENSE.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

The 7th charge of Mr. Dickenson, is the admission of sureties at baptism; a charge which is made in the following unchristian language: —*They promise what none but God can perform. They promise that the heart of the child shall be changed, the nature sanctified, and the affections and passions be under constant good government. And are they Gods?*

Before we answer these charges, founded in ignorance, and expressed in that spirit of hatred of the church, which is a distinguishing trait in sectarian zeal, we would endeavour to inform the candid enquirer of the nature and design of sponsors in baptism. God has implanted in the bosom of parents, an attachment and paternal concern for their offspring: And this natural impulse, no less than reason and revelation, imperiously forbid, that the helpless infant, commencing a life for an eternal existence, should be left in the midst of a wicked world, to grow up in ignorance, at the hazard of choosing a way for himself. Reason, if not perverted by error, would surely teach the parent to take at least as much care to instruct and direct the mind, as to dress and feed the body; and revelation, on this subject, is positive and explicit:—"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7. In opposing the *Accuser of the Brethren*, the prophet Isaiah puts the question:—"Whom shall he teach knowledge? and whom shall he make to understand doctrine?"—to which he answers, no doubt with a prophetic eye to the anabaptist, who endeavors to prove, that *young children* and *infants*, mean *young christians*, or *those who are weak in the faith*—"Them that are weaned from the milk, and drawn from the breast.—For precept must be upon precept, line upon line, here a little and there

a little." Isa. xxvii. 9, 10. From the multitude of precepts, scattered throughout the writings of the wise man, I select but one :—"Train up a child in the way he should go, and when he is old, he will not depart from it."* From the last injuction of our Saviour, when he said to Peter, *Feed my lambs*, to the testimony of St. Paul for his son Timothy, that he had been taught the scriptures from his youth, we have precept upon precept, not only to *suffer little children to be brought unto Christ*, but to take care that they be *brought up in the nurture and admonition of the Lord.* Governed by these divine injunctions, and the universal impulse of natural affection, the Church, at an early period, took care to provide for the religious instruction of children, by the institution of sponsors, or god-fathers and god-mothers in baptism. And where is the impropriety of this? Shall the public sympathy be excited in behalf of orphans—shall societies be instituted, and by laws established to provide for their bodily wants? Shall guardians be appointed to take care of their temporal interests, and to train them up for usefulness in life; and yet the soul be left a prey to the adversary? Shall no teacher, monitor, or sponsor, be provided to sow the seeds of religious knowledge? Shall the mind be left uncultivated, till over-run by the weeds of vice, and the errors of infidelity, heresy, and schism? No: the Church requires sureties, that the child shall be taught, so soon as he is capable of learning, what a solemn vow and covenant he has made; that his mind may be stored with useful knowledge, in the hope that he may grow in grace, as he advances in years, till he comes to the full stature of man in Christ Jesus. Surely, if the law of the land requires guardians, to guide the wayward steps of the child in the world, it must be proper and rational, as well as scriptural, for the church to require sponsors to take care of the religious education of children, and to train them up for another world. In the former, the body has but a short continuance: But in the latter, existence, either happy or miserable, is endless.

But the reader is undoubtedly anxious to hear what Mr. Beach says, in answer to the heavy charge of his antagonist: And he will read with pleasure and profit, the statement and reply.

1st, says Mr. B., "Baptism is a seal of the Christian covenant, and every child in baptism, does promise to renounce the devil, and embrace the christian faith. Deny this, and you make baptism an insignificant ceremony.*

* The following comment on the maxim of the wise man may be thought worth preserving.—Two brothers, both "blind from their birth," and one of them corrupted with infidels principles, were conversing together, when the latter remarked, that Solomon's proverb was untrue; "for," said he, "brother, you and I were born blind—baptized in our infancy, and trained up together in the same faith. Now you believe implicitly all that was taught you; while I believe nothing"—"Hold," answered the christian brother;—"Solomon does not say that those who were wilful and disobedient when they were young, will not depart when they become old; but that those who were *dutiful* and *submissive* will not depart—which generally holds true. But, my poor brother, you were froward and churlish in your youth, although your parents *would* have trained you up in the way you should go; and I fear you will verify the maxim, by not departing from your evil ways when you grow old."

* The fact is, the pædo-baptist dissenters, in carrying on their opposition to *The Church*, have really made the baptism of infants a mere nullity. There is not one in ten of them, that have any correct ideas on the subject; and hence, the anabaptists are constantly making inroads upon them, by what they call,

2. Children are capable of entering into covenant with God, as appears by circumcision, and express scripture. Deut. xxix. 11, 12.

3. The answers of the sureties in the child's name, are a declaration of the child's vow, or promise, or covenanted duty. [Observe here, that the ground of objection against the office of baptism in the Protestant Episcopal Church, is, that the *sponsors promise that the child shall*, &c. whereas, *the child promises by them.*] And does not every one whom you baptize, implicitly renounce the devil and his works, and vow they will live a Christian life? Is not this the nature and language of baptism, to be a vow of a Christian's life? Or why do you ever put young people in mind of their baptismal vow, if *they* never made any vow in baptism? The truth is, your children promise and vow in baptism, as much as ours. All the difference is, our children express these vows by their sureties or sponsors, and your children's vows are implied and sealed in baptism, without such an explicit covenanting. But this you deny, and vehemently affirm that the sureties promise, not as the mouth of the child, but for their own persons, that they will see to it, that the child shall live in the exercise of the highest grace.* Well, let us take a view of the office of baptism, and let that determine whether the whole church from the apostles are distracted, or Mr. Dickenson mistaken.

First, the minister declares God's part of the covenant, and what he

believers' baptism. And what is most alarming, they have so far removed, both by their writing and preaching, from infant baptism, all primitive rites and vows, that they have left it completely indefensible; and for several years past, have almost entirely abandoned the subject: insomuch, that it may not be presumptuous to state, that not one half of the children belonging to presbyterian families in New-England, are baptized. The late Dr. Dwight was so sensible of the danger arising from this source, that he closes his sermon on the subject (delivered in the chapel, before the students of Yale College) with the following remarks:—

"It is not a little to be regretted, that this ordinance is so rarely made a theme of discussion in the desk. It is not unusual for a minister of the gospel, to devote twenty-four sermons annually to the consideration of the Lords' Supper.—On baptism, at the same time, ministers rarely preach. Perhaps it is no unreasonable supposition, that the subject of this discourse, is now for the first time, brought out in the desk to the consideration of a great part of this audience. Why such a difference is made between two institutions of Christ, invested with the same authority, solemnity and influence, I am unable to determine. But whatever may be the ground of this distinction, I am satisfied that it cannot be a good one. There is but too much reason to believe, that not only the persons, particularly the children, who have been baptized, but the parents, are lamentably ignorant of the nature of this institution, the truths which it declares, the duties which it involves, and the privileges which it confers. Were these things made more frequently subjects of preaching; were they clearly illustrated and solemnly enforced, there is the best reason to believe, that it would become a far richer and more extensive blessing to mankind."—*Dwight's Theology, Vol.* 3, *p.* 284.

* How different was the opinion of Dr. Dwight, just quoted. On the same page already noted, he says, "How many persons are now in this house, who have been dedicated to God by baptism in their infancy, and who yet never thought of a single privilege, realized a single *obligation*, nor performed a single *duty*, created by this ordinance! It is perhaps questionable, whether some of them are not now ignorant, whether they have been baptized or not. How melancholy are these facts! How full are they of shame and sin! How productive ought they to be of remorse, contrition, and amendment!" Little did the learned doctor then think, that some of his hearers would soon disavow his sentiments, and contradict their own confessions and formularies, in abusive publications against the Church. See Mr. Taylor's sermon on *Regeneration*; and also, the scurrilous pamphlet, called the *Serious Call, by a Consistent Churchman.*

will do for this child, now to be baptized. And then says he to the sureties—*This infant must also faithfully for his part promise by you*, &c. Now, how can an infant promise by them, unless they are his proxies or mouth, and make answers, that the infant should make if he could speak? This is so plain and undeniable, that nothing but an obstinate resolution to cavil, can put a contrary sense upon it. Again the minister asks, *Dost thou believe all the articles of the Christian faith*, &c. Now if they meant as you say, that they would see to it, that this child should believe the Christian religion, the minister should not ask, *Dost thou believe*, &c. But will you see to it, *that this child shall believe*, &c. So in the end of the office, the minister says: *Forasmuch as this child, hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him.* Now when the Church declares over and over, in as strong and plain terms as possible, that the *child promises*, will you face them down, that they don't mean that the *child* promises, but that the *sureties* promise for themselves, that they will make the child renounce the devil and all his works, &c.—that is, in your charge, that they will be Gods. But say you, *How does the child promise, and profess by them, when he knows nothing of what they say?* Very pretty! and much like a sober divine! And may not a quaker say the same to us all? How trifling, how ludricious, is baptizing infants? Baptism is a seal of faith and repentance; but the poor infant is so far from having faith and repentance, that he knows not what they mean. The child has no desire to be baptized, but shows his dislike by crying when the water is applied to his face."

How easy it is, for fallen man to trifle with serious things, and play upon the credulity of mankind! So just was the remark of that distinguished prelate, Thomas Newton, "It is easy to make the world laugh, but difficult to make a few reason." The sophistical reasoning of the anabaptist, the sly cunning of the quaker, and the pharisaic gravity of a numerous sect, have made thousands of proselytes to their visionary schemes. But let the anabaptists reflect, that repentance and faith, only apply to adults; and that while they object to infant baptism for the want of these qualifications, their mode of reasoning would starve their children to death in this world and damn them forever in the world to come. Do they not perceive, that if a want of practical faith must prevent children from entering into covenant, by being made visible members of the church by baptism, the same thing would prevent millions who die in infancy, from entering into the kingdom of glory: For while it is asserted, that "*he who believeth and is baptized, shall be saved*," it is declared by the same authority, that "*he that believeth not, shall be damned.*" Suppose we should find some of those who speak so very light of infant baptism, reducing their creed to practice? The mother, for example, so far forgets her sucking child, as to refuse it nourishment; and assigns the following passage in justification of her conduct: *He that will not work, shall not eat.* My infant cannot work, therefore it must not eat. Moreover, if I should feed it, what good could it possibly do the child, seeing he knows nothing of it. No: I am determined to let my child *grow up*, and then judge what food is best. We should think the woman, at least bordering on insanity; and should the child perish *for the lack of food*, the world would look upon her as its murderess. But how much more guilty is that parent, who, blinded by prejudice, and influenced by a spirit of heresy and schism, refuses to bring his child to

Christ, or feed it with *the sincere milk of the word*?

This mode of reasoning, has opened the eyes of many among the anabaptists and quakers, to both of whom it equally applies. And would the presbyterians once lay aside their prejudice, instead of their hostile attempts to sap and pull down the Church, they would feel constrained to acknowledge, that her principles alone could secure the true faith from mischievous and destructive inroads. I trust, indeed, that the time is not far distant, when they may all see, what so many admit, both in Europe and America, that the Church is *the ground and pillar of the truth*; the only bulwark against that overflowing stream of iniquity, that anti-christian doctrine, so rapidly increasing among them under the specious name of Unitarianism. But, until such times, the words of Mr. B. will be found as applicable, as when addressed to Mr. D. "In a word, ridicule our baptism as much as you please, aud I will engage a quaker will ridicule yours as much. And you can't say any thing against our method, but what will come with equal force against all baptizing of infants. This I told you before, hoping you would be careful of that; but I see now you had rather vilify infant baptism, than not ridicule the church.

"Again say you, *How come the proxies to get the child baptized without his leave?* Witty still; but a fatal blow to infant baptism. And how came any body to get you baptized, when you was an infant, without your leave? Don't you think they injured you, in devoting you to God, and entering you into covenant with him, without your knowledge or consent? I wonder you don't see you are arguing against the baptizing of infants, and yet think you are disputing against the Church."

After this, Mr. B. proceeds, at some considerable length, in detecting what is one of the most unfair, as well as unchristian acts—that of mutilating sentences, and omitting emphatical words of an opponent. Mr. Beach had said (alluding to a particular part of the office, "*here* the sureties make no promise," &c. Mr. D. leaving out the word *here*, endeavoured to shew, that Mr. B. had said, sponsors were under no obligation whatever. To which Mr. B. says, "You know I never said any such thing, any more than David said, there was no God, when he only said, The fool in his heart has said, there is no God. Now, by the help of your new figure, you can leave out, *the fool hath said*, and then it will be, David said so. And it is this new figure, that has helped you to most of your victories. But to me, it is an argument of a desperate cause, when the defenders of it are forced to use such dishonest tricks."

Mr. Beach now proceeds to answer a number of questions, relative to god-fathers' promises and engagements, among which was the following:—Is there any direction in the word of God for sureties at baptism? To which Mr. B. replies—"Yes, as plain a direction as I have to promise to my neighbor, or brother, that if he dies before me, I will take particular care of the souls of his children; and if they neglect, I will call upon them to go to the public worship and the like. I would next have you ask, whether there be any direction in the word of God, to do good to the souls of any children but our own. Before I leave this head, I must review your wonderful piece of New Divinity. You said, God has *never given*, never promised assistance to any man, in changing the hearts and affections of others. You ask, is it the *same thing* to be assisted in doing the work ourselves, or being only instruments in the hands of the great workman? I answer, Yes, the very same. If God

assists me to convert a sinner, I am his instrument; and yet, according to scripture phrase, I may be said to convert the sinner: And yet I am no God. See James v. 20. So resolved you are to prove our sureties wicked, that rather than fail, you will destroy all attempts to do good to men's souls: For if what you say be true, why should parents try to convert their children, or ministers their people, and make them virtuous; when God never did, and never will, assist any man in this blessed work? Did not Christ promise to assist St. Paul, Acts xxvi. 18. *I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive the forgiving of sin,* &c. Either God assisted him, or to speak in your modest language, *Paul was a God.*—In a word, what you call your plain, easy, and familiar sentence, is either a false and pernicious doctrine, which cuts the sinews of all endeavours to do good to men's souls; or else it is a piece of solid nonsense. So that it was not without reason, that I said, some men lay about them madly to scare people from the Church."

(To be continued.)

[*To the Patrons of the Churchman's Magazine.*—The writer had designed to have closed this part of the Memoir, in the last number of the present year: But as many have expressed a wish to have the whole subject exhibited, I have so far extended the work, that the present topic will occupy at least another number, for the month of January. The two other parts, which are to follow, will be more interesting, and not less edifying. The one will be a defence of the doctrines of grace, as asserted and maintained in the Articles and Liturgy of the church, against the attacks and misrepresentations of a number of congregational preachers: The other, a defence of Episcopacy—connected with a continual increase of the Church, not only in Newtown, but in Reading, and many of the adjacent towns—closing with a brief history of the Church, her present and prosperous state, with interesting anecdotes, and letters, of Mr. Beach, never before published. D. B.]

COLONY OF FREE BLACKS ON THE COAST OF AFRICA.

(Concluded.)

The "book" was at length made, by which King Peter, King George, King Zoda, King Long Peter, King Governor and King Jimmy agreed, in consideration of the payment of "six muskets, one box beads, two hogsheads tobacco, one cask gunpowder, six bars iron, &c. &c., forever to cede and relinquish" the lands on and about Cape Mesurado, to Lieut. Stockton and Dr. Ayres, for the use of the Colony.

"Dr. Ayres immediately afterwards, returned to Sierra Leone, intending to remove the people and stores to Mesurado as soon as practicable.

"The part of Africa thus selected, and (it is hoped) by this time, occupied by our people, has always been represented as possessing great advantages for a settlement. The land purchased appears to include the whole Cape, with the mouth, and a considerable extent of the river.

"This river empties itself into the Atlantic, and is in length about three hundred miles, being the largest African river between the Rio Grande to the North, and the Congo to the South. Its head waters are near those of the Niger and the Gambia, both of which rise on the north-east side of the same chain of mountains. Lieut. Stockton considers this station not only important for the relief and refreshment of our vessels of war cruizing on the African coast, but as affording the same facilities to our merchantmen engaged in the East

India trade. To these advantages may be also added, besides those connected with the immediate object of the Society, another of still greater interest. Such a settlement as we trust this is destined soon to become, cannot fail of producing an immediate and decisive effect upon that trade that still preys upon Africa, and still disgraces the civilized nations of the world. What Sierra Leone has done and is doing, may confidently be expected in every similar establishment on the coast. What has been there done who can sufficiently estimate? We may indeed there see a colony of free blacks, increasing in numbers, intelligence, and respectability—We may there see a still more interesting spectacle in the thousands of victims rescued from chains and tortures; once ignorant barbarians, now instructed and devout converts to the christian faith, manifesting in the simple piety of their characters, the reality of that faith, and giving a lesson of humility and reproof to christians inheriting the best privileges in the most favoured countries. These are great effects, demanding our praise and thankfulness. But Sierra Leone has repaid Africa with still greater blessings: her example, her influence, and efforts have given peace and security to the neighbouring coast: and who can estimate the extent of misery prevented, and of happiness conferred, to a population delivered from all the horrors of the slave trade? Every year the limits of this beneficence are extending, and the cheering rays of her light, dispelling a wider portion of the moral darkness that surrounds her. And is it unreasonable to rejoice that another rampart is to be raised against the power of the spoiler, that another light is to arise and shine upon this benighted continent? or to expect that He who is thus blessing one such labour with success, will give his help and favour to another?

"We have, unfortunately, in our country ample materials for the rapid growth of such a colony, and greatly does it concern to us to apply them. There is in Africa, an abundant and almost spontaneous production of the necessaries of life. Her desolated fields call for inhabitants. We cannot fail to see, in these circumstances, every evidence to assure us that an establishment of free people of colour from our country upon the coast of Africa, will increase with no common celerity, and exert no ordinary influence in redeeming the land of their fore-fathers from its present degradation. Whether the slave trade will ever be entirely abandoned without the aid of such settlements may be questioned; but that they afford a most powerful means for the accomplishment of such an object, experience places beyond doubt."

The spot thus selected as a site for the colony, is said to be of an excellent soil, and capable of producing rice, indigo, cotton, coffee, sugar-cane and all the variety of fruits and esculents common to tropical climates. The natives are less barbarous than those of the neighbouring nations, and more pacific in their dispositions. The climate is healthier than that in many parts of our own country, particularly for the blacks. It is remarked by the managers, that "among nearly one hundred black and coloured people, the natives of America, now on the coast, some of whom have been exposed to the effects of two rainy seasons, not more than four deaths have occurred during the last year; and of those, only one is properly attributable to the climate." During most of this period, they were without the regular attendance of a physician.

In reply to the assertion, that the blacks of this country would not consent to emigrate, the Managers state, that "one hundred black persons in the city of Philadelphia,

have expressed their desire to remove to Africa; and been recommended, on respectable authority, to the patronage of the Society. Seventy-nine individuals have communicated the same request through the Auxiliary Society of New-York. A considerable number have likewise offered themselves, from the city of Baltimore, from Richmond, Petersburgh, and Norfolk, and from the Eastern Shore of Maryland, with the addition of families and individuals from various parts of the United States."

It is also stated, that many proprietors of slaves are ready to liberate and aid them in returning to Africa, whenever the settlement shall be in a state to receive them.

The only difficulty which the managers now have to contend with, is, the want of resources. Thus far, the expenses have been sustained by annual subscriptions, donations of individuals, and the contributions of Auxiliary Societies; but as the colony has now, it is presumed, received a permanent location, an increase of funds has become necessary for the transportation of colonists.

The benefits which Africa may be expected to reap from this establishment, are these:—

1. *The extinction of the Slave Trade.*—While the Western Coast of Africa is possessed by barbarians, with whom the infamous agents of the Slave-Dealers reside—tempting them with spirituous liquors, baubles, and petty articles of traffic, to bring slaves to a ready market, it is very questionable whether all the governments of Europe combined can put an entire stop to the trade. With the exception of Portugal, all have abolished it by their laws; yet it never was more active than at present. It was officially stated to our government, that during the last year, no less than 200,000 slaves were brought from the coast of Africa, under the French flag alone; and this too, while ships of war were hovering about the coast for the express purpose of seizing vessels so employed.—But when the coast has been once occupied by a race of civilized and industrious inhabitants, the communication with the interior will be cut off, and the trade must cease.

2. *The prevention of bloody wars among the tribes in the interior.*—At present, most of those wars are kindled for the express purpose of procuring prisoners, who are conducted immediately to the coast, and sold for slaves. A whole village is sometimes surrounded in the night; and all the inhabitants who will bear a price, are bound and driven away to market. By colonizing the coast, the communication between the interior and the slave ships will be prohibited, and of course, the principal cause of those desolating wars will be removed, there being no market for the prisoners.

3. *The introduction of Christianity into Africa.*—From the colony as a centre, it is reasonable to suppose that the blessings of christianity and civilization will gradually find their way into the surrounding tribes. If this can be brought to pass, and we see nothing to hinder it, then will America begin to repay that nation *scattered and peeled; a nation meted out and trodden down*, for some of the wrongs they have suffered from the hands of men, who bear the christian name. Our own Church Missionary Society has manifested a warm interest in this cause; and if supported as it ought to be, and as we hope and trust it *will* be, the shores of Africa will yet resound with the Liturgy of our Church. The lamented names BACON and ANDRUS—men who "counted not their lives dear to them"—we feel proud to claim as our own. If the means are not withheld, others will not be found wanting to stand in the breach where they fell, and

through the medium of the colony, become instrumental in conveying to injured Africa the peaceful religion of Jesus.

Proceedings of the Executive Committee of the Domestic and Foreign Missionary Society—concluded from the last Number.

Extracts from a letter of the Rev. C. Hanckel, Charleston, S. C. April 19, 1822.

"In the state of Alabama, there are many Episcopalians, who have emigrated there from the southern states. I believe there is no Episcopal clergyman amongst them, and I am satisfied that no section of the United States presents a more interesting scene for missionary labours, both as it regards their prospect of success, and the necessities of the people.

"The Rev. Mr. Fowler has lately been employed by the Young Men's Missionary Society of this city, as a missionary to St. Augustine."

Extracts from a Letter of Rev. G. T. Chapman, Lexington, (Ky.) May, 4, 1822.

"The first and most important unoccupied station is Louisville in the state of Kentucky and on the banks of the Ohio. In this town and in the immediate vicinity, the number of Episcopal families is probably larger than in any other part of the western country, and I am personally apprized that a clergyman of our Church would be received with open arms. The Episcopalians constitute the wealthiest and most respectable part of the community, and I have not the smallest doubt that a missionary of popular talents would require no further aid from the society after the first outfit.

"St. Louis is the second place to which I would call their attention, and beg leave to state that the Rev. Mr. Wood assures me that there is no doubt of its ability and inclination to support a clergyman of our communion. * * * * The number of Episcopal families is much less at St. Louis than at Louisville; but still they are also wealthy and highly respectable.

"Nashville, in Tennessee, is the third place to which I refer. The state is at present entirely destitute of the ministry of the Church, and as this is the principal town, having several Episcopalian families of great respectability, the society will readily perceive the propriety of locating a missionary there."

Extracts from a Letter of the Rev. S. Johnston, Cincinnati, (Ohio,) May 6, 1822.

"In the diocese of Ohio, we count something like forty parishes. Seven only are supplied with clergymen. In the northern part of the state, a missionary might be exceedingly useful.

"A part of the state in which I live, called the Miami country, containing the following towns, viz.—Dayton, Hamilton, Wilmington, Lebanon, Zion, Montgomery, has not one Episcopal clergyman, and they muster about fifty Episcopal families. They could afford about two hundred dollars among themselves, in part payment of the services of a zealous missionary. There is no quarter of the state, where, with the Divine blessing, one could be more useful, or where his labours would be more justly valued. It is greatly to be wished that they may be soon supplied, as no little exertion is making to draw them off from our communion.

"In Kentucky, Cynthiana is vacant, and could support a clergyman without any assistance. Frankfort and Versailles could probably do the same.

"Indiana contains a number of Episcopal families. In the towns of Corydon, Lawrenceburgh, Vincennes, &c. &c. a missionary might be exceedingly useful. Now is the favourable time.

"Illinois contains a number of the friends of our Church."

The Rev. Mr. Johnston confirms the statement of the other letters, with respect to the several important missionary localities mentioned therein.

The letters, from which the foregoing extracts have been made, together with several others, relating to the same subject, were referred by the Board of Directors at its late annual meeting to a committee, "to take the same into consideration, and make report thereon;" who accordingly reported as follows:—

"The committee is of opinion, that the state of Ohio deserves the immediate attention of the Board. They notice with great interest the fact, that in this state, in which a few years ago no Episcopalian congregations existed, there now is reported to be *forty*. The call for the aid of this Board consists in this, that but seven of these congregations are supplied; and the diocese ardently looks to us for aid, with assurances that the aid will be most gratefully received, and that it will prove most beneficial in its effect. They therefore offer the following resolution—

"*Resolved*, That the Executive Committee be authorized to apply a portion of the appropriation at their disposal to this object.

"The committee is of opinion, that there is a strong and prevailing concern throughout large sections of our Church in favour of a mission to Africa. They are of opinion, that if an appointment should be made for this object, with a small appropriation of money, funds could be collected in aid of the appropriation, that would in a short time warrant the departure of the missionaries.

"They therefore recommend the following resolution—

"*Resolved*, That Ephraim Bacon and wife, be and hereby are appointed as Catechists and Teachers, to serve upon the western coast of Africa. And that the Executive Committee be authorized to apply a portion of the appropriation at their disposal to this object.

"The committee has received information that there is a gentleman preparing and qualifying himself with a view to service as a missionary on the north-west coast of this continent. The committee recommends that the object be kept in view: that the individual be requested to furnish to the Executive Committee, the information of which he may be possessed.

"The committee recommends that the Right Rev. Bishop Chase be requested to furnish additional information in relation to the Wyandot Indian, who is in a course of education in his family; and to furnish information, generally, in relation to the Indians within the state of Ohio.

"*Resolved*, That such sums as the Executive Committee may think proper be applied to aid the sending forth the Wyandot above mentioned as a catechist and schoolmaster, &c. under the directions of the Right Rev. Bishop Chase.

"Whereas information has been received that the state of Delaware is greatly in want of the aid of this society—

"*Resolved*, That the Executive Committee is authorized to apply a

portion of money at their disposal to that state."

A committee previously appointed, reported to the Board of Directors at its annual meeting, Plans, for an auxiliary society—for promoting a missionary spirit, and for an augmentation of the funds—and rules for the regulation of a missionary association; all which were referred by the Board to a committee for further consideration, who made thereon the following report, which was adopted.

"*Resolved*, That the following be recommended as the plan of the constitution for auxiliary societies.

Plan of a Constitution for an Auxiliary Society.

1. This institution shall be called the Episcopal Missionary Society of ——————, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. Its officers shall consist of a president, vice-presidents, a secratary or secretaries, and a treasurer, together with a board of twelve managers.

2. Every person paying the sum of one dollar or more annually, shall be a member of this society—or ten dollars, or more at one time, shall constitute him a member for life. It shall be the privilege of any subscriber to designate at the time of subscribing to which of the objects, domestic or foreign, he wishes his money to be applied.

3. The board of managers shall meet as often as they find the business of the society requires. They shall have power to form their own by-laws, and generally to conduct the affairs of the society, provided they adopt no regulations contrary to the constitution of the parent society, or to the discipline of the Protestant Episcopal Church in the United States.

4. It shall be the duty of the board of managers of this society, to transmit a full report of their proceedings to the corresponding secretary of the board of directors of the general society, at least one month before each annual meeting of the said board.

Rules for the Regulation of a Missionary Association

1. The Association shall be called the Missionary Association of ——, intended to aid the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States (or the auxiliary Missionary Society of ——.)

2. The managers of this association shall be selected from among the members of the congregation (or congregations) of ——, in the city (or parish, or parishes,) of ——, whose duty it shall be, as soon after their appointment as may be convenient, to meet together and elect their officers.

3. The managers shall meet as often as they find the business of the society requires: they shall have power to make their own by-laws, and generally to conduct the affairs of this association, provided they adopt no regulations contrary to the constitution of the parent society or to the discipline of the Protestant Episcopal Church in the United States.

4. It shall be the duty of the board of managers of this association, to transmit a full report of their proceedings to the directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States (or to the auxiliary society with which they are associated) at least once in every year.

After a series of Resolutions relative to the appointment of Agents, diffusion of intelligence, &c. the Committee close their extracts with the following remarks:—

"It is manifest that, without powerful auxiliary aids, the missionary board will not be able to act with efficiency. Among these aids, the formation of subordinate societies is certainly prominent. Scattered throughout the union, they must prove the most sure means of collecting contributions. However important agents may be in arousing and directing public attention, the difficulty of their penetrating all parts of the country, and the impracticability of keeping them constantly employed, forbid much reliance upon them. The friends of our holy cause must unite in their respective neighbourhoods, and call upon all who are disposed to speed *the battle of the Lord;* and they must continue to do this—they must year by year receive information and circulate it, and collect for us funds and send them, or we shall not be able to prosper. The parent society is a deep and broad channel, but unless it be supplied by rich and generous streams, it can only mock the hopes of an expecting Church.

The flocks scattered through the wilderness with none to defend or guide them, the desolations of many of our temples that are mingling their ashes with the dust of those who erected them, call loudly upon us for exertion. The accents of entreaty are multiplying. '*Come over and help us,*' is borne to our ear from the north, from the south, from the east, and from the west,—and can we be unmindful of the necessities of those for whom the Redeemer shed his blood?

As yet we have done nothing worthy our ability. We have the talents. Power to relieve all the waste places of our suffering Zion abounds among us,—and can we forget the account we are to render?

The Church of England is setting us an example. Throughout the habitable globe is she distributing the bread of life. Like that angel spoken of in the Apocalypse, she is bearing the everlasting gospel to every nation, and kindred, and tongue, and people. Shall we not emulate her glorious career?

In this western world, we have resting upon us a peculiar duty. The descendants of those whose soil we now occupy, are around our borders, destitute of the light of life; an immense multitude between us and the Pacific, are shrouded in heathenish darkness: upon them we are bound to reflect the beams of the sun of righteousness.

The Board, as will be perceived, has given the aborigines some attention, and, in the vote of aid to the Wyandot youth, has declared, that at least a few *crumbs* shall be spared from *the children*. But the Wyandots are within our own boundary; they, therefore, are entitled to sit down at the *table;* and, indeed, so are the natives of the North-west Coast, toward whom strong circumstances have caused us to look; Africa then—groaning, bleeding Africa—comes forward with undisputed claim, and to her we have voted *the crumbs*.

The Executive Committee, in conformity to the resolution of the Board, has determined to establish a mission-school on the coast of Africa, and Mr. and Mrs. Bacon are expected to leave this country in the month of September. Mr. Bacon has been empowered to go forth and collect the goods and money necessary to complete an outfit. The Church Missionary Society has placed in our hands a sum, which is regarded as a trust for the benefit of the heathen. At least the interest of this sum it is right to expend immediately. Besides, many members of our communion are anxious to devote their gifts to evangelizing *the dark corners of the earth*.

There are minor means of contributing to the funds of the Missionary Society, which, like the little rills

falling east and west of the Mississippi, are calculated, by their aggregate, to form a noble fertilizing river. Among these are associations in small circles, embracing the poor, embracing children,—and do we make the appeal in vain?—putting in active operation the energies of the female sex. No, the appeal is not in vain: You who behold your *sons as plants grown up in their youth*, your *daughters as corner stones polished after the similitude of a palace*, you will pity the mother whose harp has been long hung upon the willows, silent, save when, in mournful accents, has floated o'er its strings, '*My soul hath a desire and a longing to enter into the courts of the Lord; my heart and my flesh crieth out for the living God.*'—To you would we say, there is still one more means by which our efforts may be aided, and that is, making your clergymen patrons or life members of the society.

May the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

B. ALLEN,
J. MONTGOMERY, } *Committee.*

Philadelphia, June 1822.

Abstract of the proceedings of the 39th annual Convention of the Diocess of New Jersey, held at Shrewsbury on the 21st and 22d of August, 1822.

This Convention was attended by the greater part of the clergy of the Diocess, and representatives from several parishes. The Rev. J. Cross, Jun. was elected Secretary. In the Canonical address, the Bishop states that several new Churches were building; others which had suffered from the depredations of time, had been repaired; and the congregations, generally, were improving in strength and respectability. This encouraging condition of the Church in New Jersey is owing, under God, to the zealous exertions of the Rt. Rev. Dr. Croes, and the faithfulness of his clergy, assisted by the influence of several pious and respectable laymen. The vacant Churches have, in many instances, been roused from their slumbering condition, by Missionary labours, in patronizing which, this Diocess has shown a laudable zeal.

"The state of things, under the divine blessing," the Bishop remarks, "will, I hope continue to improve; and that at no very remote period, several of the yet vacant Churches, will also be regularly supplied with ministers."

There was but one candidate admitted the last year, and only one person ordained.

"The several institutions in the Diocess, connected with the Church, continue, through the divine blessing, to prosper. The funds belonging to them gradually increase; and to the application of one of them—the missionary fund—is principally to be ascribed, under God, the improved state of some of our long vacant, and almost ruined Churches, and the establishment of ministers in others. The Sunday Schools also are generally flourishing, and continue to produce their usual beneficial effects, among the children of the poor, and upon society in general."

On the subject of the General Theological Seminary, the Bishop remarks;—"It is to be hoped, that the members of the Church in this Diocess, especially those upon whom God has bestowed wealth, will not be backward in contributing to the support of an institution, of such immense importance to the well-being and respectability of their Church, and of the holy religion which they profess. The ultimate success of it, indeed, under the blessing of the divine head of the Church, will greatly depend upon their liberal donations, in connection with the donations of the wealthy Episcopalians generally throughout the United States. Let none therefore withhold his proportion from an object of such weighty consequence to the Church, of which he professes himself a member; and in whose respectability and usefulness, he cannot but feel the deepest interest."

The Bishop thus notices the Domestic and Foreign Missionary Society of the Church—"Its objects are, to send missionaries into the States and Territories, in which our Church is not yet or-

ganized; and collect together the scattered members of our Communion, who have migrated to those remote parts; and are now wandering about as sheep without shepherds:—to afford temporary and occasional assistance to those Dioceses, which are not able of themselves to support the requisite missionaries:—and to send missionaries also to the heathen of our own country: and, when opportunity offers, and its means are sufficient, to the heathen on the eastern continent, for the purpose of endeavouring to turn them from darkness unto light and from the power of satan unto God."

The Bishop earnestly recommends that every "churchman who can conveniently pay three dollars a year, should become a member of this very useful society," and "that missionary associations should be found in every congregation, which might receive the smallest sums.

"The liberal support of this truly christian institution, is a duty, which we owe to ourselves, as members of the Protestant Episcopal Church; the reputation of which, in this period of unusual exertion in the extension of the Gospel, is deeply involved in its success; also as members of the Christian Church, at large, which necessarily imply, that we use the means and powers, with which God has endowed us, in endeavouring to extend the blessed kingdom of his Son, and to promote the spiritual interests of our fellow creatures."

The number of communicants reported from 16 parishes is about 700, and the baptisms during the year about 200 in the same parishes. Collections were taken up in nearly all the Churches for the benefit of the Episcopal fund, and for missionary purposes.

The Convention resolved on an effort to establish a Scholarship in the Theological Seminary, and committees were appointed to solicit subscriptions for that object.

The Rev. John Croes, Jun. and Peter Kean were elected Trustees of the Theological Seminary, this Diocese being entitled to two Trustees in that institution.

The Rev. Doct. Wharton, Rev. J. C. Rudd, Rev. J. Chapman, Rev. J. Croes; and R. Boggs, W. P. Deare, P. Kean, and J. Van Winkle, Esqrs. were elected the Standing Committee; and the Rev. Dr. Wharton, Rev. J. C. Rudd, Rev. J. Croes, Rev. G. Y. Morehouse; with P. Kean, J. V. Clark, Dr. P. F. Glentworth, and W. T. Anderson, Esqrs. were chosen Delegates to the General Convention.

The amount of the Diocesan Missionary Fund, was $3200—that of the Bishops Fund, near $2000.

ORDINATION.

On Sunday, the 27th of October, the Rev. Seth B. Paddock of Norwich, was admitted to Priests' Orders, in St. Peter's Church, Cheshire, by the Rt. Rev. Bishop Brownell.

POETRY.

DIES IRÆ.—*Selected.*

THAT day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead:

O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be THOU the trembling sinner's stay,
Though heav'n and earth shall pass away.

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OF THE

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FOR THE YEAR 1822.

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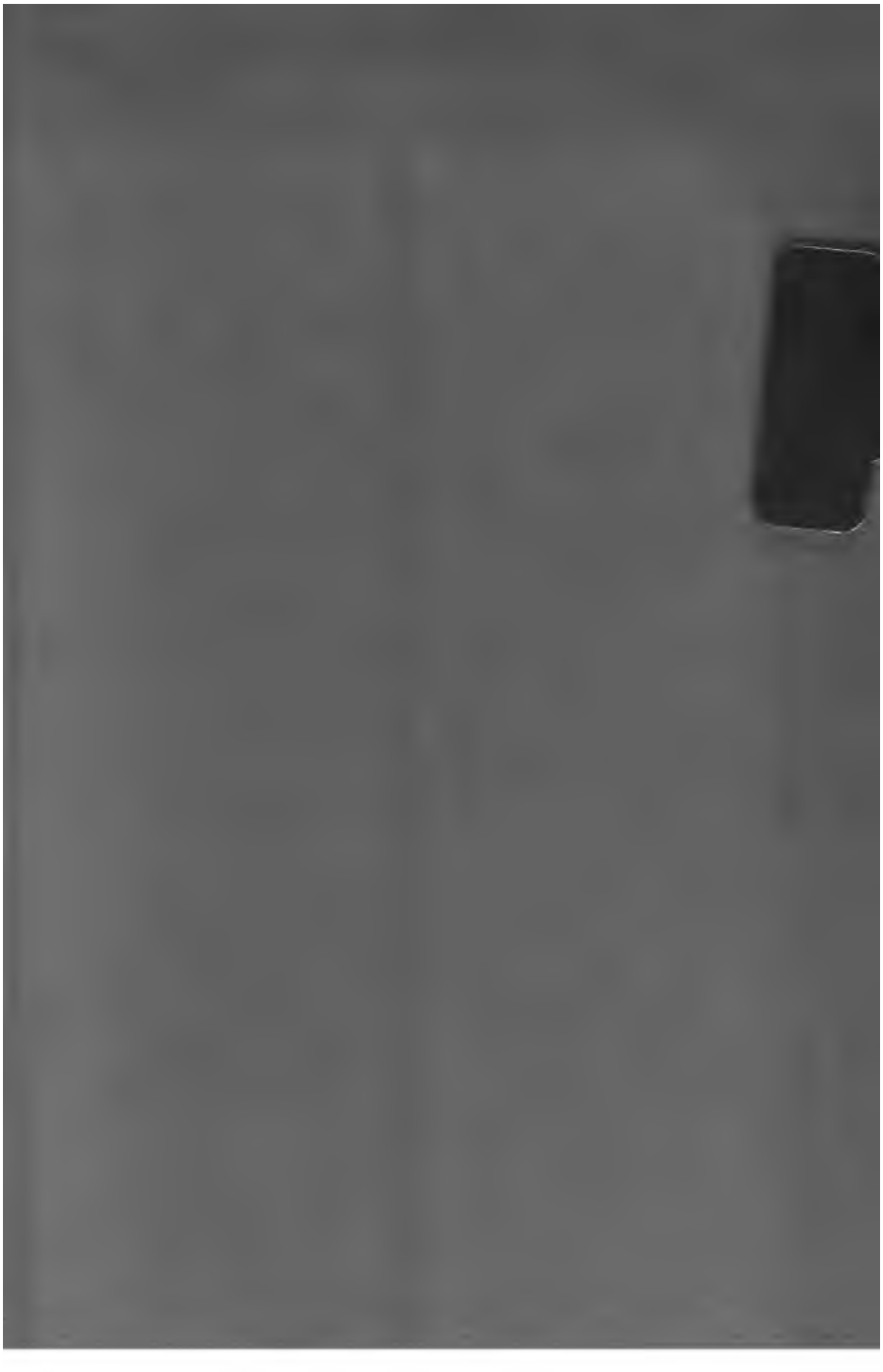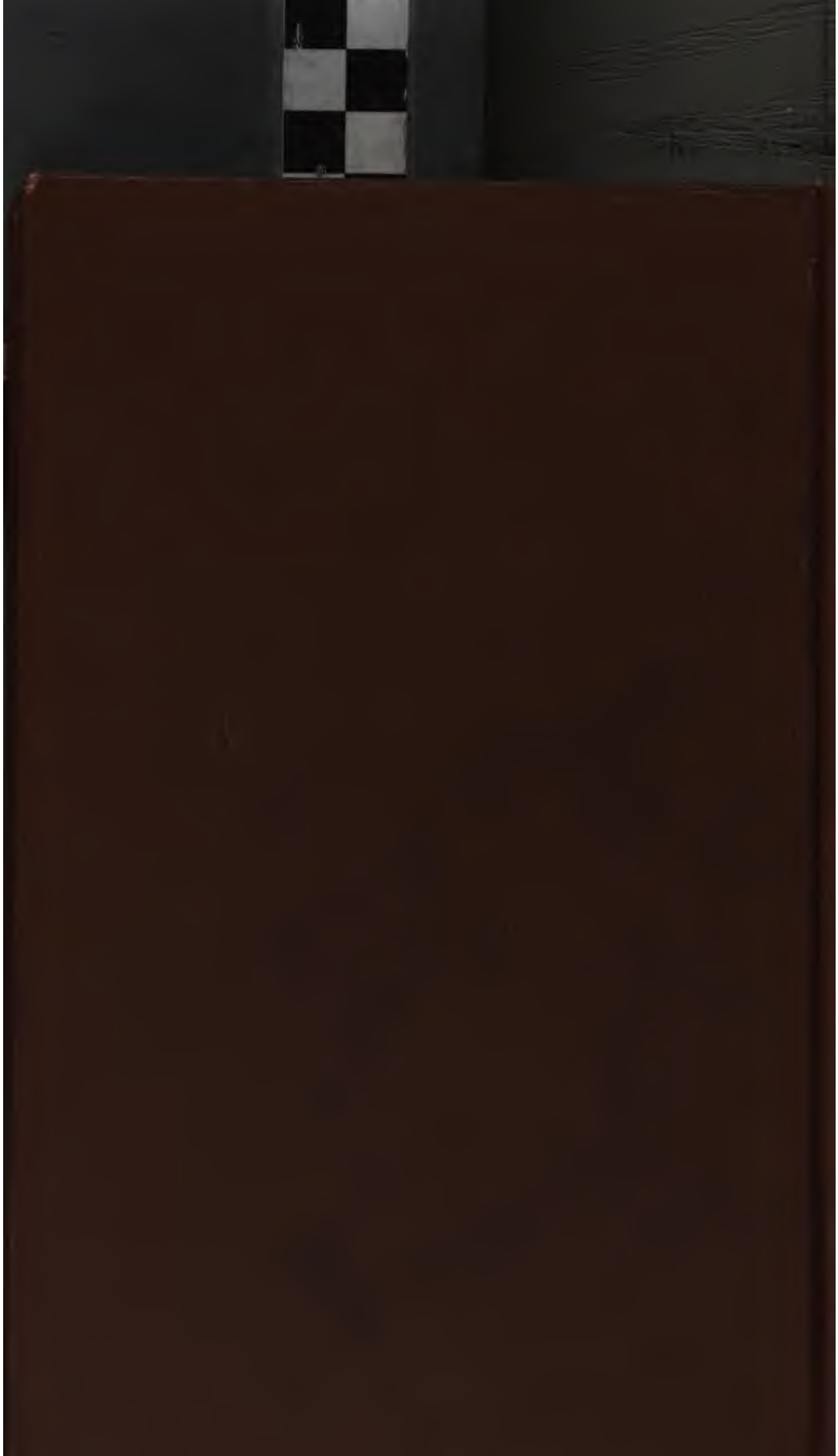
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